

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

CONTRIBUTIONS

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DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

THE
ČEGIHA LANGUAGE

COLLECTED
BY
JAMES OWEN DORSEY

JAMES OWEN DORSEY



WASHINGTON
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CONTENTS.

PART I.

Letter of transmittal	Page. xi
Preface.....	xv
List of the author's Siouan publications	xvii

MYTHS, STORIES, AND LETTERS.

Introduction to the Texts.....	1
Authorities.....	1
List of sounds in the Čegiba Language	4
Abbreviations	7

MYTHS.

How the Rabbit killed the male Winter	9
How the Rabbit caught the Sun in a trap	13
How the Rabbit killed the Black bears. First version	15
Second version	20
How the Rabbit killed a Giant.....	22
How the Rabbit went to the Sun.....	25
How the Rabbit killed the Devouring Hill	32
How the Rabbit cured his wound	35
The Rabbit and Ictinike	38
The Rabbit and the Grizzly bear.....	43
The young Rabbit and Ictinike	50
Siġemaka's adventure as a deer.....	57
Ictinike, the Turkeys, Turtle, and Elk	60
Ictinike and the Elk.....	70
Ictinike and the Buzzard	74
Ictinike, the Brothers, and Sister	79
Ictinike and the Deserted Children	83
Ictinike, the Coyote, and the Colt.....	96
The Puma and the Coyote	99
The Coyote and the Buffaloes	102
Waha'čicige's adventure as a rabbit	107
Waha'čicige and Wakandagi. First version	108
Second version	116
Waha'čicige and the Buffalo-woman. First version.....	131
Second version.....	140
Third version.....	142
The Corn-woman and the Buffalo-woman.....	147
The adventures of Hi'qpe-agġe	162
The Chief's son and the Thunders	176
The Chief's son, the Snake-woman, and the Thunders.....	189
Two-Faces and the Twin Brothers	207

	Page.
The Brothers, the Sister, and the Red bird.....	219
The adventures of Ilaxige. First version.....	226
Second version.....	244
How the Big Turtle went on the war-path.....	254
The Man and the Snake-man.....	277
The Bear-girl.....	287
The adventures of the Badger's son.....	294
Adventures of the Puma, the adopted son of a man.....	303
The Raccoons and the Crabs. First version.....	310
Second version.....	313
The Warriors who were changed to snakes.....	317
The Warriors and the Three Snakes.....	324
The Sun and the Moon.....	328
The Snitor and his Friends.....	329
The Orphan: a Pawnee legend.....	334
The Youth and the Underground People.....	345
A Yankton Legend.....	355
The Lament of the Pawn over its mother.....	358
A Ponka ghost story.....	359
A Dakota ghost story.....	360
The adventure of an Omaha.....	361
The Dakota who was scared to death by a ghost.....	362
The hands of the dead Pawnee.....	363
How the Chief's son was taken back.....	367

PONKA HISTORICAL TEXTS.

The war-party of Nuda ⁿ -axa's father	368
Nuda ⁿ -axa's account of his first war-party	372
The defeat of the Pawnees by the Ponkas in 1855	377

OMAHA HISTORICAL TEXTS.

History of Icibaji.....	384
The story of Wabaskaha.....	393
The first battle between the Omahas and the Ponkas (two versions).....	399
Battle between the Omahas and the Pawnee Loups.....	402
The second fight with the Ponkas.....	405
Battle between the Omahas and the Dakotas.....	406
How the Dakotas fought the Pawnees.....	409
How Joseph La Fleche lost his goods.....	415
Battle between the Dakotas and the Omahas in 1847.....	418
Fight between the Omahas and Dakotas (two versions).....	425
How Mawadaŋci ^a went alone on the war-path.....	432
ŋaŋci ^a -na ^a paji's War-party in 1853.....	434
Two Crows' War-party in 1854.....	452
Battle between the Omahas and Dakotas in 1855.....	462
My first buffalo hunt. By Frank La Fleche.....	466
Sacred Traditions and Customs.....	468

LETTERS DICTATED BY OMAHAS AND PONKAS.

ḏahe-ṣap ^h ẽ to Cude-gaxe and Ma ⁿ teu-waḥihi	475
ḡaxe-ḥa ⁿ ba to Ma ⁿ teu-waḥihi	475
Jabe-skũ to Wahe ^a	476
Jabe-skũ to Waqa-naḣi ^u	477
Namamana to Ma ⁿ teu-waḥihi	477

CONTENTS.

vii

	Page.
Uha ⁿ -jiŋga to Gacudiŋa ⁿ	478
Kicke to Ma ⁿ tcu-ŋaŋga.....	478
Ma ⁿ tcu-na ⁿ ba to Agiteita.....	479
Ma ⁿ tcu-na ⁿ ba to Wēs'ā-ŋaŋga.....	479
ŋizi-ŋiŋge to Mi ⁿ xa-skā, Qugahunaji ⁿ , and Qiŋa-skā.....	480
ŋabe-jap'ē to Qiŋa-skā.....	480
ŋe-baha to Wēs'ā-ŋaŋga.....	481
Si-ŋa ⁿ -qega to Eduana (Antoine Roy).....	482
Waji ⁿ -skā to Ma ⁿ tcu-waŋihi and A ⁿ pa ⁿ -ŋaŋga.....	483
Ca ⁿ ta ⁿ -jiŋga to Ma ⁿ tcu-waŋihi.....	484
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	485
Joseph La Flèche to his brother Frank.....	487
Gahige to Qiŋa-skā and ŋenuga-naji ⁿ	489
Caŋge-skā to Qiŋa-skā.....	490
Wanacekiŋabi to Waji ⁿ -a-gahiga.....	491
Duba-ma ⁿ ŋi ⁿ to ŋande-naŋŋuge (Macdonald).....	492
Macti ⁿ -a ⁿ sa to Na ⁿ 'a ⁿ bi.....	494
Maŋŋiqta to ŋabe-agŋi ⁿ	495
Ietaŋabi to Acawage.....	495
Gahige to Acawage.....	496
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	497
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	498
Wata ⁿ -naji ⁿ to Cage-skā.....	499
Wata ⁿ -naji ⁿ to Jiŋga-nuda ⁿ	500
Maqpiya-qaga to Ceki.....	501
Caŋge-skā to Ma ⁿ tcu-waŋihi.....	502
Waji ⁿ -a-gahiga to Ma ⁿ tcu-ŋaŋga.....	504
Jabe-skā to Gahige-jiŋga, Waqa-naji ⁿ , and Acawage.....	505
Jide-ta ⁿ to Acawage.....	506
ŋe-ŋa ⁿ 'ha to Ma ⁿ tcu si-ŋaŋga.....	507
Duba-ma ⁿ ŋi ⁿ to ŋande naŋŋuge (Macdonald).....	508
ŋaŋi ⁿ -na ⁿ paji to ŋaŋaŋga-naji ⁿ	510
Ietaŋabi to Ma ⁿ tcu-waŋihi and Acawage.....	511
Waqpeca to Cahieŋa.....	512
Wanita-wage to Gahige.....	512
He-wa ⁿ jiŋa to Gahige-wadaŋiŋge.....	514
ŋaŋi ⁿ -na ⁿ paji to ŋaŋaŋga-naji ⁿ -jiŋga.....	515
ŋaŋi ⁿ -na ⁿ paji to his son, Ni ⁿ daba ⁿ	516
He-wa ⁿ jiŋa to Heqaga-naji ⁿ	517
Cude-gaxe to Wēs'ā-ŋaŋga.....	518
Caŋge-hi ⁿ -zi to Wēs'ā-ŋaŋga.....	519
Duba-ma ⁿ ŋi ⁿ to ŋenuga-nikagahi (Macdonald).....	521
ŋaŋi ⁿ -na ⁿ paji to ŋaŋaŋga-naji ⁿ -jiŋga.....	522
Hupeŋa to Ceki.....	523
Appendix.....	525

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

Ictinike and the Chipmunk.....	549
Ictinike and the Four Creators.....	552
Ictinike, the Women, and Child.....	559
Ictinike and the Turtle.....	563
The Coyote and the Snake. First version.....	566
Second version.....	568

	Page.
The Coyote and the Gray Fox	570
How the Rabbit lost his fat.	571
How the Rabbit killed a Giant. Second version	573
The Rabbit and the Turkeys	577
The Bird Chief	580
The Buffalo and the Grizzly Bear	582
Adventures of the Orphan	586
Legend of Ukiabi	609
Ukiabi the suitor: a Ponka legend	613
Dakota story	618
Yankton story	624
Address to young men	628

ADDITIONAL LETTERS.

Jenuga-naji ⁿ to his friend, Gray Hat	629
Heqaga-sabē and Jajaŋga-naji ⁿ to Betsy Dick	633
Heqaga-sabē to Kucaca	635
Heqaga-sabē to Ceki	635
Heqaga-sabē to Dr. Potter	636
Heqaga-sabē to Kucaca	637
Uhaŋge-ja ⁿ to Hiram Chase	638
Uhaŋge-ja ⁿ to Ma ⁿ tcu-naji ⁿ	638
Heqaga-sabē and others to an Omaha	639
Uhaŋge-ja ⁿ to Caŋge-skā	640
Uhaŋge-ja ⁿ to C. P. Birkett	641
Frank La Flèche, sr., to his daughter Susanne	642
Waqpeca to Mr. Provost	643
Maqpiya-gaga to Ca-ku-ŋu ŋa-ki-ta-we	644
Two Crows to the Winnebago Agent	647
Caŋge-skā to Wiruxpa ⁿ -niŋe	648
Maqpiya-gaga and others to Wiruxpa ⁿ -niŋe	649
Ma ⁿ tcu-na ⁿ ba to Wiyakoi ⁿ	650
Macti ⁿ -a ⁿ sa to Jenuga-waji ⁿ	651
Ma ⁿ tcu-na ⁿ ba to Pawnee Joe	652
Spafford Woodhull to John Heron	655
Waqpeca to Tataŋka-mani	656
Gahige to Wiyakoi ⁿ	657
Ma ⁿ tcu-na ⁿ ba to Heqaka-mani and Tataŋka-i ⁿ yaŋke	659
Waqpeca to Tataŋka-mani	661
Ictaŋabi to Heqaga-sabē	662
Lion to Battiste Deroir, and the Oto chiefs	663
Ckaŋpe-yiŋe to Battiste Deroir	664
Maqpiya-gaga to Ca-ku-ŋu ŋa-ki-ta-we	665
Ma ⁿ tcu-na ⁿ ba to Battiste Deroir	667
Ki-wi-gu-ti-dja-ŋi-ci to Ci-ŋe-ŋi-ta-we	668
Ma ⁿ tcu-na ⁿ ba to Heqaka-mani and Tataŋka-i ⁿ yaŋke	669
Lion to Battiste Deroir and the Oto chiefs	670
Ma ⁿ tcu-na ⁿ ba to Battiste Deroir and the Oto chiefs	672
Jabe-skā to Gactagabi	673
Jāŋga-gaxe to Icta-ma ⁿ ŋe	673
Duba-ma ⁿ ŋi ⁿ to Heqaga-sabē	676
Joseph La Flèche to A. B. Meacham	677
Je-uŋa ⁿ ha to A. B. Meacham	682
Huŋeŋa to A. B. Meacham	683
Mawada ⁿ ŋi ⁿ to A. B. Meacham	684

CONTENTS.

ix

	Page.
Jaçin-na ^a paji to the Pawnee agent.....	685
Hupeça to Ci-gki-da-wi čecaçu	686
Ta ^a wa ^a -gaxe-jiŋga to Heqaka-mani and Icta-ja ^a ja ^a	687
Ta ^a wa ^a -gaxe-jiŋga to Mi ^a gabu	688
Ma ^a tcu-na ^a ba to Panyi-naqpaçi	689
Ictaçabi to Heqaga-sabê, Maca ^a , and Mawata ^a na	690
Je-mi ^a -wa'u to Mary Napeca.....	690
Louis Sanssouci to Haŋgacenu	691
Ca ^a ta ^a -jiŋga to T. L. Gillingham	693
Jaçin-na ^a paji to Ni ^a daba ^a	695
Ma ^a tcu-na ^a ba to Wiyakoi ^a	696
Jaŋga-gaxe to Icta-ma ^a še	698
Jenuga-waji ^a to Waji ^a skä, an Oto	700
Ma ^a tcu-na ^a ba to Wiyakoi ^a	701
Caŋge-skä to Battiste, the Pawnee interpreter	704
Wajiŋga-sabê to Battiste Deroin and Ke çreše	705
Unaji ^a -skä to Gahige	705
Unaji ^a -skä to Wēs'ü-qaŋga.....	707
Lion to Battiste Deroin	710
Jaçin-na ^a paji to Heqaka-mani, Icta-ja ^a ja ^a , and Pte-waka ^a -inaji ^a	713
Ma ^a tcu-na ^a ba to Mato-maza	714
Louis Sanssouci to William Parry.....	715
Ictaçabi to Cünçiqowe	716
Ta ^a wa ^a -gaxe-jiŋga to A. B. Meacham	717
Mi ^a xa-skä to Maza-nap ^a i ^a	719
Caŋge-skä to Wiyakoi ^a	720
Ma ^a tcu-na ^a ba to Wiyakoi ^a	721
Cude-gaxe to Louis Roy and Ma ^a tcu-i ^a e'age.....	722
Edward Esau to Joseph Esau	723
Jaçin-na ^a paji to Ni ^a daba ^a	724
Ma ^a tcu-na ^a ba to Ictaçabi	725
Richard Rush to Unaji ^a -skä.....	725
Jaçin-na ^a paji to Mü ^a tcce-qa ^a ioe.....	726
Hupeça to Inspector J. H. Hammond	727
Jaçin-na ^a paji to Inspector Hammond.....	728
Mazi-kide to Inspector Hammond	728
Waqpeca to Unaji ^a -skä	729
Ma ^a tcu-na ^a ba to Wiyakoi ^a	730
Jaçin-na ^a paji to Mü ^a tcce-qa ^a ioe.....	732
Ta ^a wa ^a -gaxe-jiŋga to Mawata ^a na.....	733
Hupeça to A. B. Meacham	734
John Springer to John Primeau	737
A ^a pa ^a -jaŋga and others to Inspector J. H. Hammond	738
Ma ^a te-gahi to Louis Roy	739
Two Crows and others to Joseph La Fleche	740
Fred. Merrick to G. W. Clothier.....	741
Homna to Heqaka-mani, Icta-ja ^a ja ^a , and Ma ^a atceba	742
Na ^a zandaji to James O'Kane.....	744
Waqpeca to Unaji ^a -skä	745
John Primeau to Rev. A. L. Riggs	746
Ma ^a tcu-na ^a ba to Unaji ^a -skä.....	747
To Inspector J. H. Hammond, from several Omahas	750
Waqpeca to Unaji ^a -skä	755
To the Cincinnati Commercial, from several Omahas	755
Je-je-baje to Rev. A. L. Riggs.....	762

	Page.
Nuda ⁿ -axa to Rev. A. L. Riggs	763
Le-je-ba ^{je} to Wajiŋga- ^{da}	765
Ma ⁿ teu-da ^{fi} ⁿ to Wa ^{fi} qe- ^{qaci}	766
Gahige to Cude-gaxe	766
Waqpeca to Unaji ⁿ -skä	767
Na ⁿ zandaji to T. M. Messick	768
Le-je-ba ^{je} to Unaji ⁿ -skä	769
Betsy Dick to Wa ^{fi} qe- ^{qaci}	770
Nuda ⁿ -axa to Cude-gaxe	772
Čede-gahi to Silas Wood	773
Mi ⁿ qa'č-jiŋga to Ke-qrečé	774
Le-uqa ⁿ ha to Unaji ⁿ skä and He-wa ⁿ jičä	775
Nuda ⁿ -axa to Miss Jocelyn	776
Waqpeca to Unaji ⁿ -skä	777
Pahaŋga-ma ⁿ fi ⁿ to Silas Wood	778
Pahaŋga-ma ⁿ fi ⁿ to Cude-gaxe	779
Appendix	781
Index	785

LETTER OF TRANSMITTAL.

WASHINGTON, D. C., *September 4, 1890.*

SIR: I have the honor to submit to you the accompanying monograph, entitled "Contributions to North American Ethnology, Vol. VI, The Čegiha Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

*In charge of the Geological and Geographical Survey
of the Rocky Mountain Region.*

THE ÇEGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.

P R E F A C E.

"The Çegiha Language" as used in this volume refers to the speech of the Omaha and Ponka tribes of the Siouan linguistic family of North American Indians.

The author is responsible for "Çegiha," first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

Çegiha means, "Belonging to the people of this land," or, "Those dwelling here," *i. e.*, the aborigines or home people. When an Omaha was challenged in the dark, if on his own territory, he usually replied, "I am a Çegiha." So might a Ponka answer under similar circumstances. A Kansas would say, "I am a Yegáha," of which the Osage equivalent is, "I am a Çexáha." These answer to the Oto "Łóiwere" and the Iowa "Łóéxiwére."

The Çegiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. Çégiha	Omaha Ponka	Omaha (Uma'ha').
2. Yegáha		Ponka (Pañ'ka).
3. Çexáha	Kansa	None found.
4. Name not yet gained	Osage	Five or more.
	Kwapa	Uncertain.

The material in this volume consists of myths, stories, and letters (epistles) obtained from the Ponkas, to whom the author was missionary from 1871 to 1873, and from the Omahas, with whom he resided from 1878 to 1880. The letters in Part I are those sent to the Ponka reservation in the Indian Territory.

After his return to Washington in 1880, the author arranged for several Indians of the Omaha and Ponka tribes to visit Washington for the purpose of aiding him in the revision of his work. From these Indians and Mr. Frank La Flèche (see page 525) he gained additional myths and stories, which, with numerous letters recorded chiefly at the Omaha Agency, form Part II. It has been decided to publish the remaining letters in a bulletin of the Bureau of Ethnology, under the title of "Omaha and Ponka Letters." This bulletin, with the present monograph and the publications named on pp. xvii and xviii, will contain all the Čegiha texts, phrases, and sentences collected by the author.

The texts will be followed by a Čegiha-English dictionary, an English-Čegiha dictionary, and a grammar. Up to July, 1885, over 16,000 Čegiha-English entries for the dictionary were arranged on slips in alphabetical order after they had been transliterated into the present alphabet of the Bureau of Ethnology.

It was decided in 1882 that the present volume, the dictionaries, and grammar should be published together. But in November, 1889, another conclusion was reached by the Director, resulting in the author's devoting most of his time to the preparation of the additional texts which form Part II. It will require at least one year, if not longer, for the completion of the Čegiha-English dictionary. In the final revision of the slips for that dictionary there will be many references to words and phrases in the texts by page and line. The English-Čegiha dictionary and the grammar must be deferred for a few years.

In translating personal names the author has proceeded according to the following rules: In compound names, such as Wajiŋga-sabě (bird black), capitalize each part as far as possible, thus: "Black Bird." In names which can not be resolved into two or more primitives use but one capital, as Maŋgčiqta, Blackbird; Wasabě, Black bear (not "Black Bear"); Maⁿtcu, Grizzly bear (not "Grizzly Bear").

LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

1. Ponka | A B C wabáru. | Missionary Jurisdiction of Niobrara. | New York, | 1873. Pp. 1-16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: c of the primer = tc of the Bureau alphabet; ð of the former = ð of the latter; q of the former = k' of the latter; r of the former = q of the latter; x of the former = c of the latter. The characters for *gh*, final *n* as in French *bon*, and *ng* as in *sing* are wanting. No distinction is made between the surd and its corresponding medial sound, which is known for the present as a "sonant-surd."
2. The Sister and Brother: an Iowa tradition. By J. O. Dorsey. In *American Antiquarian*, vol. 4, pp. 286-299, Chicago, 1881-'82. 8°. Contains an Iowa song, six stanzas, with free translation.
3. The Rabbit and the Grasshoppers: an Oto Myth. By Rev. J. Owen Dorsey. In *Our Continent*, vol. 1, p. 316, Philadelphia, 1882. Folio.
4. Omaha Sociology. By Rev. J. Owen Dorsey. In Bureau of Ethnology, Third Annual Report, pp. 205-370, Washington, 1884. 8°. Contains several hundred Omaha proper names, words, and sentences, *passim*. Omaha songs, pp. 320, 322, 323, 325, 331.
5. Siouan Folk-lore and Mythologic Notes. In *American Antiquarian*, vol. 7, pp. 105-108, Chicago, 1884-'85. 8°.
6. An Account of the War Customs of the Osages. Illustrated. In *American Naturalist*, vol. 18, No. 2, February, 1884, pp. 113-133.
7. Mourning and War Customs of the Kansas. By the Rev. J. Owen Dorsey. Illustrated. In the *American Naturalist*, July, 1885, pp. 670-680.
8. On the Comparative Phonology of Four Siouan Languages. By Rev. J. Owen Dorsey. In Smithsonian Institution Annual Report for 1883, pp. 919-929, Washington, 1885. 8°. Languages of the Siouan Family, pp. 919-920. The Siouan Alphabet, pp. 920-921. Classification of Consonants, pp. 921-923. Vocabulary of the Dakota, Čegiha (204 words of Ponka and Omaha, Kansa and Osage), Ljoiwere, and Hotcañgara, pp. 924-927. Notes, pp. 927-929.
A paper read before the American Association for the Advancement of Science, Montreal, August, 1882. Separately issued as follows:
9. On the | Comparative Phonology | of Four | Siouan Languages. | By | Rev. J. Owen Dorsey, | of the Bureau of Ethnology. | From the Smithsonian Report for 1883. | Washington: | Government Printing Office. | 1885.
Pp. 1-11. 8°. (Smithsonian Catalogue No. 605.)
10. Indian Personal Names. By Rev. J. Owen Dorsey. In *American Ass. Adv. Sci. Proc.*, vol. 34, pp. 393-399, Salem, 1886. 8°. Examples from the Omaha, Ponka, Iowa, Oto, and Missouri.
11. Migrations of Siouan Tribes. With maps. By Rev. J. Owen Dorsey. In *American Naturalist*, vol. 20, No. 3, March, 1886, pp. 211-222.
12. Songs of the Hečucka Society. *Journal of American Folk-lore*, vol. 1, No. 1, April-June, 1888, pp. 65-68.
13. Ponka Stories. In same number, p. 73.
14. Abstracts of Ponka and Omaha Myths. In same number, pp. 74-78.
15. Abstracts of Omaha and Ponka Myths. In *Jour. Amer. Folk-lore*, vol. 1, No. 2, 1888, pp. 204-206.
16. Omaha Songs. In same number, pp. 209-213.
17. Teton Folk-lore. *American Anthropologist*, vol. 2, No. 2, pp. 143-158. Extracts from a paper read before the Anthropological Society of Washington, in November, 1888. Translated from the texts recorded by George Bushotter in the Teton dialect of the Dakota.

18. Osage Traditions. By James Owen Dorsey. In Bureau of Ethnology, Sixth Annual Report, pp. 373-397, Washington, 1888. 8°. Tradition of the Tsion waetaxe gens, a fragment of 107 lines, with interlinear and free translations, pp. 381-390. Tradition of the Bald Eagle sub-gens, a fragment of 63 lines, with interlinear and free translations, pp. 390-395.
19. Teton Folk-lore Notes. Extracts from a paper read before the Anthropological Society of Washington. In Jour. Amer. Folk-lore, vol. 2, No. 5, April-June, 1889, pp. 133-139. Part of this paper ("Teton Folk-lore") appeared in Science.
20. Winnebago Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 5, p. 140.
21. Omaha Folk-lore Notes. In Jour. Amer. Folk-lore, vol. 2, No. 6, July-September, 1889, p. 190.
22. Camping Circles of Siouan Tribes. In Amer. Anthropologist, vol. 2, No. 2, April, 1889, pp. 175-177.
23. The Places of Gentes in Siouan Camping Circles. In Amer. Anthropologist, vol. 2, No. 4, October, 1889, pp. 375-379.
24. Ponka and Omaha Songs. In Jour. Amer. Folk-lore, vol. 2, No. 7, October-December, 1889, pp. 271-276.
25. Omaha Clothing and Personal Ornaments. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 1, January, 1890, pp. 71-78.
26. Indian Personal Names. By J. Owen Dorsey. In Amer. Anthropologist, vol. 3, No. 3, July, 1890, pp. 263-268. A description of a monograph in course of preparation. It will treat of about four thousand personal names, arranged according to tribes and gentes.
27. A Study of Siouan Cults. (Nearly ready.) To appear in the Eighth Annual Report of the Bureau of Ethnology. Illustrated by numerous sketches colored by Indian artists. Referred to in the Amer. Anthropologist, vol. 3, No. 1, January, 1890, p. 50.

THE ÇEGIHA LANGUAGE.

BY J. OWEN DORSEY.

PART I.

MYTHS, STORIES, AND LETTERS.

INTRODUCTION.

The myths, stories, and letters in the present volume have been obtained directly from Indians. They were dictated in Çegiha, and written in that language by the collector.

A brief account of each of the Indian authorities for these texts may not be considered out of place.

1. Joseph LaFlèche is a gentleman to whom I am indebted, not only for myths in Çegiha and Łoiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years. Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,

who accompanied Struck-by-the-Ree to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

2. Mrs. Mary LaFlèche is of white descent on the father's side. She learned Oto by a residence among her mother's people. She was known in former years as "the beautiful Omaha girl," having been adopted by the latter tribe.

3. Frank LaFlèche is the eldest surviving son of Jòseph. He has a fair knowledge of English, writes a good hand, and is devoted to reading. I have had many opportunities of testing his skill as interpreter, and I did not find him wanting. He is the only Omaha who can write his native dialect.

4. Susanne LaFlèche is Frank's youngest sister. She is still a child, and was not over thirteen when she gave me an abstract of a myth told her in Omaha by her Oto grandmother.

5. ǵáɸiⁿ-naⁿ-páɸi (He who fears not a Pawnee when he sees him) is a full-blood Omaha, who has passed middle age. He belongs to the "citizens" party, and is one of my best informants. His articulation is rapid; but after he repeated a sentence I had no difficulty in writing it.

6. Húpeɸaⁿ is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. Maⁿtcú-naⁿ'ba (Two Grizzly Bears) is the aged ex-chief of the Hanga gens of the Omahas, which keeps the two sacred tents and regulates the buffalo hunt. He has been a medicine-man, and is the head of the old men's or chiefs' party. He was always friendly to me, and was the first Omaha to pay me a visit. Owing to his rapid articulation, common to Omaha orators, I was obliged to revise his myth, with the assistance of Mr. LaFlèche, who gave me the corresponding Oto version.

8. Mawádaⁿɸiⁿ (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeɸaⁿ), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by ǵáɸiⁿ-naⁿpáɸi. He belongs to the "citizens" party.

9. Le-úɸaⁿha (Sentinel Buffalo apart from the Herd) is head of a sub-

gens of the Thunder and Reptile gens of the Omahas, being keeper of the sacred pipe of his gens. He is full of fire as a speaker; and his enjoyment of the burlesque was shown when he told me the myth of the turtle who led a war party. He declared that he had added a little to it, but only such parts as he thought were needed to make the myth complete. The songs in the myth point to an Oto derivation. $\text{Le-ú}\dot{\text{x}}\text{a}^{\text{h}}\text{a}$ is one of the "citizens" party and a good farmer.

10. Cañ'ge-skä (White Horse) is head of the Wolf gens of the Omahas and a member of the chief's party. He understands the Kansas (Kaw) dialect of the Çegiha as well as his own.

11. $\text{A'pa}^{\text{n}}\text{-}\dot{\text{ı}}\text{añ'ga}$ (John Big Elk), an Omaha, is one whom I regard as a dear friend, a good example to his tribe. He is the authority for several myths and most of the Omaha historical papers. The Indians call him "The man who is always thinking about the Great Spirit." He is a full Indian, a nephew of the Big Elk mentioned by Long and others. He is an adherent of the "citizens" party.

12. $\text{Le-da-ú}\dot{\text{c}}\text{i}\dot{\text{q}}\text{aga}$ (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to $\text{Ça}\dot{\text{f}}\text{i}^{\text{n}}\text{-na}^{\text{n}}\text{-paj}\dot{\text{i}}$, but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

13. $\text{Nuda}^{\text{w}}\text{-axa}$ (Cried to go on the War-path) is a Ponka chief. He is head of a part of the Thunder-bird gens. I have known him since 1871, whereas I did not become acquainted with the Omahas until 1878. $\text{Nuda}^{\text{w}}\text{-axa}$ has furnished me with eleven myths, three historical papers, and some valuable ethnologic notes. He is a very patient man, and is deserving of sympathy and encouragement in his efforts to become self-supporting.

Among the Omahas who sent letters elsewhere are Two Crows, Lion, and $\text{Duba-ma}^{\text{n}}\dot{\text{c}}\text{i}^{\text{n}}$.

Two Crows is now a chief; he has been a leader of the young men for several years, though he is a grand-parent. He was the leader of the tribe on the hunt and war-path, and is still feared even by the chiefs' party. He says just what he thinks, going directly to the point. He is regarded as the speaker of the purest Omaha, and one has no difficulty in understanding him.

Lion is the head of the first subgens of the Deer people, and is keeper of the sacred pipe of his gens. He used to be a government chief, but was set aside at the election in 1880. The Omahas do not put much confidence in him, and he is regarded by some as a mischief-maker.

Dúba-ma^u/çiⁿ (Four Walking) is one of the young men's party. He was elected chief in 1880, with Two Crows and five others. He was usually the first speaker when the young men had a council.

LIST OF SOUNDS IN THE ÇEGIHA LANGUAGE.

The alphabet which follows is substantially the one suggested by Maj. J. W. Powell, in the second edition of his *Introduction to the Study of Indian Languages*, Chap. I.

A number of sounds not used in Çegiha are given because they are found in J̄oiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in Çegiha, J̄oiwere, and Winnebago. When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his *Dakota Grammar and Dictionary*, published by the Smithsonian Institution in 1852.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i>
a ⁿ +	a prolonged nasalized <i>a</i> .
‘a	an initially exploded <i>a</i> .
‘a ⁿ	a nasalized ‘ <i>a</i> .
ă	nearly as in <i>what</i> ; German, <i>man</i> .
‘ă	an initially exploded <i>ă</i> , as in <i>wēs‘ă</i> , a snake.
ă ⁿ	a nasalized <i>ă</i> .
â	as in <i>hat</i> .
b	as in <i>blab</i> ; French <i>belle</i> . Not used in J̄oiwere.
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic.

ç	as <i>th</i> in <i>thin</i> (not heard in ꝥegiha). Used in ǰwiwere.
ð	a medial <i>th</i> (not heard ꝥegiha) Used in ǰwiwere. Not synthetic.
ϥ	as <i>th</i> in <i>the, then</i> . (See <i>r</i> .)
d	as in <i>dread</i> ; German, <i>das</i> ; French, <i>de</i> . Used in ꝥegiha. (See <i>r</i> .)
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
‘e	an initially exploded <i>e</i> .
ë	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
i	as in <i>pique, machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
‘i	an initially exploded <i>i</i> .
i ⁿ	a nasalised <i>i</i> .
i ⁿ +	a prolonged nasalized <i>i</i> .
‘i ⁿ	a nasalized ‘ <i>i</i> .
ï	as in <i>pin</i> ; German, <i>will</i> .
ï ⁿ	a nasalized <i>ï</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> in French <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
q	a medial <i>k</i> (between <i>k</i> and <i>g</i>). Modified initially; not synthetic.
k’	an explosive <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
hn	a modern sound used instead of <i>cn</i> (<i>shn</i>). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.
ñ	as <i>ng</i> in <i>sing, singer</i> . In ǰwiwere it is often used when not followed by a <i>k</i> -mute.
o	as in <i>note</i> ; German, <i>Bogen</i> ; French, <i>nos</i> . Not used in ꝥegiha.
o+	a prolonged <i>o</i> . Not used in ꝥegiha.
‘o	an initially exploded <i>o</i> . Not used in ꝥegiha.
o ⁿ	a nasalized <i>o</i> . Not used in ꝥegiha.
o ⁿ +	a prolonged nasalized <i>o</i> . Not used in ꝥegiha.

6 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

‘o ⁿ	a nasalized ‘o. Not used in Çegiha.
p	as in <i>pipe</i> ; German, <i>Puppe</i> ; French, <i>poupe</i> .
ḍ	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Not a synthetic sound. The modification is initial.
p’	an explosive <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> ; German, <i>rühren</i> ; French, <i>rare</i> . Not used in Çegiha; it is synthetic in ǰiwere and Winnebago.
s	as in <i>sauce</i> ; German, <i>Sack</i> ; French, <i>sauce</i> . Corresponds to the ǰiwere <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i>). Not synthetic; modified initially.
t	as in <i>touch</i> ; German, <i>Tag</i> .
ṭ	a medial <i>t</i> . Not synthetic; modified initially.
t’	an explosive <i>t</i> .
u	as in <i>rule</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
‘u	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in Çegiha, common in ǰiwere.
u ⁿ +	a prolonged nasalized <i>u</i> .
‘u ⁿ	a nasalized ‘ <i>u</i> ; rare in Çegiha, common in ǰiwere.
ũ	as in <i>pull, full</i> ; German, <i>und</i> .
ũ ⁿ	a nasalized <i>ũ</i> ; rare in Çegiha, common in ǰiwere.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . (The sonant of <i>q</i> .)
y	as in <i>you</i> ; <i>j</i> in German <i>ja</i> . Not used in Çegiha.
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ṭo	a medial <i>tc</i> (between <i>tc</i> and <i>dj</i>). Not synthetic; modified initially. Not used in Çegiha, common in ǰiwere.
tc’	an exploded <i>tc</i> .
hw	as <i>wh</i> in <i>when</i> ; Spanish, <i>huerta</i> . (An interjection.)
m+	a prolonged <i>m</i> (An interjection.)
c+	a prolonged <i>c</i> . (An interjection.)

ai	as <i>i</i> in <i>fine</i> , <i>aisle</i> .
ei	as <i>i</i> in <i>ice</i> , <i>twice</i> , <i>trice</i> , <i>fice</i> .
au	as <i>ow</i> in <i>how</i> ; German, <i>Haus</i> .
yu	as in <i>use</i> , <i>feud</i> .
ui	as in German, <i>pfui</i> .

In one myth is given: "t-t-t-t-t."

In some cases, when *u* is pronounced very rapidly after *a* or *e*, an *o* sound is heard, resembling *au* in the French *aujourd'hui*. Thus, in *gaqá uŋici*, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no*; while in *ŋe-úŋaⁿha* both vowels are heard, being pronounced almost as if the name was *ŋe-óŋaⁿha*.

Every syllable ends in a vowel or diphthong, pure or nasalized.

When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Another apparent exception is the *ŋegiha* interjection *wūⁿh*, in which the final *h* denotes an expulsion of the breath through the nostrils

Almost every sound in this alphabet can be prolonged; but when the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the text are usually interjections.

One interjection of admiration, etc., is designated for the present by "t!". It is made by drawing the tip of the tongue backward from the upper front teeth, causing a sucking sound.

The reader is requested to consult the Appendix after examining each text.

Brackets mark superfluous additions to the texts, and passages which seem to be modern interpolations.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

The following abbreviations are used in the interlinear translations:—

sub	subject.	mv.	moving.
ob.	object.	recl.	reclining.
st.	sitting.	lg.	long.
std.	standing.	pl.	plural.

sing.	singular.	cl.	classifier.
F	Frank La Flèche.	L.	Louis Sanssouci.
G.	George Miller.	W.	Wadjepa. or Samuel Fremont.
J.	Joseph La Flèche.		

The following sounds should be added to those given on the preceding pages:

‘e an initially exploded ě, as in ukit‘e, foreigner, enemy.

q an evanescent h, a sound heard in some Pawnee words.

ny as the Spanish ñ in cañon, found in J̄oiwere and Kwapa words.

Mr. Joseph La Flèche was alive when this introduction was stereotyped. He died in September, 1888.

Susanne La Flèche mentioned on page 2 is now a woman. She was graduated in 1886 at the Hampton Agricultural and Normal Institute, Virginia. She attended the Women's Medical College at Philadelphia for two years, and returned to the Omahas in 1889. She is practicing medicine among her people, paying special attention to the diseases of women and children.

10, 18, et passim. When Aⁿhaⁿ means *consent*, read Aⁿha^{n'}; but when *assent* is intended, read A^{n'}haⁿ.

228, 8. See important note on page 541.

The Appendix referred to on page 7 is that of Part I, beginning on page 525. Some time after that Appendix was stereotyped additional information was obtained from Omahas visiting Washington, and also from members of the Osage, Kansa, and Kwapa tribes. Consequently the reader is requested to consult the Appendix to Part II for a few errata, etc., which refer to Part I.

MYTHS.

HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactcin'ge-i^{n'} amá cé amáma. Égiçe Usní çinke'di ahí-biamá. Ahaú!
 Rabbit the was going, they say It came to Cold the—at he ar- they say. Well!
 çatí-äji-qti-hnaⁿ ça^{n'}eti. Cégedi gçin'-gä. E'a^{n'}qti ma^{n'}oni^{n'} çáçin'cé ä,
 you have very as a rule heretofore. Those things sit. What great matter you have been walking
 not come
 á-biamá Usní aká. A^{n'}haⁿ, negíha, wiçimi mégaⁿ, wiçan' aká a^{n'}aqçí-qti-a^{n'}i 3
 said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knocked the life out of
 brother, sister mother me altogether
 ega^{n'} waji^{n'}cte pí aci^{n'}hé há. Xagé gçin'-biamá Mactcin'ge-i^{n'} aká; ua^{n'}s
 having in a bad humor I have been coming Crying he sat they say Rabbit the; hopping
 iça^{n'}çaⁿ gçin'-biamá; cka^{n'}aji ctëwa^{n'} gçin'-baji-biamá Mactcin'ge-i^{n'} aká.
 suddenly and he sat they say; motionless at all he sat not they say Rabbit the.
 repeatedly
 Cka^{n'}aji égaⁿ gçin'-gä há, á-biamá Usní aká. An'kaji, negíha çe égimaⁿ 6
 Motionless so sit he they say Cold the. Not so, O mother's this I do it
 brother
 ca^{n'}caⁿ. Égiçe Usní aká ábae açé íça-biamá. Negíha cubçé tá minke,
 always. It came to Cold the hunting going he they say. O mother's I go with will I who
 pass spoke of brother you
 á-biamá Mactcin'ge-i^{n'} aká. Tená! çat'é te há, á-biamá Usní aká.
 he they say Rabbit the Why! you die will he they say. Cold the
 said
 An'kaji há, negíha, áqtaⁿ at'é tádaⁿ Ca^{n'} cubçé tá minke há. Hin'daké! 9
 Not so O mother's how pos- I die shall? At any I go with will I who Let us see!
 brother, sible rate you
 égañ gä há, á-biamá Usní aká. Usní aká áci açáb ega^{n'} Hw! hw!
 so do he they say Cold the. Cold the out he went they say having Wh! Wh!
 said
 á-biamá xi ígacude gaxá-biamá, usní hégaçi amá. Ki açá-biamá xi
 he they say when blizzard he made they say, cold very it was, And he went, they say when
 said they say.
 júgçe açá-biamá Mactcin'ge-i^{n'} aká. Mactcin'ge-i^{n'} aká wasísige-qti-bi 12
 with him went they say Rabbit the. Rabbit the active very they
 amá: ita^{n'}çi^{n'}ahá-qti çti nañ'ge açé-hnaⁿ-biamá: qáça çti agçí-hnaⁿ-
 say: forward very too running he habitu- they say: back habitu-
 went ally again back ally
 biamá: Usní çin' nañ'ge çti uçicaⁿ-hna^{n'}-biamá. Níaci^{n'}ga çin' wasísige
 they say: Cold the running too he went habitu- they say. Person the active
 around him ally

- inahiⁿ áhaⁿ, eçégaⁿ-biamá Usní aká. Egiçe ıáqti wiⁿ çihí-biamá. Uhú!
truly ! he thought they say Cold the. It came to deer one he scared up, they say. Oho!
- negíha, ıáqti wiⁿ cuhí há. Kída-gă ha, á-biamá Mactciñ'ge-iⁿ amá.
O mother's deer one has reached Shoot it he they say Rabbit the
brother, you said
- 3 An'kajı há égaⁿ uána-máji há, á-biamá Usní aká. Gañ'ki indádaⁿ uné
Not so indeed such I do not seek he they say Cold the. And what he seek
said
- etédaⁿ eçegaⁿ-biamá Mactciñ'ge-iⁿ amá. Egiçe níaciⁿga d'úba wéça-
can? he thought they say Rabbit the. It came to person some he found
pass them
- biamá Mactciñ'ge-iⁿ amá. Uhú! negíha, níaciⁿga d'úba cuhí há.
they say Rabbit the Oho! O mother's person some they reach
brother, you
- 6 Aⁿ'haⁿ, égaⁿ-hnaⁿ uáne há, á-biamá Usní aká. Gaⁿ t'éwaça-biamá.
Yes, such habitually I seek he they say Cold the. And he killed them they say.
said
- Niaciⁿga kē wa'iⁿ agçá-biamá. Wa'iⁿ akí-biamá xı úhaⁿ-biamá níaciⁿ-
Person the carrying he went they say. Carrying them home, they say when he cooked them, per-
son they homeward
- ga çañká. Çıúcka gıçıkúça-gă há, naⁿ'pēhiⁿ-qti-aⁿ ebçégaⁿ, á-biamá
son the Your brother's work hurriedly for hungry very I think, he they say
son him said
- 9 Usni aká. Nin'deçá-biamá uqpe uñji-biamá níaciⁿga ıanúça tē. Wi
Cold the. Cooked till done they say dish she filled for him human fresh meat the. I
they say
- égaⁿ wabçata-máji-hnaⁿ-maⁿ' há, á-biamá Mactciñ'ge-iⁿ aká. Wé'i-biamá.
such I eat not habitu- I do he they say Rabbit the. He gave it they say.
ally said back to them
- Umaⁿ'e tē çasniⁿ-biamá xı cı ábae açé 'ıca-biamá Usní aká. Anğáçe
Provisions the swallowed they say when again hunting going he they say Cold the. We go
spoke of
- 12 taí Mactciñ'ge-iⁿ, á-biamá Usni aká. An'kajı, negíha, çí-hnaⁿ maⁿ-
will Rabbit he they say Cold the. Not so, O mother's thou alone walk
said brother,
- çin'-gă, á-biamá Mactciñ'ge-iⁿ aká. Usní aká cı usni gaxáb egaⁿ' cı
thou he they say Rabbit the. Cold the again cold he made, having again
said they say
- açá-biamá. Içé amá xı Mactciñ'ge-iⁿ aká Usní igáççaⁿ çinké imaxá-
he went they say. He had they say when Rabbit the Cold his wife the he ques-
gone tioned her
- 15 biamá. ıimiha, winégi indádaⁿ naⁿ'pe á. Çinégi naⁿ'pe çingéé hē.
they say. O father's my mother's what fears he ? Thy mother's to fear has nothing
sister, brother
- An'kajı, ıimiha, wıectē naⁿ'pe at'aⁿ há: áqtaⁿ winégi naⁿ'pe çingé tádaⁿ.
Not so, O father's even I to fear I have how pos- my mother's to fear have noth- shall?
sister, (something) sible brother ing
- Çinégi naⁿ'pe çingéé hē, á-biamá wa'ú aká An'kajı, ıimiha, wıectē
Thy mother's to fear has nothing she they say woman the Not so, O father's even I
brother said sister,
- 18 naⁿ'aⁿxıça-hnaⁿ-maⁿ' há: áqtaⁿ winégi naⁿ'pe çingé tádaⁿ. Aⁿ'haⁿ, çinégi
me scared habitu- I use how pos- my mother's to fear have noth- shall? Yes, thy mother's
ally sible brother ing brother
- đactañ'ga-đa naⁿ'pe hē. Aⁿ'haⁿ, égaⁿ éskaⁿ ebçégaⁿ há, á-biamá Ma-
Rocky Mount- head he fears it Yes, so it might I thought he they say Rab-
ain sheep be said

ctein'ge-i^{n'} aká. Wiⁿ ícab ega^{n'} t'éca-biamá. Ða çaⁿ másab ega^{n'} 'iⁿ
bit the. One he found, having he killed they say. Head the he cut off, they say having he car-

agá'-biamá. Usní aká akí-biamá. Mactein'ge-in' win'aⁿwáwa pé á.
ried it they say. Cold the he they say. Rabbit in which direction went he ?
homeward reached home

Īn'tca^aqtci áci a^aai, á-biamá wa'ú aká. Égi^ace dāze ŋi akí-biamá 3
New very out he went, she they say woman the. It came to evening when he reached
pass home, they say.

Mactciñ'ge-i^{n'} aká. Negiha, céçaⁿ dactañ'ga-dá wi^{n'}, á-biamá. Gia^{n'}ça
Rabbit the. O mother's that the Rocky Mount- head one, he they say. He threw it
ain brother. ain sheep said

čéča-biamá xī t'é-qtī ačá-biamá Usní aká. Wa'ú čīnké ená-qtci ucté
he sent they say when dead very he went they say Cold the. Woman the alone very re-
it forcibly remained

amá. Ádaⁿ edítaⁿ usní-qti-äji-hna^{n'} amá. Ceta^{n'}. 6
they say. Therefore from that cold very not habitu- they say. So far.
cause ally

NOTES.

The accompanying version of this Omaha myth was given me by Mr. Frank LaFlèche. Mr. Sanssouci says that it was not the Winter, but Igacude (Storm-maker), who was killed by the Rabbit.

Igacude used to go each day to a lofty bluff, and gaze in all directions till he spied a party of hunters. When he discovered as many as he could carry on his back, he used to take up a ball of snow and blow off the particles till he made a snow-storm, in which all the men were sure to perish. Then Igacude gathered the bodies and carried them to his lodge.

9. 1. Mactciŋge-iⁿ, or Mactciŋge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mictciŋe. His other name was Sičé-makaⁿ (see myth of the Turkey, in the first version; also that of Sičé-makaⁿ's adventures as a deer). The distinction, if any, between Mactciŋge and Mactciŋge-iⁿ has been forgotten.

9, 2. e^an-qtⁱ ma^aniⁿ ɕaɕiⁿce ʒ. The use of “e^an-qtⁱ” shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. aɕa-b egaⁿ, contr. from aɕa-bi egaⁿ.

9, 11. igacude gaxa-biama, usni hegaji ama. Frank said: usni he+gaji ama, It was very cold.

10, 7. niaci^uga kě, "the long line of men's bodies," in this case.

10, 13. gaxa-b egaⁿ, contr. from gaxa-bi egaⁿ.

11, 6. adaⁿ editaⁿ usnī-qti-äji-hnaⁿ ama. Before that it was much colder than it is now. Now we have the female Winter.

TRANSLATION.

The Rabbit was going somewhere. It came to pass that he reached the place where the Winter was dwelling. "Well! you made it a rule not to come hither at all in the past. Sit by those things near you. On what very important business have you been traveling?" "Yes, O mother's brother, and my father's sister! my grand-

mother has altogether beaten the life out of me; so I have been coming hither in a bad humor" (said the Rabbit). The Rabbit sat crying; he continued hopping to and fro; the Rabbit did not sit still at all. "Do sit still," said the Winter. "O mother's brother, I always do thus!" At length the Winter spoke about going hunting. "O mother's brother, I will go with you!" said the Rabbit. "Why! you would be apt to die," said the Winter. "No, O mother's brother! how is it possible for me to die? I will go with you at all events." "Let us see! Do so," said the Winter. The Winter, having gone out, said: "Wh! Wh!", and made a fine driving snow-storm (blizzard). It was *very* cold. And when he departed, the Rabbit went with him. The Rabbit was very active: he continued going and running very far ahead (of the Winter); and he was coming back repeatedly; he also went running many times around the Winter, as he moved along. "The person in motion is truly active!" thought the Winter. By and by he (the Rabbit) scared up a deer. "Oho! O mother's brother! a deer has reached you; shoot it!" said the Rabbit. "No, such I do not seek," said the Winter. And the Rabbit thought, "What can he be seeking?" After a while the Rabbit (in moving along) discovered some men. "Oho! O mother's brother! some men have come to you." "Yes, such only do I seek," said the Winter. And he killed them. He carried the (dead) men homeward on his back. When he reached home with them on his back, he boiled the men. "Hurry for your nephew; I think that he is very hungry," said the Winter (to his wife). She cooked them until they were done. They filled for him (the Rabbit) a dish with the human fresh meat. "I am not accustomed to eating such (food)," said the Rabbit. He gave it back to them. When the provisions had been devoured, again the Winter spoke of going hunting. "Let us go, Rabbit," said the Winter. "No, O mother's brother! you go alone," said the Rabbit. The Winter, having made cold (weather) again, went again. When he had gone, the Rabbit questioned the Winter's wife. "O father's sister! what does my mother's brother fear?" "Your mother's brother has nothing to fear." "No, O father's sister! even I have something to fear. How is it possible for my mother's brother to have nothing to fear?" "Your mother's brother has nothing to fear," said the woman. "No, O father's sister! even I am used to being scared. How is it possible for my mother's brother to have nothing to fear?" "Yes, your mother's brother fears the head of a Rocky Mountain sheep." "Yes, just so I thought it might be," said the Rabbit. Having found one, he killed it. Having cut off its head with a knife, he carried it homeward on his back. The Winter reached his home. "In which direction has the Rabbit gone?" "He has just gone out (of the lodge)," said the woman. After a while, when it was dusk, the Rabbit reached home. "O mother's brother! that round object by you is the head of a Rocky Mountain sheep," said he. When he had thrown it suddenly toward him (the Winter), the Winter became altogether dead; only the woman remained. Therefore, from that cause (or, from that time), it has not been very cold, as a rule.

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

OBTAINED FROM FRANK LA FLÈCHE.

Egiçe Mactcin'ge aká ixa^{n'} çínké ená-qtcí úgçe júgigçá-biamá. Kí
 It came to Rabbit the his grand- the (st. only very he dwelt he with his they say. And
 pass (sub.) mother ob.) in a lodge own

ha^{n'}ega^{n'}tcé'-qtcí-hna^{n'} ábae ahí-biamá. Ha^{n'}ega^{n'}tcé'-qtcí açá-bi ctéwa^{n'}
 morning very early habitually hunting he went thither, they say. Morning very early he went, they say notwith-
 standing

níkaci^{n'}ga wi^{n'} sí snedé'-qti-hna^{n'} sígçe açá-bitéamá. Kí íbaha^{n'} ga^{n'}çá- 3
 person one foot long very habitu- trail had gone, they say. And to know him he wished

biamá. Níaci^{n'}ga çí^{n'} í'ta^{n'} wíta^{n'}çí^{n'} bçé tá mìnke, eçéga^{n'}-biamá. Ha^{n'}-
 they say. Person the (mv.) now I—first I go will I who, he thought they say. Morn-

ega^{n'}tcé'-qtcí xáha^{n'}-bi ega^{n'} açá-biamá. Çí égiçe níkaci^{n'}ga amá sígçe
 ing very early he arose they say having he went, they say. Again it came to person the (mv.) trail

açá-bitéamá. Égiçe akí-biamá. Gá-biamá: xa^{n'}há, wíta^{n'}çí^{n'} bçé axídaxe 6
 he had gone, they say. It came to he reached home, they say. He said as follows, O grand- I—first I go I make for
 pass they say. they say: mother, myself

ctéwa^{n'} níkaci^{n'}ga wi^{n'} a^{n'}aqai açái te a^{n'}. xa^{n'}há, uxía^{n'}çe daxe tá
 notwith- níkaci^{n'}ga wi^{n'} a^{n'}aqai açái te a^{n'}. xa^{n'}há, uxía^{n'}çe daxe tá
 standing person one getting ahead he has gone. O grandmother, a snare I make will
 of me

mìnke, kí bçíze tá mìnke há. Áta^{n'} ja^{n'} tada^{n'}, á-biamá wa'újinga aká.
 I who, and I take him will I who há. Why you do should? she they say old woman the.
 it said

Níaci^{n'}ga íçát'abçé há, á-biamá. Kí Mactcin'ge açá-biamá. Açá-bi xí 9
 Person I hate him he they say. said And Rabbit he went they say. He went, when
 they say

çí sígçe çé té amá. Kí ha^{n'} té íçápe ja^{n'}-biamá. Man'de-xa^{n'} çá^{n'} ukínacke
 again trail it had gone, they say. And night the waiting he lay they say. Bow-string the noose
 for

gaxá-biamá xí, sígçe çé-hna^{n'} té é'di íça^{n'}çá-biamá. Égiçe ha^{n'}ega^{n'}tcé'-
 he made they say when, trail went habitu- ally the there he put it they say. It came to very early in the
 it pass

qtcí uxía^{n'}çe çá^{n'} gíxa^{n'}be ahí-biamá. Égiçe Mí^{n'} çá^{n'} çízé akáma. Ta^{n'}çí^{n'}- 12
 morning snare the to see his own he ar- they say. It came to Sun the he had taken, they say. Running
 rived pass

qtcí uçá agçá-biamá. xa^{n'}há, indáda^{n'} éi^{n'}te bçíze édega^{n'} a^{n'}baaze-hna^{n'}
 very to tell he went they say. O grandmother what (thing) it may be I took but me it scared habitu-
 homeward ally

há, á-biamá. xa^{n'}há, man'de-xa^{n'} çá^{n'} agçíze ka^{n'}bçédega^{n'} a^{n'}-baaze-
 he they say. O grandmother, bow-string the I take my I wished—but me it scared
 said own

hna^{n'}i há, á-biamá. Máhi^{n'} açí^{n'}-bi ega^{n'} é'di açá-biamá Kí eca^{n'}-qtcí 15
 habitually he they say. said Knife he had they having thither he went they say. And near to very
 say it

ahí-biamá. Píjì çkaxe. Eáta^{n'} éga^{n'} çkaxe á. É'di gí-ada^{n'} í^{n'}çická-gá
 he ar- they say. Bad you do. Why so çkaxe á. There be com- and untie it for me
 rived ing back

há, á-biamá Mí^{n'} aká. Mactcin'ge aká é'di açá-bi ctéwa^{n'} na^{n'}pa-bi ega^{n'}
 he they say Sun the. Rabbit the thither went they say notwith- he feared the seen having
 said standing danger, they say

hebe ihe afe-hnaⁿ-biamá. Kĩ xu'ê' afa-bi egaⁿ mása-biamá man'de-xaⁿ
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string
 passed ally bent head say

çaⁿ. Gañ'ki Miⁿ aká maⁿciáha áiaça-biamá. Kĩ Mactciñ'ge aká ábaçu
 the. And Sun the on high it had they say. And Rabbit the space be-
 gone tween shoulders

3 hiⁿ çaⁿ názi-biamá, ánakadá-bi egaⁿ. (Mactciñ'ge amá aki-biamá.) I-tci-
 hair the burnt they say, it was hot on they having. (Rabbit the reached they say.) I-tci-
 yellow it say home

tcí+! xaⁿhá, náçingě'-qti-maⁿ hă, á-biamá. Jucpaçaⁿ+! iⁿnaçingě'-qti-maⁿ
 tcí+! O grand- burnt to very I am he they say. O grandchild! for me is burnt very I am
 mother, nothing said to nothing

eskaⁿ+! á-biamá. Cetaⁿ.
 I think! she they say. So far.
 said

NOTES.

13, 7. afaí te aⁿ. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. haⁿ+egaⁿtcě-qti. The prolongation of the first syllable adds to the force of the adverb "qti." The translation may be given as "*ve-ry* early in the morning."

14, 1. hebe ihe afe-hnaⁿ-biamá. The Rabbit tried to obey the Sun, but each time that he attempted it he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

14, 2. maⁿciáha aiaça-biamá. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

14, 3. Itcici+, an intj., showing that the speaker was in pain, caused in this case from the heat of the Sun's rays. See myth of the Sun and Moon.

The sentence at the end of the translation was given in Çegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with a very long foot had been along, leaving a trail. And he (the Rabbit) wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare, and I will catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, again had the footprints gone along. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the footprints used to be seen. And it came to pass that he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. Said he, "Grandmother, I have caught something or other, but it scares me." "Grandmother I wished to take my bow-string, but I was scared every time," he said. He went thither with a knife. And he got very near it. "You have done wrong. Why

have you done it? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun went on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped and cut the bow-string). (And the Rabbit arrived at home.) "I am burnt. O, grandmother! the heat has left nothing of me," said he. She said, "Oh, my grandchild! I think that the heat has left to me nothing of him!" (From that time the rabbit has had a singed spot on his back, between the shoulders.)

HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ'ge amá iḡa^{n'} éḡa^{n'}ba ḡdí akáma iḡḡe júgigḡe. Wasábe ḡñ
 Rabbit the his grand- mother too there was, they he dwelt he with his Black bear vil-
 lage
 ḡa^{n'}á ḡáji-ā hē', iḡa^{n'} aká egá-biamá. Wasábe amá níkaci^{n'}ga wawéḡaqai
 the to go not his grand- mother she said that to him, they say. Black bear the (pl.) men they are laughers
 at them
 hē. Ē'di ḡáji-ā hē'. Íḡiqáḡa taí hē. Wasábe níkagahi ḡínké dáhe céhiḡe- 3
 There go not They laugh will at you Black bear chief the hill that dis-
 tant
 ḡan'di ḡí hē, á-biamá. Ē'ḡa ḡáji-ā hē', á-biamá. Éḡiḡe man'de ḡéḡza-bi
 the (cv.) he she they say. Thither go not she they say. It came to bow he took his
 at pitches his tent said said they say. pass own, they say
 ega' é'di aḡá-biamá Mactciñ'ge. Wasábe níkagahi ḡínké'di Mactciñ'ge
 having there he went they say Rabbit. Black bear chief the-to Rabbit
 amá é'di ahí-biamá. Ljébe é'di a-í-naji^{n'} ḡí xagé gaxá-biamá Mactciñ'ge. 6
 the there ar- rived they say. Door there he came to when crying he made they say Rabbit.
 (mv.)
 Mactciñ'ge, eáta^{n'} ḡaxáḡe ā, á-biamá Wasábe aká. A^{n'}ha^{n'}—negíha—wa-
 Rabbit, why you cry he they say Black bear the. Yes O mother's old
 brother
 'úḡinga aká—ḡínégí—Wasábe—ḡínké'ḡa—ma^{n'}ḡi^{n'}—ā hē—ái éḡa^{n'}—a^{n'}ḡa^{n'}husai
 woman the your moth- er's brother Black bear the-to walk thou she having she scolded me
 ega^{n'}—pí há, á-biamá Mactciñ'ge aká. Éḡiḡe nan'de masániaḡa ḡéñ'-gā 9
 having I have he they say Rabbit the. It came to side of the on the other side sit thou
 been coming said pass lodge
 há, á-biamá Wasábe aká. Éḡiḡe Mactciñ'ge é'di ḡéñ' ḡínké amá. Ha^{n'}
 he they say Black bear the. It came to pass Rabbit there he was sitting, they say. Night
 said
 ḡí Mactciñ'ge áci aḡá-biamá. Áci ahí-bi ega^{n'} ḡjébe éḡaxé'-ḡti já-biamá
 when Rabbit out of he they say. Out of ar- they having door round very dunged, they
 doors went say say about say
 Mactciñ'ge aká. Hau! inḡḡé wiwíḡa, a^{n'}ba wíḡua^{n'}ḡa uḡáḡḡa'á'a taí há, 12
 Rabbit the. Well! faeces my own, day as soon as you give the scalp. will
 yell

16 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- á-biamá Macteiñ'ge aká. Aⁿ'ba wíuñānga égiçe níaciⁿ'ga hégaji-qti ugčá'a'á-
he they say Rabbit the. Day as soon as it came person not a few very gave the
said to pass scalp-yell
- biamá. Negíha, níkaciⁿ'ga hégactēwaⁿ'ji ckaⁿ'awačai há, á-biamá Ma-
they say. O mother's person a few—not at all they cause us to said they say Rab-
brother move
- 3 eteiñ'ge aká. Çeču skéwaⁿ-qti ajaⁿ' čaⁿ'ja é'be ckaⁿ'a'čē tá, á-biamá
bit the. Here a long while very I lie though who make me move shall? said, they say
- Wasábe aká. Éde níaciⁿ'ga hégaji-qti ugčá'a'á-biamá bčúga-qti. Gañ'ki
Black bear the. But person not a few very gave the scalp- they say all very. And
yell
- áci ačá-biamá Wasábe amá, níkaciⁿ'gá-bi ečégaⁿ-bi egaⁿ'. Áci hí wíuñāñ-
out of went they say Black bear the (mv.), person (See Note). thought they having. Out of ar- as soon
doors doors rived say
- 6 gá-qti Wasábe t'éča-biamá Macteiñ'ge aká. Negíha, t'éčičē'-qti-aⁿ'i, á-bi-
as very Black bear he killed, they say Rabbit the. O mother's they kill very said, they
brother thee
- amá Macteiñ'ge aká. T'éča-bi egaⁿ' agčá-biamá. Ki qí tē'ja akí-biamá.
say Rabbit the. Killed they having he went they say. And lodge at the he reached home,
him say homeward they say.
- Yaⁿ'há, Wasábe níkagahi t'éačē há, á-biamá. Áqtaⁿ t'čwačáčē tá. T'éčē tē
O grand- Black bear chief I have he they say. How possi- you kill them shall? Killing the
mother said killed him said ble
- 9 píbaji hē, á-biamá. Yaⁿ'há, t'éačē há. Añgáče tai, á-biamá. (See Wajiⁿ-
bad she they say. O grand- I have We go will, he they say. (See Wajiⁿ-
said mother, killed him said said
- ska's version.) Wa'újñga é'di júgče ahí-biamá. Yaⁿ'há, céē há, á-biamá.
Old woman there she with arrived, they say. O grand- that he they say.
him arrived, they say. mother is it said
- Aⁿ'haⁿ účepačáⁿ, caⁿ' hē, á-biamá. Čáda-bi egaⁿ' 'iⁿ' agčá-biamá. Akí-
Yes O grandchild, enough said they say. Carved they having carry- they went home- Reached
said she, it say ward, they say. ing on the back they say.
- 12 bi qí Macteiñ'ge ačá-biamá Wasábe can'de ačíⁿ'-bi egaⁿ'. Wasábe qíi
they when Rabbit went they say Black bear scrotum he had they having. Black bear vil-
say say lage
- čaⁿ'lá ahí-bi qí, Macteiñ'ge tí há, Macteiñ'ge tí há, á-biamá. Za'é'-qti-
the-to ar- they when, Rabbit has I Rabbit has I said they say. Uproar very
rived say come come come
- aⁿ'-biamá. Aⁿ'haⁿ, atí há. Íubča atí há, á-biamá Macteiñ'ge aká. Haú!
they say. Yes, I have I tell I have said they say Rabbit the. Well!
come news come
- 15 Macteiñ'ge íuča tí éē há, á-biamá. Wasábe bčúga-qti é'di ahí-biamá.
Rabbit to tell has he said they say. Black bear all very there rived they say.
news come says
- Ákié-qti ahí-biamá íačā. Ké, íučá-gā há', á-biamá. Aⁿ'haⁿ, íubča tá
Standing very ar- they say at the lodge Come, tell the news said they say. Yes, I tell will
close-together rived the
- minke há, á-biamá Macteiñ'ge aká. Wasábe níkagahi úju čínké níkaciⁿ'ga
I who said they say Rabbit the. Black bear chief princí- the person
pal
- 18 áhigí-qti é'di ahí-bi egaⁿ' t'éča-biamá, á-biamá Macteiñ'ge aká. Níkagahi
many very there ar- they rived say having they they say, said they say Rabbit the. Chief
killed him
- añgúai t'éča-biamá, á-biamá Wasábe amá. Wasábe amá bčúga-qti xagá-
our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried
killed him

biamá. Níkagahi úju t'épikičai hnankácě, can'de čaⁿ cěě hă, á-bi egaⁿ,
they say. Chief princ- they killed for yo who are, scrotum the that is . said they having,
pal you

wétiⁿ-biamá. Haú! Mactcín'ge éwaⁱ hă. Čiqá-ba t'éčai-gă hă, á-biamá.
he hit them with it, Well! Rabbit caused it Chase and kill him . said they say.
they say. him

Wéahidě'-qti-áahí uqčá-bi egaⁿ t'éča-biamá. Júga bčúga čicpácpa-qti 3
Far away very at it ar- overtook they having killed they say. Body whole pulled into very
riving him say him small pieces

egaⁿ aⁿčá-biamá. Iqaⁿ čínkedi xáci kí-áji amá Mactcín'ge Gaⁿ iqaⁿ
having threw they say. His grand- the—to a long reached they Rabbit. And his grand-
away they say. mother while home, not say mother

aká uGINE ačé gaⁿčá-biamá. Wa'újiŋga aká uqčúqaha čaⁿ gčíza-bi egaⁿ
the . to seek to go wished they say. Old woman the woman's bag the took her they having
her own

Mactcín'ge uGINE ačá-biamá. Águdi tě'di t'éčai tě jaⁿ'be tégaⁿ uáne bčěě 6
Rabbit to seek went they say. In what the—in they killed the I see it in order I seek it I am
her own place him that going

hě, á-biamá wa'újiŋga aká. Ě'di ahí-bi egaⁿ čicpácpai gě bahí-bi egaⁿ
said they say old woman the. There ar. they having pieces pulled the picked they having
she

uqčúqaha čaⁿ uji maⁿčín'-bi tě'di, Aⁿ'haⁿ, Mactcín'ge, naxíde-čičín'ge. . Ji
woman's bag the filling walked they say when, Yes, Rabbit, inner-ear thec—none. Lodge

gáamá naxíde-čín'gai égaⁿ ě'di čáji-ă hě, ehé čaⁿ caⁿ cí égaⁿ tč'éčai. 9
those they are disobedient as there go not . I said in the yet you as they killed
past went you.

Agčá-biamá wa'újiŋga, uqčúqaha čaⁿ giⁿ'-bi egaⁿ. Aki-bi egaⁿ újiha
Went homeward, old woman, woman's bag the carried on they having. Reached they having sack
they say

čaⁿ gamú-bi egaⁿ Mactcín'ge niⁿ'ja-biamá. Íčáⁿbaⁿ čáji-ă hě. Ji čaⁿ
the emptied by having Rabbit alive they say. A second time go not . Village the
pouring out

naxíde-čín'gai hě, á-biamá. Mactcín'ge aká, Bčé tá miŋke, ečégaⁿ-biamá. 12
they are disobedient . said they say. Rabbit the, I go will I who, he thought they say.
she

Man'de gčíza-bi egaⁿ ačá-biamá Wasábe jii čaⁿ ahí-bi tě'di Wasábe
Bow took his they having went they say. Black bear village the arrived, when Black bear
own say they say

wiⁿ haⁿ'bča-biamá. Wasábe xagě'-qti-hnaⁿ najiⁿ-biamá. Či, átaⁿ ajaⁿ,
one had a dream, they say. Black bear crying very habita- ally stood they say. And why you do
it?

á-biamá. Haⁿ'abčě-de pčáji hégaji ičáhaⁿbčě hă. Bčúga-qti t'éawačai 15
said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us

ičáhaⁿbčě hă. Aⁿ'haⁿ, wí cti t'éaⁿčai ičáhaⁿbčě hă, á-biamá. Úaⁿčín'ge
I dreamed about Yes, I too me—they I dreamed about said they say. To no purpose
it killed he

haⁿ'abčě hă. Áqtaⁿ bčúga t'éawačě tába. Wasábe amá níkaciⁿga ená-
you had a dream . How possi- ble all they kill us shall? Black bear the (pl.) human beings alone

qti wáčatá-biamá; ádaⁿ Mactcín'ge níkaciⁿga wúkiⁿ-bi egaⁿ bčúga-qti 18
very they ate they say; therefore Rabbit mankind sided with them, having all very
them they say

t'éawačě gaⁿčá-biamá. Wasábe jii čaⁿ ě'di ahí-bi egaⁿ haⁿ'daⁿ jii čaⁿ
to kill them desired they say. Black bear village the there arrived, having night-during village the
they say

égaxě-qti já-biamá Mactcín'ge aká. Haú! ingčé wiwíja, aⁿ'ba saⁿ tihé
round very dunged, they say Rabbit the. Well! faeces my own, day distant ap-
about say

xī ugá'a'ái-gǎ, á-biama. Wasábe bǝ́uga t'éa'wa'ǝ tai há á-biama.
 when give y^e the scalp-yell, said, they say. Black bear all we kill them will said they say.
 Wíta'ǝ'qti wa'i'aba' nǎ minke há. Ékita' ugá'a'ái-gǎ há, á-biama.
 I at the first very I give the attack- will I who At the same give y^e the scalp- said they say.
 ing cry time yell
 3 A'ba úwaǝǝga wa'i'ba'biama Mactei'ge aká. Bǝ́uga-qi ugá'a'ái-
 Day as soon as he gave the at- they say Rabbit the. All very they gave the
 tack- ing cry they killed
 biama níaci'ga amá. Wasábe bǝ́uga áci ahí-biama. Bǝ́uga-qi t'éwaǝá-
 they say person the (pl.). Black bear all out of they came, they. All very they killed
 doors say. them
 biama Wasábe-má. Nuga wi' ni'ga wi' edábe ugácta-biama. Wasábe
 they say Black bear the Mule one female one also remained they say. Black bear
 (pl.)
 6 na'ba-má Mactei'ge úǝa'biama. Mactei'ge amá úwakiá-biama Wa-
 two the Rabbit them he took hold of they say. Rabbit the (mv.) talked with they say Black
 (pl.)
 sábe-má ǝipibáǝi ega' wǝǝǝcka ená-qi wahnáte taité, á-biama.
 bear the You bad being insect only very you eat shall surely, said they say.
 (pl.) he
 Wanáxi ǝiǝi'ge taité. I'na'há winégi edábe ǝǝate taité. Wasábe
 Spirit you have shall surely. My mother my mother's also they eat shall surely. Black bear
 none brother you
 9 eǝǝge taité. Ma'ǝ'i'gá. Ceta'.
 they say shall Walk ye. So far.
 to you surely.

NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.

15. 3. *dahe cehiççandi*. Let A denote the place of the speaker; B, *dahe cekë*, that visible long hill, a short distance off; b, *dahe çeçaⁿ*, that visible curvilinear hill, a short distance off; C, *dahe cehikë*, that visible long hill, reaching a point farther away; c, *dahe cehiçaⁿ* ditto, if curvilinear; D, *dahe cehiçekë*, that visible long hill, extending beyond *dahe cekë*, and *dahe cehikë*; d, *dahe cehiçeçaⁿ*, that visible curvilinear hill, extending beyond *dahe çeçaⁿ* and *dahe cehiçaⁿ*.

A (line of vision) B  - - - C  - - - D ;

A (line of vision) B C D ;

or, A (line of vision) - - - - (b) - - - - (c) - - - - (d).

15, 7. apha^a—negiha, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. hegajiqti, pronounced he+gajiqti by the narrator.

16, 2. hegactewaⁿji, pronounced he+gactewaⁿji by the narrator.

16, 4. beugaqti, pronounced beu+gaqti by the narrator.

16, 5. niaci^aga-bi eʔega^a-bi ega^a. The -bi after niaci^aga shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The Jiwere Language, Part I."

TRANSLATION.

There was a Rabbit and his grandmother, too; he dwelt in a lodge with her. His grandmother said that to him: "Go not to the village of Black bears. The Black bears are abusers of men. Go not thither. They will abuse you. The Black bear

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fireplace)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit dunged all around the door. "Well, my own faeces," said the Rabbit, "you will please give the scalp-yell as soon as it is day." As soon as it was day, behold, a very great multitude of persons gave the scalp-yell. "O mother's brother! an exceedingly large number of men dislodge us," said the Rabbit. "Though I should lie here a very long period (or, for many years), who could possibly dislodge me (or, cause me to move)?" said the Black bear. But every one of a large number of persons gave the scalp-yell many times. And thinking that it was people, the Black bear went out of the lodge. The Rabbit killed (wounded) the Black bear just as soon as he got outside. "O mother's brother! they have indeed killed you," said the Rabbit. Having killed him, he went homeward. And he reached his home at the lodge. "O grandmother! I have killed the Black bear chief," said he. "How would it be possible for you to kill him? To kill him is bad (or difficult)," she said. "Grandmother, I have killed him. Let us go (thither)," said he. The old woman arrived there with him. (See Wajis'ka's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

departed. When he reached the Black bears' village, one Black bear had dreamed (or, had had a dream). The Black bear stood crying bitterly. They said, "Why do you do it?" Said he, "I dreamed, but I dreamed about something extremely bad. I dreamed that we were all killed. Yes, I dreamed that I too was killed." "You dreamed to no purpose. How could we all be killed?" The Black bears ate only human beings; therefore, the Rabbit, siding with mankind, wished to kill all of them. The Rabbit, having reached the Black bears' village, dinged all around it during the night. "Well! my own faces," said he, "give ye the scalp-yell at early dawn. Let us kill all the Black bears. I will at the first give the signal for the attack. Do ye, at the same time, give the scalp-yell." As soon as it was day, the Rabbit gave the signal for the attack. The whole party of men gave the scalp-yell. All the Black bears came out. All of the Black bears were killed. One male and one female were left. The Rabbit took hold of the Black bears. The Rabbit talked with the Black bears: "You were bad, so you shall eat nothing but insects. You shall have no spirits (minds). My mothers and my mothers' brothers (that is, men and women, the whole human race) shall eat you. You shall be called Black bears (wa-sabe, the black animals). Walk ye (or depart ye)."

HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIN^WSKA.

- Mactein'ge ixa^{n'} fiñké júgigçe ahí-biamá Gañ'ki, ɣa^{n'}há, ɣe-jéga
 Rabbit his grand- the he with his ar- they say. And grand- buffalo thigh
 mother own rived mother, (upper leg)
- kě 'in'-gä, a'-biamá. Júcpaça^{n'}+! wakan'daxiçai áda^{n'} na^{n'}pewaçé'-qtci
 the carry on said they say. O grandchild! he makes himself a deity therefore dangerous very
 your back he
- 3 ja^{n'}i. A^{n'}na^{n'}-qixçe tai. Ubéi'age, á-biamá. Kě', ɣa^{n'}há, ca^{n'} ɣe-çiti^{n'}
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib
 his leg times she
- 'in'-gä hä, á-biamá. Wíuapá! çiçça^{n'}çi^{n'}, á-biamá. Çié çan^{n'} a^{n'}bitçitçe
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on
 your back he break in
- taí; skíçe hě, á-biamá. Qa-i! á-biamá, áwaça^{n'} çai^{n'} te, á-biamá. Ga^{n'},
 will; heavy said the say. What! said they say, where-the you carry will, said they say. And,
 she she on your back he
- 6 dá çan^{n'} 'in'-gä hä, cī á-biamá. Júcpaça^{n'}! hí kě paí, égiçe a^{n'}çaqixçe tai.
 head the carry on again said they say. O grandchild! teeth the sharp, beware, me they crush will,
 your back he by biting
- á-biamá. Na^{n'}-ape tcábe, á-biamá. Kí, Haú! ɣa^{n'}há, ɣe-mañ'ge kě 'in'-gä
 said she, they I am afraid of very said they say. And, Ho! grandmother, buf- breast the carry on
 say. them she falo me they crush your back
- hă, á-biamá. Júcpaça^{n'}! cěc hě, á-biamá Gañ'ki jé kě uçáha gaxá-
 said they say. O grandchild! that is it said they say. And mem- the joined to it he made
 he she she brum virile

biamá. É gríça-biamá wa'újiŋga. Gaⁿ, kě', ʃaⁿhá, maŋgɕiŋ'-gǎ hǎ.
 they say. That she re- they say old woman. And, come, grandmother, begone
 joined

'Iⁿ-adaⁿ maŋgɕiŋ'-gǎ hǎ, á-biamá Mactciŋ'ge aká. [Égiɕe miⁿdaⁿbe naⁿbá
 Carry and begone said, they say Rabbit the. [At length hour two
 it on your back

tě'di] uqé caki tá miŋke, á-biamá. Iʃaⁿ aká 'iⁿ agɕá-biamá. Kí gaŋ'ki 3
 at the] quickly I come will I who, said I who. His grand- the carry- went homeward, And then
 you mother ing on her back they say.

uqúqa damú édegaⁿ gasnúg iɕaⁿ agɕai gaŋ'ki jé kě uxɪdáhá-qti iⁿ'je ɕaⁿ
 hollow going down but slipped suddenly went and mem- the pushed its way very vagina the
 hill brum virtue far

iɕéɕe-hnaⁿ-biamá. U-ü+! e-hnaⁿ-biamá. Gaŋ'ki iúɕpa é'di agɕá-biamá.
 went habitu- they say. Oh! oh! said only they say. And her grand- there went homeward,
 suddenly ally child, they say.

Égiɕe igiɕá-biamá. Giɕaⁿba-biamá. Íbetaⁿ agɕá-biamá. Píjǎi ínahiⁿ 6
 It came to he found they say. He saw his they say. Passing went they say. Bad truly
 pass his own own around homeward

wa'újiŋga gǎxai, eɕégaⁿ agɕá-biamá. Gaŋ'ki ɣi tɕǎ akí-biamá Ma-
 old woman did, thinking went homeward And lodge the-at reached home, Rab-
 they say.

etciŋ'ge-iⁿ amá. Gaŋ'ki iʃaⁿ amá gaⁿtě-qti akí-biamá. Gaⁿ, Eátaⁿ
 bit the. And his grand- the a while very reached home, And Why
 mother (mv.) they say.

maⁿhniⁿ, á-biamá. Lúɕpaɕaⁿ+! ǰáɕiⁿ jǐŋ'ga ikágewaɕáɕe amá aŋ'kipai 9
 you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me
 he friends

egaⁿ juan'gɕe akí; waɕátan̄kiɕai egaⁿ agɕí-máji. Gaŋ'ki kí amá ɣi
 having with me they reached home; they caused me to eat having I did not come And reached they when
 home.

gaŋ'ki iʃaⁿ ɕiŋké wakéga, á-biamá. Wamí hebe gíáɕa éɕa-biamá.
 then his grand- the sick, she said, they say. Blood piece he threw on her sent they say.
 mother

Iʃaⁿ ɕiŋké wamí-ágɕaⁿ gíáxa-biamá. ʃaⁿhá, píjǎi'-qtcí ckáxe. Áci 12
 His grand- the blood diaper (f) he made they say. Grandmother, bad very you did. Out of
 mother for her

maⁿɕiŋ'-gǎ. ʃaⁿhá, áci uhaŋ'-gǎ. Cé-ɕaⁿ waɕáɕiⁿ ɣe-maŋ'ge áci gɕáta-
 walk. Grandmother, out of doors cook. That (ev. you carried it buf- breast out of
 'ob.) on your back falo falo doors eat your

gǎ hǎ, á-biamá. Lúɕpacaⁿ+! t'éagiɕé'-qti-maⁿ ená, á-biamá. Égaⁿ taté,
 own said they say. O grandchild! I kill my own very I do I said they say. So it shall
 be,

iŋgɕaⁿ+! á-biamá Mactciŋ'ge iʃaⁿ aká.
 O first son! said, they say Rabbit his grand- the.
 mother

15

NOTES.

The above fragment of this myth was given by Wajiⁿska, an Omaha. Mr. La-Fleche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egiɕe miⁿdaⁿbe naⁿba tédi. This is evidently a modern addition, made by the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of the Black bear, and threw it suddenly against his grandmother, causing thereby the first attack of the catamenia. From that time women have been so affected; and, as in the case of the old woman they have been compelled to stay out of the lodge during that period.

TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tince*. "U-ü+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, *İngça*," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLÈCHE.

İ́ąqti-gikidábi aká čedeli akáma. Waniąa dádaⁿ t'éwačai éctéwaⁿ
 Deer-they-shoot-for- the there was, they Animal what they killed notwithstand-
 him say, ing
 ínaⁿpe-hnaⁿi 'í-biamá. Kí má tlıhe amá xı ckaⁿčě ačá-biamá. Kí
 fearing him habitu- they gave to him, And snow was lying, they when to dislodge went they say. And
 on account ally they say. say (game)
 3 Macteiń'ge-iⁿ amá cti č'di ačá-biamá. Gataⁿ-qti t'éwačě etégaⁿi áhaⁿ
 Rabbit the (mv.) too there went they say. At last to kill them apt 1

ecégaⁿ-bi xī ē'di ačá-biamá J̣aqtī-gíkidábi aká. Kī Mactciŋge-iⁿ amá
thought they when there he went, they say J̣aqtī-gíkidábi the. And Rabbit the (mv.)
he say

ɬucí waná'aⁿ-bi egaⁿ ē'di ačá-biamá. Ēgiçe níaciⁿga naⁿ'ba ɬáqti kide
sound of he heard they having there went they say. It came to person two deer shooting
shooting say pass

t'éčē akáma, dáda-báji najiⁿ akáma. Kagéha, dádegaⁿ'i-gā hā. Eátaⁿ 3
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it Why

čanájiⁿ ā, áb egaⁿ dáde átiacē'-qti-aⁿ'-biamá. Kagéha, égaⁿi édegaⁿ
do ye stand ? said, they having to cut it he began very they say. Friend, it is so but
say up quickly

J̣aqtī-gíkidábi amá wíaⁿnaⁿpaí hā. Cí+cte! á-biamá Mactciŋ'ge-iⁿ aká.
J̣aqtī-gíkidábi the we fear them Fie! said, they say Rabbit the.

J̣aqtī-gíkidábi út'e čingé adaⁿ naⁿ'čapaí ā. J̣ádai-gā. Wačáⁿ taí hā, 6
J̣aqtī-gíkidábi death he has none there- you fear him ? Cut ye it up. You carry it will
there- for on your backs

á-biamá. Gaŋ'ki dádaⁿ egaⁿ ú'ín xīxáxa-biamá. Čictaⁿ'-qti-bi xī J̣aqtī-
said they say. And cut it up, having packs made for they say. They fin- very they when J̣aqtī-
he they say

gíkidábi amá atí-biamá Kī ɬáqti dúba mí-wagčáⁿ-máma. J̣áckahi
gíkidábi the (mv.) had come, they And deer four he was carrying them in his J̣áckahi
say. belt, as he moved. Oak tree

ɬaŋgá-qti man'dē ačiⁿ' amáma. A'čáⁿ'čanaⁿ'pa-báji čanaⁿhiⁿ'i ā. Wiⁿ'aⁿwa 9
large very bow he was having, they Are ye not afraid of me ye truly ? Which
say.

hnaŋkáčē éoniⁿi ā. Céaká Mactciŋ'ge-iⁿ aká dáde wágaji egaⁿ a'dádaí
ye who ye are that ? That one Rabbit the to cut it told us having we cut it up

hā, á-biamá naⁿ'bá aká. Eátaⁿ a'čác'ajē'-qtcī-i ā, á-biamá. Mactciŋ'ge-iⁿ
said, they say two the. Why do ye take it in my pres- I said they say. Rabbit
ence, without hesitation he

pěji'-qtcī! ictá ɬaŋ'ga pěji'-qtcī! í jáa pěji'-qtcī! E'aⁿ'-qti éoniⁿ ádaⁿ, 12
bad very! eye big bad very! mouth forked bad very! What great that you
(person) are

á-biamá Mactciŋ'ge-iⁿ aká Qčíaji najiŋ'-gā. Ēgiçe wamí uwíđitaⁿ té.
said, they say Rabbit the. Uttering stand. Beware blood I press you lest.
nothing down in

Cí+cte! wamí a'waⁿ'bitaŋ'gā. Čikúča-gā, čikúča-gā ehé hā. Wamí
Fie! blood press me down in. Hurry, hurry, I say Blood

a'waⁿ'bitaŋ'gā ehé hā, J̣aqtī-gíkidjábī-ā. yu'ē' ačáb egaⁿ wamí ubítaⁿ- 15
press me down in I say J̣aqtī-gíkidábi O! Rushing went, they having blood pressed
say him down in

biamá J̣aqtī-gíkidábi aká. Wamí áčahahá-qtcī páhaⁿ-biamá Mactciŋ'ge-iⁿ
they say J̣aqtī-gíkidábi the. Blood streaming from him arose they say Rabbit
in all directions

aká. Cí+cte! áb egaⁿ čí ákičá-biamá J̣aqtī-gíkidábi aká. Čéama naⁿ-
the. Fie! said, they having again he attacked him, J̣aqtī-gíkidábi the. These fear
say they say

čipaí egaⁿ áčikíča-báji-hnaⁿi; wí naⁿ'wipa máji egaⁿ áwikíčā tá minke. 18
theo because they do not attack habitu- I I fear the not because I attack thee will I who.
ally

Qčíaji najiŋ'-i-gā. Ēgiçe máxe wíđijaⁿ te há. Máxe a'waⁿ'bijaŋ'-gā.
Uttering stand ye. Beware, sky I blow you lest Sky blow me into.
no sound into

Čikúča-gā, J̣aqtī-gíkidábi-ā. Mactciŋ'ge-iⁿ čizáb egaⁿ máxaja bihičā
Hurry, J̣aqtī-gíkidábi O! Rabbit he took, they having into the sky he blew
say him

- ičéça-biamá. Naⁿjájadje çugí amá. Kí kañ'gě-qtcí gǵí xǵí cǵí bihičá
 with sud- they say. Kicking out his he was coming And near very he had when again he blew
 den force legs back.
- ičéça-biamá. Caⁿ' égaⁿ bihičá ičéčé najiⁿ'-biamá Jǵqti-gikidabi aká.
 with sud- they say. For some time he blew him with sud- he stood they say Jǵqti-gikidabi the.
 den force den force
- 3 Ataⁿ'-qti tan'de áataⁿ etéctéwaⁿ' t'éwičé tá miñke, á-biamá Mactein'ge-iⁿ'
 Whenever ground I tread soever I kill thee will I who, said, they say Rabbit
 on it
- aká Ėgičé Jǵqti-gikidabi aká ujéça amá. Mactein'ge-iⁿ' aká tan'de ké
 the. It came to Jǵqti-gikidabi the was weary they say. Rabbit the ground the
 pass
- átaⁿ-biamá. Kí man'dé ké gǵíza-biamá. Kí Jǵqti-gikidabi kída-biamá.
 trod on they say. And bow the took his they say. And Jǵqti-gikidabi he shot they say.
 own at
- 6 Kí ictá-qti čaⁿ 'ú-biamá. Kí Jǵqti-gikidabi t'é amá. Kí čéamá taⁿ'-
 And eye very the he wounded him, And Jǵqti-gikidabi was dead, they And these na-
 they say.
- wañgčaⁿ' amá gǵčé-qti-aⁿ'-biamá. Kí Mactein'ge-iⁿ' amá agčá-biamá.
 tions the rejoiced very they say. And Rabbit the (mv.) went homeward,
 they say.
- Akí-bi xǵǵí ixaⁿ' ak édedí akáma. xaⁿhá, Jǵqti-gikidabi t'éáčé hǵ,
 Reached when his grand- the there she was, Grandmother, Jǵqti-gikidabi I killed
 home, they say mother they say. him
- 9 á-biamá. Ictá pǵǵi-qtcí! ce t'éčé úmaká-qtcí-bǵǵí, á-biamá ixaⁿ aká.
 said they say. Eye had very! that to kill easy very not, said they say his grand- the.
 he she mother
- xaⁿhá, t'éáčé-gaⁿ céhe hǵ, á-biamá Mactein'ge-iⁿ' aká.
 Grand- I killed him so I say that said, they say Rabbit the.
 mother,

NOTES.

This is but a fragment of the original myth, being all that Frauk remembered. He said that more followed the killing of the giant; and Mr. Sanssouci related a part that precedes what is given here.

23, 3. *dadegaⁿi-gǵá*, contr. from *dade egaⁿi-gǵá*. So *ab egaⁿ*, from *á-bi egaⁿ*; *đada-b egaⁿ*, from *đada-bi egaⁿ*; *ača-b egaⁿ*, and *čiza-b egaⁿ*, in this myth.

23, 11. *aⁿčac'aje*, equal to *ie tē aⁿanajuajǵí* (in the 9th myth).

TRANSLATION.

There was (a giant called) *Jǵqti-gikidabi* (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought "At last they will be apt to kill him (*Jǵqti-gikidabi*)!" *Jǵqti-gikidabi* went thither. And the Rabbit heard the sounds of shooting; so he went thither. It came to pass that two men had shot and killed a deer; and were standing without cutting it up. "Friends, do cut it up. Why do you stand?" Having said this, he commenced very quickly to cut it up. "Friend, it is so, but we are afraid on account of *Jǵqti-gikidabi*." "For shame!" said the Rabbit. "Do you fear *Jǵqti-gikidabi* because he is immortal? Cut it up. You can carry it on your backs," said he. And having cut it up, they made packs for themselves. Just when they had finished it,

Pahan'ga tō'di aḥ-biamá Mactein'ge amá. ya'há, mácaⁿ uájine
Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for myself

bēe tá minke, á-biamá. Íciatē' íciatē'é+! mácaⁿ áwak'e'di úmaká-qtcí
I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very

íçāçē tada'n+, á-biamá. Gaⁿ aḥ-biamá, tan'de áçitá-qtcí sna'n+sna'-qtcí 3
you find will? said they say. And hevent they say ground going by very level very

gaⁿ xagé aḥ-biamá. Négi-hau+!! négi-hau+!! é-hnaⁿ aḥ-biamá. Unái
so crying he went they say. Mother's brother O!! mother's brother O!! say- only he went they say Seeking him

amná Qičá amá e maⁿ'xe íbisande atá-qti gaw'ⁿxé amáma. Mañč'i'-
the ones Eagle the (pl.) that sky pressing far very were flying round and round, They walked
who against (beyond) they say.

- biamá akiwa caⁿ xi-ḏáxwiⁿxe gaⁿ maⁿḥiⁿ-biamá. Ḥeámá aⁿḥize tá
they say both and turning themselves so they walked they say. These me-take will
- amá, á-biamá. Hútaⁿ-hnaⁿ-biamá Qiḥa amá: T-t-t-t, é-hnaⁿ-biamá. Égiḥe
the (pl.) said they say Crying they say Eagle the (pl.) said only they say. It came
he to pass
- 3 ama amá iénaxiḥe a-í-biamá paháciaḥa. Gaⁿ ḥizá-biamá. Gaⁿ aḥiⁿ agḥaiⁿ
other the to attack was they say up above. And took they say. And having went
one (mv.) him coming him homeward.
- tě. Gaⁿ aḥiⁿ aki-biamá. Maⁿxe kě paháciaḥa aḥiⁿ aki-biamá. Égiḥe
And having they reached home, Sky the up above having they reached home, It came
him they say. (horizontal) him they say. to pass.
- ḡi édedí té amá Iⁿdádi wanágḥe údaⁿ ínahiⁿ aḥiⁿ gḥí hă, á-biamá (Qiḥa-
lodge it was there they say. My father domestic ani- good truly having he said they say (Eagle-
mal him home he
- 6 jinga aka). Gaⁿ, Jiⁿḥeḥa, qtaⁿḥiḥe teábe, á-biamá Qiḥájinga aká. Gaⁿ-
little the). And, O elder brother, we love thee very much, said, they say Eaglelet the. I (mv.)-
aḥiⁿḥe-hnaⁿ ḥaⁿja ébe qtaⁿḥe teé, á-biamá (Macteiⁿge aká). Gaⁿ maⁿgḥe
for some only though who love me will, said they say (Rabbit the). And erect
time he
- jé-musnade gaⁿ gḥiⁿ-(biamá). E qtaḥai Qiḥájinga amá, údaⁿ-qti-hnaⁿ-
on his hind legs thus sat (they say). That they loved Eaglelets the (pl.) good very only
- 9 biamá. Gaⁿ ḥa-biamá: É áwatētaⁿ ḥatí, á-biamá (Qiḥájinga aká). Caⁿ gaⁿ
they say. And said as follows: That whence (?) have you said they say (Eaglelet the). For no special
they say: come he reason
- tanⁿde áḥiḥa maⁿbḥiⁿ-de ḥiádi gaⁿ aⁿḥizai, á-biamá. Gaⁿ, ḥiádi aⁿba ataⁿ
ground across by I walked when your thus took me, said they say. And, Your day what
a near way father time
- těⁿdi gḥi-hnaⁿ i, á-biamá (Macteiⁿge aká). Iⁿdádi amá miⁿ áḥaⁿabéⁿ-qti
at has come habitu- I said they say (Rabbit the). My father the sun going slanting very
back ally he (mv.)
- 12 hí tēⁿdi ēⁿdi agḥi-hnaⁿi, maqpi jīⁿga búḡa ánaska-qteḥⁿ-qteci edítaⁿ ni
arrives when then has come habitu- cloud small round each one of what size (?) from it water
there back ally
- wiⁿ-ḥaⁿḥaⁿ-qteci uqpaḥe-hnaⁿ égaⁿ tēⁿdi agḥi-hnaⁿi, á-biamá. Égiḥe
one at a time very falling so when has come habitu- said they say. It came
back ally he to pass
- gá-biamá: Jiⁿḥeḥa, áwatégaⁿ xi cé égiḡaⁿ, á-biamá. Aⁿhaⁿ, á-biamá, ḥe
said as follows, O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this
they say:
- 15 aⁿetaⁿ/bai tē ḏá ḥaⁿ iⁿḥe aⁿkigḥasanⁿ/dai, á-biamá. Jiⁿḥeḥa, égaⁿ wáxai-gă,
me ye see the head the stone they hit me between said they say. O elder so treat us,
he (two stones) he brother,
- á-biamá (Qiḥájinga aká). Wanⁿgiḥe ce ḥagḥiⁿ te, á-biamá. Égaⁿ aḡciⁿ
said, they say (Eaglelet the). All that you sit will, said they say. So we sit
he
- tai, á-biamá. Gaⁿ égaⁿ wáxá-biamá. Wiⁿ ḥiⁿk étaⁿḥiⁿ gaḡiḥe ḥeḥa-biamá;
will, said they say. And so he treated they say. One the him first he crushed sent they say;
he them by hitting forcibly
- 18 isaⁿga ḥiⁿké ci égaⁿ gaḡiḥi-biamá. Gaⁿ mácaⁿ wáḥiⁿnudá-biamá. Kí
his younger tho again so he killed they say. And feathers he pulled them they say. And
brother by hitting out
- uḥiḡpaḥe ḥeḥa-biamá tanⁿde kěḡa. Gaⁿ mácaⁿ tē kaⁿtaⁿ-biamá. Gaⁿ cé
making fall by he sent they say ground to the. And feathers the he tied they say. And that
pulling forcibly
- uḥai etégaⁿ amá: iḥádi amá aḡi átiágḥa-biamá. Égaⁿ ḥisaⁿga mégaⁿ cé-
they told it was as (?): his father the was com- suddenly they say. So your younger likewise that
him (mv.) ing back brother

kě fizái-ga há, á-biamá. Wě's'á kě amégaⁿ ačí^{n'} akí-bi xī ubáhaⁿ-biamá
the take ye said they say. Snake the them-like (f) having it reached when he pushed they say
(fig. ob.) he (fig. ob.) home, they say his way in

xī gaqíxě-qtí čéča-biamá. Ga^{n'} amá iha^{n'} amá ugáhanačáze uhañ'ge kě
when crushing very he sent they say. After a while his the (mv.) darkness (first) end the
him in forcibly mother

ékitaⁿhá-qtci agí átiágča-biamá. Čisañ'ga mégaⁿ cěké fizái-á, á-biamá. 3
at the same very was com- suddenly they say. Your younger likewise that (fig. ob.) take ye, said they say.
time ing back brother she

Ci égaⁿ wě's'á wiⁿ ačí^{n'} akí-biamá. Gaⁿ gaqčí-biamá ci iha^{n'} čínké.
Again so snake one having it reached home, And he killed her, they say again his the.
they say. mother

Gaⁿ mácaⁿ cí čionúde gčí^{n'}-biamá, ka^{n'}taⁿ gčí^{n'}-biamá, kī gañ'ki xagé
And feathers again pulling out of he sat they say, tying he sat they say, and also crying
gčí^{n'}-biamá. Mácaⁿ i^{n'}bi ega^{n'} ačá-biamá. Gaⁿ xagé ačé amáma. 6
he sat they say. Feathers he carried having he went they say. And crying he was going, they say.

Égiče hí wiⁿ ēdedí té amá. E'di ahí-biamá Gaⁿ xagé naji^{n'} taⁿ amá.
It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they say.
to pass

Wa'ú aká ugásⁿ amá; égiče ixa^{n'} akáma. Ga^{n'} akáma, M+! á-biamá.
Woman the peeped they say; it came his grand- was, they After standing a while, M+! said she, they say.
she to pass mother say.

Eátaⁿ-qtci maⁿhni^{n'} á, á-biamá. Gaⁿ, Mácaⁿ uáxíne áhigíáxíčé kī gañ'ki 9
Why very you walk ? said they say. And, Feathers I seek for I made many for and also
myself myself

agčé taté akíqibča ádaⁿ axáge-hna^{n'}-ma^{n'}, á-biamá. M+! á-biamá wa'ú
I go shall I hesitate, fear- therefore I have been doing nothing said they say. M+! said they say woman
homeward ing failure but cry, he

aká. Níaciⁿga wiⁿ juáwagčé-de píbaži. Uqčé čagčé te Wanáqčí^{n'}-á hě,
the. Person one I with them but bad. Quickly you go will. Hasten thou
homeward

á-biamá. Ijeji^{n'}hi^{n'}de ččaⁿská-qtci ugčí^{n'}-biamá Mactciñ'ge aká. Mácaⁿ tēdi 12
said they say. Woven yarn that size very sat in it they say Rabbit the. Feathers to the
she (turban)

ka^{n'}taⁿ-biamá. Če čagčé te ča^{n'}ja čakí tē'di búde iⁿčí^{n'}wa^{n'}ji te, á-biamá.
he tied it they say. This you go will though you reach when red-oak put in it for me said she, they
homeward home acorn please, say.

Tan'de kě áčataⁿ xī hníp'ande té, á-biamá. Gaⁿ čicta^{n'} gčéča-biamá.
Ground the you tread when shake it by pull- will said they say. And letting him sent him back sud-
on ing she denly, they say.

Akí-biamá xī it'áčewačá-biamá Mactciñ'ge amá. Ča'éwačái čínké íqta- 15
He reached home, when he was hateful they say Rabbit the (mv.). She pitied him the one he abused
they say, who her

biamá, újiha ujá-biamá. Gañ'ki čip'an'da-biamá, gañ'ki gčízai tē. Kī
they say, bag he dunged in, they And he shook it they say, and she took her own. And
say.

gaⁿ mácaⁿ gi^{n'}bi ega^{n'} agčá-biamá. Gañ'ki akí-biamá. Xa^{n'}há, agčí
thus feathers carrying his having he went homeward, And he reached home, Grandmother, I have
own, they say they say. they say. come home

hau, á-biamá. Čaquba-biamá: Íčiate' íčiate'čé! á-biamá. Mácaⁿ tē, xa^{n'}há, 18
! said they say. She spoke in they say: said they say. Feathers the grand-
he wonder mother

a^{n'} agčí, á-biamá. Kī gá-biamá: Čínégi áhigí-qtí maⁿ gáxewakičá-á hě,
I care I have said they say. And she said as fol- Your moth- many very arrow cause them to make
ried como he lows, they say: er's brothers

á-biamá. Égiče gá-biamá, Xa^{n'}há, eátaⁿ ádaⁿ, á-biamá. Kī gá-biamá:
said they say. It came he said as fol- Grandmother, where- fore ? said they say. And she said as fol-
she to pass lows, they say: fore he lows, they say:

- 1 **Çahé** wi^{n'} **ēdi** aká níkaci^{n'}ga **çé** caⁿ ihe **çin'** **çahúni**-hna^{n'}i, á-biamá. Gaⁿ,
 Hill one there the person going and passing the draws into habitu- said they say. And
 by (mv.) its mouth ally she
- 2 **Gá** **ça^{n'}** be tá minke, á-biamá. **İçiatc'** **ıçiatc'e+**! cka^{n'}ajⁱ **gçin'**-ä hē, á-biamá.
 That I see will I who, said they say. still sit thou she said they say.
 (unseen) he
- 3 **An'**ka^ji, caⁿ **ça^{n'}** be tá minke, á-biamá. **Uçí'**agē-qtⁱ ca^{n'} da^{n'} be aça^{n'}-biamá.
 Not so, at any I see it will I who, said they say. She unwill- very still to see it he they say.
 rate he ing went
- 4 **Égiçe** ē^{n'}di ahí-biamá. **Çé** **Çahé**-waçáhuni hni^{n'}, ēdi hniñké amá, á-biamá.
 It came there he arrived, they This Hill that devours you are, there you who they say, he they say.
 to pass say. said
- 5 **A^{n'}çahúni**-gä, á-biamá. **Y^aci**-qtⁱ égaⁿ çasni^{n'}i-biamá. **Égiçe** çihá a-í akáma.
 Draw me into your said they say. A long very so he was they say. It came down he was coming, they say.
 mouth he while swallowed to pass to pass they say.
- 6 **Égiçe** níaci^{n'}ga wáçasni^{n'} ita^{n'}çia^{n'}di wahi qéga-qtⁱ, gañ[']ki çajú áçaskábē
 It came person he swallowed formerly bone dried very, and flesh sticking to
 to pass to pass them
- 7 **násage**-má, kⁱ i^{n'}tea^{n'}-qtci t'e-má cti, t'e tē^{n'}di açi^{n'} ahí, dⁱ ça^{n'}-hna^{n'} nⁱña
 dried hard them- and lately very dead, them- too, dead unto having reached liver the only alive
 who who (it)
- 8 **gáxe** ja^{n'}-biamá. Gañ[']ki iñiça waséçaⁿ amé ahí-biamá Mactciñ[']ge-i^{n'} amá.
 made lay they say. And alive (and) active ones he reached, they Rabbit the.
 say
- 9 **Ci-ci-ci-ci!** çéma djúba, á-biamá Mactciñ[']ge-i^{n'} aká. **Çahé**-waçáhuni
 Ci-ci-ci-ci! these few, said they say Rabbit the. Hill that devours
- 10 **çé**-nande waci^{n'}-qtⁱ u'é'é-qtⁱ gçin[']-biamá. **Tēñá!** gágē hnáte tai-éde,
 buf- heart fat very dangling very it sat they say. Why! those you should have eaten
 falo
- 11 **á-biamá.** Máça^{n'}-biamá, çé-nande máçapapá-biamá. **Çahé** kē bçazáçe
 said they say. He cut it off, they say, buf- heart he cut into many they say. Hill the it split open
 he falo pierces
- 12 **amá.** Çe níkaci^{n'}ga amá waséçaⁿ amá dahé kē bçazáçe ékitaⁿ wasísigá-
 they say. This person the quick the hill the split open at the active
 (pl.) (pl.) same time
- 13 **biamá.** Kⁱ gá-biamá: Mactciñ[']ge ta^{n'}wa^{n'}iñ[']gçaⁿ tai, á-biamá. Níawaçai,
 they say. And they said as fol- Rabbit we make a nation for will, said they say. He made us live
 lows, they say: him they
- 14 **á-biamá.** Kⁱ, **İj** uginai-gä, águdi çatí éi^{n'}te, á-biamá. Mañgei^{n'}i-gä,
 said they say. And, Lodge seek ye your own, where you have may said they say. Begone ye,
 they come hither he
- 15 **á-biamá** (Mactciñ[']ge-i^{n'} aká). Gaⁿ égaⁿ-biamá. Gaⁿ agçá-biamá Mact-
 said they say (Rabbit the). And so it they say. And he went homeward, Rab-
 he was they say
- 16 **ciñ[']ge amá.** **Y^ah^a**, cakí, á-biamá. **İçiatc'** **ıçiatc'e+**! á-biamá. **Y^ah^a**
 hit the (mv.). Grandmother, I come said they say. she said they say. Grand-
 back to you, he mother
- 17 **Çahé**-waçáhuni uhná keça^{n'} t'éaçē, á-biamá. M+! cé tçéçē údaⁿ
 Hill that devours you told in the past I have said they say. M-! that to kill it good
 of killed him he
- 18 **akáma**-ça^{n'}. Eátca^{n'}-qtci tçéwaçáčē tçéi^{n'}te, á-biamá. **Tēñá!** **ya^{n'}há**, t'éaçē,
 he was in the past. How very you kill them may be, said they say. Why! grand- I kill-d
 she mother him
- 19 **á-biamá.** Níkaci^{n'}ga edí-hnaⁿ edí-ma Mactciñ[']ge ta^{n'}wa^{n'}iñ[']gçaⁿ tai, ai
 said they say. Person there only there, those who Rabbit let us make a nation for him, they
 he said
- 20 **éde** ubçí'age. **İj** ugiñe wágáji, á-biamá.
 but I was unwill- Lodge to hunt I told them, said they say.
 ing his own he

NOTES.

25, 2. *ĩiate' ĩiate'e+*, an interjection used by females, denoting *surprise*. L. Sanssouci gives *ĩiate'e+*. The corresponding man's word is *qá-i-na*. L. Sanssouci makes *ĩiate' ĩiate'e+*, equal to the *ĩoiwere* *hináqciñe*, or *hináqciñe*, but the latter appears to the collector to be nothing but a variation of *hináqciñe* or *inaqciñe*, "*an old woman*" (in *ĩoiwere*). *Tadaⁿ+*, is equal to *tadaⁿ* (used by males).

25, 4. *negi-hau+* equals *negiha*. The last syllable shows that the voice was raised to call a distant person. Sanssouci says "the Rabbit crossed level prairies, and called on the ground." Immediately after that he said "*negi-hau+*, refers to the *Eagle*." But that is inconsistent with the kinship system; for the Eaglets called the Rabbit "elder brother." Hence the Eagle must have been the Rabbit's father, and the female Eagle his "mother." Perhaps this myth originated among a people who called a "mother's brother's" sons, "brothers."

25, 5. *ma^xxe gawi^xxe amama*. To the eye of the Rabbit, the Eagles were pressing very close to the sky, which was supposed to be a horizontal solid, and the roof of this lower world.

26, 5. *ĩi ědedi te ama*. This lodge was said to be in the Sun.

26, 7. *mañg̃e*, etc. The Rabbit sat erect (*mañg̃e*) on his haunches with his legs thrust out towards the Eaglets, who were looking at him. *Je-musnade* differs from *je-muxa*.

26, 9. *awatétaⁿ*, was given; but it was probably intended for *awatē-ɣataⁿ*.

26, 12. *maqpi - - ag̃ci-hnaⁱ*. "It is his custom to come home when water is falling drop by drop from small clouds of different sizes (?)"

26, 14. What follows is not expressed very clearly. It is probable that part of the conversation was omitted in what was given by Nudaⁿ-axa.

27, 1. Sanssouci gives instead of *wēs'á - - akí-bi ĩĩ*, two expressions: *wēs'a kédegaⁿ ãfi^w akí-biamá* (equal to the *ĩoiwere* *waka^w iya^w anyí ĩĩ*, *ánye ké*), and *wēs'a amégaⁿ kéde ãfi^w akí-biama* (equal to the *ĩoiwere* *waka^w énahá-éké iya^w anyí ĩĩ*, *ánye ké*). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. *ẽaⁿska-q̃tei*, that is, about the size of a hat.

27, 14. *hnip'ande*, you shake the rope or cord by which I let you down.

27, 15. *aki-biama ĩĩ it'ãẽwãã-biama*. "Ki" here denotes that the subject had returned to his native place, *the earth* as distinguished from *the upper world*, whence he had been lowered by the old woman. He did not reach *his home* till he had gone some distance.

27, 19. *̃inegi ahigi-q̃ti maⁿ*, etc. Your mother's brothers, *men*.

28, 5. *eg̃ĩẽ ĩĩha a-i akama*. Sanssouci reads, *ahi akama*, he was going or arriving there.

28, 8. *inĩa wasẽaⁿ ame*. Sanssouci gives three *ĩoiwere* equivalents for this: "those who were yet a little strong;" "those who stirred a little;" and "those who, as they say, stirred, or were alive, with a little strength."

28, 18. *eataⁿ-q̃tei t'ẽwããẽ t̃eiⁿte*, a corruption of *eataⁿ-q̃ti t'ẽwããẽ t̃eiⁿte*. Such corruptions are frequently used by old women and children.

TRANSLATION.

In the former time the Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "Iñiate' iñiate'e+!" said she, "in what place (do you think) you will find feathers very easily?" And he went. Going across the ground by a very near way, on very level prairie, he went crying: "O - - mother's brother! O - - mother's brother!" he continued saying as he went. Those whom he sought, the Eagles, were flying round and round, pressing very closely against the (top of) the sky. Both went along, and they turned themselves around as they went. "These (moving ones) will take me," he said. The Eagles were crying and saying "T-t-t-t-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the

ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dinged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home---!" he said (raising his voice). She spoke in wonder. She said, "Iqiat' iqiat'e+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "Iqiate' iqiate'e+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Ci-ci-ci-ci! these are few," said the Rabbit. The fat on the heart of gahe-waḡahuni was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from whatsoever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "Iqiate' iqiat'e+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLÈCHE.

- 1 **Çáhe-wáçahuni wiⁿ éđí ké amá. Kí Mactein'ge aká iyaⁿ aká júgigčá-**
 Hill that devours one there he was lying, And Rabbit the his grand- the he with his
 they say, they say, they say, mother own
- biamá. **Çáhe wiⁿ éđí kéde píäji. Ėgiçe é'di oné te hě; é'di onáji te hě,**
 they say. Hill one there it lies, bad. Beware there you go will . there you go will .
 but not
- 3 **á-biamá Kí, yaⁿhá, eátaⁿ ádaⁿ, á-biamá. Níaciⁿga amá é'di hí-hnaⁿ**
 said they say. And, Grandmother, where- I (in) said they say. Person the (mv.) there arrived only
 she fore word he (as a rule)
- čan'di wáçahúni-hnaⁿi hě, á-biamá. Kí Mactein'ge amá, Híndá! eátaⁿ**
 when (in) it drew them habitually she said they say. And Rabbit the (mv.) Let me see! where-
 the past) into its mouth she thought, fore
- édaⁿ. Ė'di bčé te-na, ečégaⁿ-biamá. Gaⁿ é'di ačá-biamá. Mactein'ge**
 I (in) There I go will (in) he thought, they say. And there he went, they say. Rabbit
 thought), thought),
- 6 **é'di ahí-bi xí Çáhe-wáçahuni aká íbahaⁿ-biamá. Íbahaⁿ-bi egaⁿ é'di**
 there reached, when Hill that devours the he knew they say. He knew him, having there
 they say (sub.) him they say they say
- hí xí, Çáhe-wáçahuni, aⁿçahúni-gă, á-biamá Mactein'ge aká. Çáhe-**
 reach- when, Hill that devours, draw me into your said they say Rabbit the. Hill
 ed mouth, he
- wáçahuni wáçnahúni-hnaⁿ amá, aⁿçahúni-gă. Kí Çáhe-wáçahuni aká**
 that devours them you draw habitu- they say, draw me into your mouth. And Hill that devours the
 into your mouth ally mouth.
- 9 **Mactein'ge íba-haⁿ-bi egaⁿ çahúni-bají-biamá. Ėgiçe níkaciⁿga héga-**
 Rabbit he knew him they, having drew him not they say. It came to person by no
 say into its mouth pass
- ctěwaⁿji á-iámamá gaqčaⁿ. Ėgiçe é'di ahí-biamá. Kí Çáhe-wáçahuni**
 means a few they were coming, a hunting It came to there they arrived And Hill that devours
 they say party. pass they say
- aká iáčixá-biamá, kí níaciⁿga amá upá-biamá dáhe í tě. Kí Mactein'ge**
 the opened its mouth, and person the (pl.) entered they say hill mouth the. And Rabbit
 they say,
- 12 **aká é cti upá-biamá. Ėgihe áíáça-biamá Mactein'ge Çáhe-wáçahuni níxa**
 the he too entered, they say. Onward he had gone, they Rabbit. Hill that devours stomach
 without say
- maⁿtaça hí xí nan'de-čabají-biamá Çáhe-wáçahuni aká. Gaⁿ Mactein'ge**
 inside arrived when heart not good by they say Hill that devours the. And Rabbit
 means of
- Çáhe-wáçahuni aká ígčebá-biamá. Či gaqčaⁿ d'úba á-iámamá. Gaqčaⁿ**
 Hill that devours the it vomited they say. Again hunting party some they were approach- Hunting
 him up ing, they say, party
- 15 **é'di ahí-bi xí čí Çáhe-wáçahuni aká iáčixá-biamá. Či níaciⁿga upá-biamá**
 there arrived, when again Hill that devours the opened its they say. Again person entered, they say
 they say mouth
- í tě. Kí Mactein'ge amá čí upá-biamá. Ėđíhi Çáhe-wáçahuni wéğčeba-**
 mouth the. And Rabbit the again entered, they say. At that Hill that devours vomited them
 (mv.) time up

báji amá. Īgiçe níkaciⁿga pahañ'ga hi-má t'e-má wahí kě saⁿ ké amá,
not they say. Behold person before arrived, the dead, the bone the (lg. dis- they were ly-
ones who ones who line) tant ing, they say,
white

qiⁿq ućáhahá-ma xáci-jñ'ga t'e-má cti ju ućás'iⁿ-ma, cī iⁿ'teaⁿ-qtcī t'e-má
tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the
each one ones while ones who ones who with it ones who

cti, kī niⁿ'qa-má cti. Mactciñ'ge aká gá-biamá: Eátaⁿ hnáta-bajíi ħ. 3
too and alive, the ones too. Rabbit the said as follows, Why you eat not ?
who they say:

Jenan'de gágě waciⁿ'-qti onát etai-éde; wíebciⁿ xī bćáte te, á-biamá.
Buffalo heart those (un- fat very you eat shall but; I am he if I eat it will said they say.
seen and scattered) he

Kī máhiⁿ gćíza-biamá Mactciñ'ge aká. Máhiⁿ gćíza-bi xī je-nan'de máqaⁿ-
And knife he took his own, they Rabbit the. Knife he took his when buf- heart he cut with
say own, they say, faló

biamá. Kī ġáhe-wáćahuni amá, Haⁿ! haⁿ! haⁿ! é-hnaⁿ-biamá. Kī Mactciñ'ge 6
they say. And Hill that devours the, Haⁿ! haⁿ! haⁿ! he said it they say. And Rabbit
regularly

aká, Haⁿ! haⁿ! haⁿ! á-ji-gă ħă, á-biamá. Kī je-nan'de waciⁿ' gě edábe
the Haⁿ! haⁿ! haⁿ! say not said they say. And buffalo heart fat the (scat- also
tered)

ućéwiⁿwaćai Mactciñ'ge aká. ġáhe kě bćazáća-biamá. Níaciⁿga bćúga-
he collected them Rabbit the. Hill the split of its own accord, Person all
they say.

qti gaciće agćá-biamá. Agćá-biamá xī níaciⁿga bćúga ućéwiⁿxíćá-biamá. 9
very out of it went homeward, Went homeward, when person all assembled themselves, they
they say. say.

Mactciñ'ge níkagahi ańgáxe taí, á-biamá. Gañ'ki gá-biamá: Mactciñ'ge
Rabbit chief we make will, said they say. And he said as follows, Rabbit
they say:

níkagahi ckáxe taí á-bi áća. Wí níkagahi kaⁿbća áćihéiⁿte. Wíⁿaⁿ-
chief you make will he says, indeed. I chief I wish I who move, Which
they say. it may be.

waćátaⁿ ćatí éiⁿte mańgeiⁿi-gă. Wí cti wićaⁿ' waciⁿ' ċińgégeⁿ áagćě atí. 12
from you have it may be gone ye. I too my grand- fat had none, as I for my I have
come mother

Gaⁿ agćá-biamá Mactciñ'ge amá waciⁿ 'iⁿ-bi egaⁿ'. 'Iⁿ akí-bi egaⁿ'
And went homeward, Rabbit the (mv.) fat carried, they having. Car- he reached having
they say say rying home, they say

áciaća itéća-biamá. ġaⁿhá, ġáhe-wáćahuni t'éacě áća, á-biamá. Hiⁿ!
outside he put it, they say. O grandmother Hill that devours I have indeed, said, they say. Oh!
killed him

si-jañ'ga pěji'-qtcī! i-ćáćpa pěji'-qtcī! cé t'éćě údaⁿ aká-cnaⁿ-ćaⁿ' t'éwaćáćě te, 15
foot big bad very! mouth, pieces bad very! that to kill good the one only in the you have been his
out of one past slayer,

á-biamá. ġaⁿhá, t'éacěgaⁿ cehé ħă. Gúda tē daⁿbá-gă ħă, á-biamá.
said they say. Grandmother, I killed him, as I said that . Beyond the see thou said they say.
she (farther off) (pile) he

Wa'újińga aká áci ahí-bi egaⁿ', Hiⁿ! qúćpaćaⁿ! win'ke tedé, á-biamá.
Old woman the out of arrived, having, Oh! my grandchild! told the truth did-but, said they say.
doors they say she

Waciⁿ' tē ċizá-biamá.
Fat the she took they say.

NOTES.

See the preceding myth: How the Rabbit went to the Sun; also, J. La Flèche's Oto version of this myth, to appear hereafter in "The J̄oiwere Language, Part I."

32, 2. kéde, contraction from kē, éde.

32, 9. hegactewa²jī, pronounced he+gactewa²jī.

33, 2. qī²q contraction from qī²qé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. mactciŋge . . . ábi áḥa, the words of the crier going through the camp, quoted by the Rabbit. ka²bḥa áḥi²héi²te (*i. e.*, ka²bḥa aḥi²he ei²te) is not in the form of a question, though it *implies* one, according to Sanssouci.

33, 12. maŋḡḡi² i-gā, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áagḡḡ atí, I have come for my own property. The Rabbit talks as if he had a prior claim to the hill's heart, etc.

33, 14. The words of the old woman are not to be taken literally. She was proud of what the Rabbit had done, and was praising him. Even if he was deformed, he had done what should have been done long ago by others.

33, 17. wiŋke tedé, feminine of wiŋ²ke téde, contraction from wiŋ²ke tē, éde, he did tell the truth but," an elliptical expression, which would be in full, wiŋ²ke tē édehna² ewéja ḥa²ctí, he told the truth, but I did nothing but doubt him at the first.

TRANSLATION.

There was a Hill that drew (people) into its mouth. And the Rabbit was with his grandmother. "A Hill is there, but it is bad. Beware lest you go thither. Go not thither," said she. And he said, "Grandmother, wherefore?" She said, "Whenever people go thither, it draws them into its mouth." And the Rabbit thought, "Let me see! Why is this? I will go thither." And he went thither. When the Rabbit arrived there, the Hill knew him. As he knew him when he arrived there, the Rabbit said, "ḡahe-waḥahuni, draw me into your mouth. ḡahe-waḥahuni, you who, as they say, are used to devouring, devour me." And ḡahe-waḥahuni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And ḡahe-waḥahuni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, ḡahe-waḥahuni was not pleased by it. And ḡahe-waḥahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, ḡahe-waḥahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then ḡahe-waḥahuni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And ḡahe-waḥahuni

said, "Ha! ha! ha!" And the Rabbit said, "Do not say 'Ha! ha! ha!'" And the Rabbit gathered together the heart and the scattered pieces of fat. And the Hill split open of its own accord. All the people went out again. When they went homeward all the people assembled themselves. Said they, "Let us make the Rabbit chief." And he said as follows: "It is said 'You shall make the Rabbit chief.' As if I, for my part, had been desiring to be chief!! (Or, Have I been behaving as if I wished to be chief?) From whatever places ye may have come, begone ye (to them). I too have come hither to get some of the fat belonging to me, as my grandmother had none." And the Rabbit went homeward, carrying the fat on his back. Having brought it home on his back, he put it outside. "O grandmother! I have killed *rahe-waḥahuni*," he said. "Oh! You very bad big-foot! you very bad split-mouth! Have you killed him who only should have been killed in the past?" "Grandmother, I say that because I have killed him. See the pile farther away," he said. The old woman having gone out of doors, said, "Oh! my grandchild told (nothing but) the truth (though I *did* doubt him at first)." And she took the (pile of) fat (meat).

HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA'-AXA.

Mactcin'ge aká iḡaⁿ ḥínké júgigḡe ḡḡiⁿ akáma. Kī ugácaⁿ ahí-
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he
 grandmother his own arrived there

biamá. Qéki wéḥixuxúi caⁿḡti gaⁿ ákicugá-ḡti jaⁿ-hnaⁿ ḡégaⁿ amá
 they say. Under prickly-ash just as it happened •very dense lay only thus they
 the bluffs say (habitually)

(utḡeje é wakaí). Gaⁿ níaciⁿga sigḡaí kḡ'di sí kḡ snedéḡti-hnaⁿi kḡ, 3
 thickest that he meant. And person trail (!) at the foot the long very habit-
 (lg. ob.) ually was (lg. ob.)

á-biamá. Éḡiḡe égasáni ḡi, ḡaⁿhá, waḡaⁿ'be bḡé tá múnke, á-biamá.
 said they say. It came to pass the follow- ing day when Grand- mother I see I go will I who said they say.
 he to pass

Éḡiḡe haⁿ'egaⁿ'tce aḡá-biamá. Aḡá-biamá ḡi éḡiḡe aḡi átiḡḡa-
 It came in the morning he went, they say. He went, they say when it came they were suddenly
 to pass to pass returning

biamá. ḡé níaciⁿga ḡáhiḡeamé amá, eḡégaⁿ-biamá. Uhé aḡaí ukaⁿ'ska 6
 they say. This person those who moved yonder are they he thought, they say. Path (course) went in a straight
 line with

itaⁿ'ciaḡa jaⁿ-biamá. Éḡiḡe é'di ahí-biamá ḡi iḡai-baí-biamá, sigḡe kḡ
 ahead he lay they say. It came there ar- rived they say when he was not they say, foot-
 to pass rived prints (lg. ob.)

áhigi ḡáxe gaⁿ iḡai-baí-biamá ákihaⁿ áiaḡai tḡ. Gaⁿ'ki ci pí itaⁿ'ciaḡa
 many he made so he was not found, they say beyond he had the. And again anew ahead
 gone

aḡaí tḡ, itaⁿ'ciaḡa iḡaⁿ-biamá. Cétḡ wiⁿ cuḡé te haú, á-biamá. Ánase 9
 he went, ahead of him they say. That (ob.) one will come to you ! said they say. he To head
 he lay him off

- naji^{n'}-gǎ haú, á-biamá kiáqpaqǎgǎ. Ėgiçe wi^{n'} amá uhañ'gaxa ma^{n'}či^{n'}
stand thou ! said they say walking back and forth It came one the at the end was walking,
they among themselves. to pass (mv. sub.)
- amá. Gátě cučé te haú, á-biamá, ǎ anasě naji^{n'} uiča ǎǎai tě. Kí
they say. (That (unseen ob.) will come ! said they say, this to head off to stand telling him he sent it. And
to you
- 3 utciče baza^{n'} ačá-biamá. Ėgiçe ga^{n'} akáma iča-báji gáxai tě ubá-haxa
thicket pushing went they say. It came after standing awhile found him not he pretended at the side
to pass among themselves.
- ínaji^{n'} kí ma^{n'} kě gǎizai tě. Ga^{n'} mándě kě ga^{n'} čida^{n'}i tě. Če cučé
of it he and arrow the he took his And bow he pulled it. This coming
stood (lg. ob.) own. (lg. ob.) to you
- tě uǎixida-gǎ, á-biamá, gactaň'ka tě. Ga^{n'} ma^{n'} kě čicibai tě Mactciňge
which look out for it, said they say, he tempted him. And arrow the he pulled when Rabbit
he (lg. ob.) and let go
- 6 kúsandě'-qti iča^{n'}čai tě. Ga^{n'} xagé amá Mactciňge. I^{n'}à! i^{n'}à! i^{n'}à!
through and through he put it (the arrow). And he was crying, they say Rabbit. (the rabbit's cry),
- á-biamá Mactciň'ge aká. Kagéha, t'ěǎǎǎ, á-biamá. Kagéha, a^{n'}i^{n'} tá
said they say Rabbit the. O friend, you killed him, he said they say. O friend, I carry will
he it on my back
- mínke haú, á-biamá. Mactciň'ge ua^{n'}si áiaǎa-biamá. Kí ma^{n'} kě čionúda-
I who ! said they say. Rabbit leaping he had they say. And arrow the he pulled
he gone out of
- 9 biamá. Kí ačai^{n'} ačá-biamá. Ga^{n'} čiqá-biamá. Mactciň'ge wamí má kě
they say. And having he they say. And they they say. Rabbit blood snow the
it went chased him (lg. ob.)
- jí-de ké amáma čiqai tě. Ma^{n'}can'de uǎidaazá-biamá, igat'a^{n'} biamá.
red was lying, they say as they chased. Den they scared him they say, he they say.
into his own grunted
- ǎa^{n'}há, t'ěa^{n'}čǎ'-qtei-a^{n'}i, á-biamá. Hǎ! hǎ! á-biamá. Iǎa^{n'} igaska^{n'}čá-
Grand-mother, they have altogether said they say. Hǎ! hǎ! said, they say. His tried him (sic)
killed me, he grandmother
- 12 biamá. Naxide-čičiň'ge ičanahin eha^{n'}+. Čí-hna^{n'} uǎína-bi, ehé ǎi, ǎaxága-
they say. Disobedient you are you-truly ! You only they sought you, I when you cry
it was reported said
- jí-qti ga^{n'} ǎagǎi^{n'} etěde, á-biamá. Ga^{n'}, ǎa^{n'}há, maka^{n'} uíne ma^{n'} činí'-gǎ,
not at all so you sit should have, she And, Grand-mother, medicine to seek walk
she (for one)
- á-biamá. Wiúǎpa, maka^{n'} ičápaha^{n'} da^{n'}ctě-ma^{n'} áči^{n'}hé, á-biamá. ǎa^{n'}há,
said they say. My grandchild, medicine I know it (dubitative sign) I who move said they say. Grand-mother,
he she
- 15 na^{n'}pa-hí ge-čai^{n'} wi^{n'} i^{n'}čín gí-gǎ, á-biamá. Iǎa^{n'} aká ačai^{n'} akí-biamá.
choke-bush the in the one bring back for me said they say. His the having reached home,
cherry (pl.) past he grandmother (sub.) it they say.
- Ga^{n'} čatá-biamá. Ga^{n'} iǎiní-biamá.
And he ate it, they say. And he recovered by it, they say.

NOTES.

35, 2. wéǎixuxú. Nuda^{n'}-axa, a Ponka, gave it thus; but it may be intended for wéǎixuxú-hi, as the Omahas use wéǎixuxu-hi kě. Ča^{n'}-qti ga^{n'} is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

35, 8, *et passim*. aiaǎai tě, ačai tě, uiča ǎǎai tě, etc., denote *certainty* on the part of the speaker, or that *he was cognizant* of the acts referred to, hence it would have been better to say, "aia-ča-biama, ača-biama, uiča ǎǎa-biama," denoting *what was not observed* by the narrator.

35, 7. ita^aφiaqa jaⁿ-biamā. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sigŋe kē ahigi gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. iŋa-baji gaxai tē. This man pretended that he had not discovered where the Rabbit lay concealed. He pulled the bow in one direction to deceive the Rabbit, and then turned around suddenly and shot him, sending the arrow through his body.

36, 11. igaska^aŋē seems to be used here in the sense of *chiding*.

36, 14. iŋapahaⁿ da^aetē-maⁿ ʔiⁿhē implies doubt: I may know it as I go along, and I may not know it.

36, 15. naⁿpahi geŋaⁿ, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "I'a! i'a! i'a!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They scared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hūⁿ! hūⁿ!" said he. His grandmother chided him. "You were truly disobedient. When I said that it was reported you alone were sought after, you should have sat without crying at all," she said. And he said, "Grandmother, go to seek for medicine." Said she, "My grandchild, I doubt whether I know the medicine." "Grandmother," said he, "bring me back one of the choke-cherry bushes." And his grandmother took it home. He ate it, and it made him recover.

THE RABBIT AND ICTINIKE.

OBTAINED FROM NUDAN'-AXA.

- Ictinike amá afe amáma. Gañ'ki Mactcin'ge amá ga' amáma.
 Ictinike the was going, they say. And Rabbit the so was mv.,
 (mv. sub.) they say.
- Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Uçai-daⁿ wajaⁿbe
 Hu+! said, they say. O younger said, they say. Uhu+! said, they say. It was when I see it
 brother!
- 3 kaⁿbçegaⁿ égaⁿ agñaⁿbe áhaⁿ, á-biamá. Gaⁿaçihé-hnaⁿ çaⁿ'ja é'be
 I hoped and so I see my own I said, they say. I move for some only though who
 time
- qtaⁿ'çe té, á-biamá. Gí-gã, á-biamá. Eátaⁿ ádaⁿ, á-biamá. Caⁿ' gí-gã,
 love me will said, it is said. Come said, it is said. Where- I said, they say. At any rate
 fore come,
- á-biamá Ictinike aká. Ė'di aki-biamá. Kagé, á-biamá, edéhe ctéctewaⁿ'
 said, they say Ictinike the (sub.). There he reached home, O younger said, they say, what I soever
 they say brother,
- 6 aⁿ'haⁿ ecé te, á-biamá. Aⁿ'haⁿ, á-biamá Mactcin'ge aká. Kagé, á-biamá—
 yes you will said, they say. Yes, said, they say Rabbit the O younger said, they say—
 say brother (sub.)
- kagé, witci tá miñke, á-biamá Ictinike aká. Añ'kaji, á-biamá, wítaⁿ'çiⁿ
 O younger tecum coo will I who, said, they say Ictinike the (sub.). Not so, said, they say, I first
 brother, (te-cum co-i-bo)
- witci tce, á-biamá Mactcin'ge aká. Nã'! añ'kaji, kagé, naⁿ' amá edád
 tecum coo, said, they say Rabbit the (sub.). Psha! not so, O younger adult the what
 brother, (pl. sub.)
- 9 'çai uhé-hnaⁿ'i, á-biamá. Nã'! añ'kaji há, jiⁿ'çéha, á-biamá. Jiñgá amá,
 they they have their said, they say. Psha! not so O elder said, they say. Younger the
 speak of way, habitually, brother, (pl.)
- jiⁿ'çéha, edádaⁿ 'çai tẽ'di é çactaⁿ'-báji égaⁿ é uhé-hnaⁿ'i, á-biamá
 O elder what they when that stopping not so they have habitu- said, they say
 brother, speak of talking their way all,
- (Mactcin'ge aká). Hindégaⁿ, kagé, égañ-gã há. Gaⁿ' Ictinike aká bas'ⁿ'
 Rabbit the (sub.). Let us see, O younger do so And Ictinike the (sub.) upside
 brother, down
- 12 içaⁿ'ça-biamá. Mactcin'ge aká gaⁿ' tcií tẽ. Çictaⁿ'-biamá xi uaⁿ'si áiaça-
 he placed they say. Rabbit the (sub.) so cum eo coit. Finished they say when leaping he had
 it gone
- biamá Mactcin'ge amá. Gí-gã, kagé, é-hnaⁿ-biamá. Ėgiçaⁿ-hnaⁿ' amá
 they say Rabbit the Come, O younger said habit- they say. Said to habitu- they
 (mv. sub.) brother, ually him ally say
- xi Mactcin'ge amá aⁿ'he-hnaⁿ' amá. Caⁿ' utcije cuga égihe áiaça-
 when Rabbit the was fleeing they say. And thicket dense headlong he had
 (mv. sub.) into it gone
- 15 biamá. Wahu+! á-biamá Ictinike aká. Wí-hnaⁿ' niac'nga içákite-de
 they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while
- maⁿ'tiheáçe ataⁿ'he çaⁿ'cti. Mactcin'ge peji'-qti! si-çañ'ga peji'-qci! ictea-
 I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-
 ball big bad very! strong much bad very! you have made very much I said, they say
 odor

Ictínike aká. Ga^{n'} aḥá-biamá. Ictínike céḥiⁿ bēḥje atcí tcábe haú, á-biamá.
 Ictínike the And went, they say. Ictínike that one *cacare cum eo* very ! said, they say.
 (sub.). (mv. ob.) *feei coii*

Ga^{n'} Ictínike aká wagḥan'gḥaⁿ amá cī. Cī wagḥan'gḥaⁿ-biamá. Ictínike
 And Ictínike the (sub.) reviled him they again. Again reviled him they say. Ictínike

amá aḥá-biamá gḥa-bají-qtí. Gáḥu ahí-bi xī jétíḥnge caⁿ já-biamá. Ja'- 3
 the went they say sorrowful very. In that he ar. they when *cacatūrit* and *cavit* they say *Caca-*
 (mv. sub.) place rived say vit

biamá xī mactcīn'ge jīn'ga wīⁿ nañ'ge-qtci aḥá-biamá. Gúd-iḥaⁿḥa-qtí
 they say when rabbit young one ran very fast went they say. It is put further very

áhaⁿ! Wuhú! á-biamá Ictínike aká. E cī gáḥu ahí-bi xī jétíḥnge caⁿ
 ! Wuhú! said, they say Ictínike the That again in that he ar. they when *cacatūrit* and
 (sub.). place rived say

já-biamá. Cī mactcīn'ge jīn'ga wīⁿ nañ'ge-qtci aḥá-biamá. Cī ídaḥai-tē. 6
 ca- they say. Again rabbit young one ran very fast went they say. Again *peperit*.
cavit

Cī égiḥaⁿi tē, Wúhu+'a'! 'ágḥeaⁿ'ḥē tcábe áhaⁿ, á-biamá. Ga^{n'} aḥá-biamá.
 Again he said to him, Really! he has made me very ! said, they say. And went they say.
 suffer much

Cī gáḥu ahí-bi xī jétíḥnge caⁿ já-biamá. Cī mactcīn'ge jīn'ga wīⁿ
 Again in that he ar. they when *cacatūrit* and *cavit* they say. Again rabbit young one
 place rived say

cī xū'ḥ' aḥá-biamá. Cī égiḥaⁿ-biamá. Íḥaⁿbaⁿ hné tégaⁿjī, á-biamá. Cī 9
 again with a rush went they say. Again he said to him they say. A second you go not apt said, they say. Again
 rush

égaⁿ wédaḥē íxīḥuá-bi egaⁿ, égiḥe je híḥai tēdi waiiⁿ' ḥaⁿ caⁿ'
 so *parère* he feared they having, at length *cacans* he made it when robe the at any
 for himself say reach (the ground) rate

uḥípupú-bi egaⁿ ánasá-biamá. Waiiⁿ' ḥaⁿ caⁿ' áaⁿsi-biamá. Waiiⁿ' ḥaⁿ
 he bent it around having he hin- they say. Robe the in spite of he made it when robe the
 over (the rabbit) dered it of leaped

īngḥē ugína'skábe ḥaⁿ amá. Wuhú+! gúd-iḥaⁿcá-qtí aⁿ'axe áhaⁿ, 12
 faeces it was made to adhere to it from his feet, they say. Wuhú+! it is put further very made me !

á-biamá (nuḥáḥiⁿ gíáxai tē é waká-bi egaⁿ). Hau. Ga^{n'} aḥá-biamá.
 said, they say naked he made for him that he they having. Well. And went they say.
 meant say

Caⁿ'qtí gaⁿ nuḥáḥiⁿ aḥá-biamá. Égiḥe nújīnga d'úba maⁿḥiⁿ'bagi aḥiⁿ máma.
 In spite of so naked went they say. It came to pass boy some were throwing sticks as they
 walked, it is said.

Wákipá-biamá. Haú! kagé, a-biamá Ictínike amá. Haú! á-biamá nújīnga 15
 He met them Ho! O younger said, they say Ictínike the Ho! said, they say boys
 brother, (mv. sub.)

amá. Índáda'ctē égaⁿ ḥaná'aⁿ-báji, kagé, á-biamá. Aⁿ, á-biamá. Caⁿ'
 the Whatever so you have heard, O younger said, they say. Yes, said, they say. Still
 (pl. sub.). brother,

dádaⁿ ctécte ḥaná'aⁿ éiⁿte iⁿwiⁿ'ḥai-gá, á-biamá Ictínike aká. Aⁿ'haⁿ,
 what soever you heard may have tell ye to me said, they say Ictínike the (sub.). Yes,
 (mv. sub.)

á-biamá. Tēná! Mactīn'ge amá-hnaⁿ Ictínike amá tci-biamá aí, aⁿ'ná'aⁿi, 18
 said, they say. Why! Rabbit the only Ictínike the *cum eo* it is re- they we heard
 (mv. one) *coit* ported say

á-biamá nújīnga amá. Wuhú+! xáci-qtí aⁿ'waⁿ'na'aⁿ améde, eḥégaⁿ-
 said, they say boys the Wuhú+! a very long of me they they are the thought
 (pl. sub.). while ago have heard ones, but

biamá Ictínike aká. Cī aḥá-biamá. Kī cī d'úba maⁿḥiⁿ'bagi aḥiⁿ amáma.
 they say Ictínike the. Again went they say. And again some were throwing sticks as they
 walked, it is said.

40 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Ci wákipá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'čai-gă háu, á-biamá.
Again he met them they say. O younger brother, what soever tell ye to me I said, they say.
- Indádaⁿ aŋguíčiča taíte čingé égaⁿ, á-biamá. Těná! Mactciŋ'ge amá-
What we tell you shall there is none like said, they say. Why! Rabbit the (mv. sub.)
- 3 hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-biamá nújŋga amá. Gaⁿ'
only Ictínike the cum eo it is re- they we heard, said, they say boys the And (pl. sub.).
(mv. sub.) coit ported say,
- ačai tē. Wuhu+! xáci-qti-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá. Gaⁿ' cí
he went. Wuhu+! a very long time ago he made me to be heard of I thought they say. And again
- d'úba áíamama. Kí cí égaⁿ wómaxá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'-
some were approach- And again so questioned they say. O younger what soever tell- ing. them brother,
- 6 čai-gă háu, á-biamá. Indádaⁿ aŋguíčiča taíte čingé égaⁿ, á-biamá.
ye to me I said, they say. What we tell thee shall it is nothing like said, they say.
- Těná! Mactciŋ'ge amá-hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-
Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said, (mv. sub.) coit ported say,
- biamá. Wuhu+! xáciqti-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá Ictínike
they say. Wuhu+! a very long time ago he made me to be heard of I thought they say Ictínike
- 9 aká. Či ačá-biamá. Egičé jáädigčáⁿ pěj'i gčiza-bi égaⁿ wéza-hnaⁿ ačá-
the (sub.) Again went they say. It came to pass breech-cloth bad he took they having to give the alarm, only went (sub.)
- biamá. Ěgičé qi éčáⁿbe ahi-biamá. Iⁿc'áge čéga čin iénaxičai čin, á-
they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said they rived
- biamá. Ě'di ahi-biamá. Ákicuga-qti-aⁿ-biamá Cin'gajiŋ'ga uaⁿ'he
they say. There he ar- they say. They were standing they say. Children a place of rived very thick retreat
- 12 úwaginái-gă. Aⁿčáⁿnaxičai éde hégactěwaⁿ-báj'i, á-biamá Ictínike aká.
seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).
- Iⁿc'áge waiiⁿ' čaⁿ' ctěwaⁿ' gacai taⁿ, á-biamá. Aⁿ'haⁿ, égaⁿ-qtiaⁿ' (á-biama).
Venerable robe the even he is deprived of said, they say. Yes, so very said, they say. man by chasing him,
- Gaskí wakan'dičě'-qti najiⁿ'-biamá, wáctaŋka akégaⁿ. Aⁿwaⁿ'daⁿbe tai há.
Panting excessively he stood they say, a tempter he was like. We see them will
- 15 Ké, uáwagičái-gă, á-biamá. Aŋ'kaj'i há, á-biamá Ictínike aká. Waiiⁿ'
Come, tell us about them, said, they say. Not so . said, they say Ictínike the (sub.). Robe
- gě wiⁿ' iⁿ'čín gfi-gă, á-biamá. Wí waqaⁿ'be bčé tá minke, á-biamá
thé (pl.) ono bring ye to me, said, they say. I to see them I go will I who, said, they say
- Ictínike aká. Iⁿc'áge wiŋ'kě-qti áhaⁿ, á-biamá. Gaⁿ' waiiⁿ' čaⁿ 'či-
Ictínike the (sub.). Venerable man tells the truth I said, they say. And robe the was given
- 18 biamá, waiiⁿ' ckúbě-qti qéha 'či-biamá. Watčicka kě uhá ačá-biamá.
they say, robe thick very summer was they say. Creek the follow- ing he went, they say. (hair) robe given
- Haha+! aⁿ'ba wiⁿ'čáⁿčáⁿ' gáawaki'aⁿ ataⁿ'he čaⁿ'cti. Níaciŋ'ga wiⁿ'
Ha! ha! day one by one have I been doing that to them heretofore. Person one
- aⁿ'čijúctěwaⁿ'j'i, á-biamá (Mactciŋ'ge é waká-bi égaⁿ).
did not treat me well said they say Rabbit that he meant they say having. at all, he

NOTES.

38, 5. ždi aki-biama. It was some place where the Rabbit *had been* on some previous occasion, or else it was on the way to the Rabbit's home: "he reached there *again*," or "he reached there *on his way home*."

38, 16. ma^{ti}heačš ata^{he} ča^{eti}. Hitherto, Ictinike placed his plot within his head and concealed it there. Ma^{ti}heačš refers to the plot, not to the victim.

39, 1. bēije atci tcabe. "Bēije" is from "čijé."

39, 4. gud-iča^{ča}-qti aha^a, a phrase occurring only in this myth.

39, 10. je hičai, a case of "*hapax legomenon*."

39, 12. ugina^{skabe} ča^a ama. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "iñgče" sticking to his feet.

40, 9. jeädigča^a pēji gēiza-bi ega^a. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not "naked" in the strict sense of the word before he took it off.

40, 12. hegactewa^{bajl}, pronounced he+gactewa^{bajl}.

40, 13. i^oage waii^a ča^a ctēwa^a gacai ta^a. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. waii^a ckube-qti qeha ^{ti}-biama. Though this means "a very thick summer robe," qeha (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the meha or *winter* robes.

TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hu+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, tecum coibo," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit. *cum eo coit. Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coit et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiit et cacavit*; and

a young rabbit departed, running very swiftly. *Iterum peperit*. Again he said to him, "Really! he has made me suffer very much." Again, when he reached a certain place, *cacatūriit et cacavit*. Again a young rabbit departed with a rush. "You will not be apt to go again," said Ictinike. *Quum iterum parēre timuit*, as he stooped and caused it to reach the ground, he held the robe down on the fæces and the rabbit, to hinder the escape of the latter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iñgŋe" on his feet. "Wuhu+! It gets worse and worse." (He meant his being naked.) Well, he departed. In spite of (his condition) he went naked. It came to pass that some boys were playing with ma^aŋiⁱbagi as they walked. He met them. "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coit*. We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing ma^aŋiⁱbagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coit*," said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coit*," said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

THE RABBIT AND THE GRIZZLY BEAR; OR, THE BIRTH OF THE YOUNG RABBIT.

TOLD BY NUDA^{n'}-AXA.

Maⁿtcú aká Mactcín'ge çinké wagídaⁿbe akí-biamá. Ga^{n'} çé amá,
 Grizzly bear the Rabbit the (st. ob.) to scout for his reached home; And went they
 (sub.) own they say.

wénaxiçá-biamá Mactcín'ge aká. Jé wiⁿ ci^{n'}-qti t'éça-biamá Mactcín'ge
 attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit
 (sub.)

aká. Úh aⁿwa^{n'}ça mañçin'-gã, á-biamá Maⁿtcú aká. Maⁿtcú ictá-jide 3
 the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red
 (sub.) for the meat me

uíhe tiçábi-gã haú, á-biamá Mactcín'ge aká. Hiⁿ+! wici'é, wiⁿa^{n'}waá,
 to come habitu- Again the next when again Grizzly the again said to him, they say Rabbit,
 for the meat ally. day bear (sub.) brother

á-biamá Maⁿtcú mi^{n'}ga aká. Ga^{n'} açá-biamá. 'I^{n'} akí-biamá jé ké
 said, they say Grizzly bear female the And went they say. Brought home they say buff lo the
 (sub.) on their backs (meat)

bçúga-qti. Kí Maⁿtcú jin'ga aká dúba-biamá. Ga^{n'} jingá háci-qtei aká 6
 all. And Grizzly bear young the four they say. And young last very the
 (sub.)

Mactcín'ge çá'éçë-hna^{n'}-biamá. Waçátai té hébe éçiⁿ ahí-hnaⁿ-biamá
 Rabbit he pitied habitu- ally they say. What they ate part having he ar- habitu- they say
 ally

maⁿça^{n'}-hnaⁿ. Cí égasani xí cí Maⁿtcú aká cí égiçaⁿ-biamá: Mactcín'ge,
 by stealth habitu- ally. Again the next when again Grizzly the again said to him, they say: Rabbit,
 ally. day bear (sub.)

únase çiçña ugípi há, á-biamá (Maⁿtcú aká). Ji^{n'}çehá, hiⁿbé úagiçaⁿ há, 9
 chasing- your own is full said, they say Grizzly bear the (sub.). O elder moccasins I put on my
 place own brother, own

á-biamá (Mactcín'ge aká). Ga^{n'} wénaxiçá-biamá. Cí jé wiⁿ ci^{n'}-qti
 said, they say Rabbit the (sub.). And he attacked them they say. Again buffalo one fat very

t'éça-biamá. Ê'di ahí-biamá. Úhe aⁿwa^{n'}ça mañçin'-gã, á-biamá (Maⁿtcú
 he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear
 for meat

aká). Ga^{n'} agçé amáma Mactcín'ge amá. Maⁿtcú ictá-jide uíhe tiçábi-gã 12
 the And was going homeward, Rabbit the Grizzly bear eye red to go pass on,
 (sub.) they say (mv. sub.) for meat

haú, á-biamá Mactcín'ge aká. Hiⁿ+! wici'é, wiⁿa^{n'}waá, á-biamá Maⁿtcú
 ! said, they say Rabbit the Oh! my husband's in which place? said, they say Grizzly bear
 (sub.) brother,

mi^{n'}ga aká. Ga^{n'} uíhe açá-biamá. Cí bçúga-qti 'in akí-biamá. Kí é Maⁿtcú
 female the And to go for went they say. And all very brought home on their And that Grizzly
 (sub.) meat say backs, they say. bear

jin'ga aká cí hébe éçiⁿ ahí-biamá. Kí Maⁿtcú aká gá-biamá: Hébe 15
 young the again a piece having he arrived, they And Grizzly bear the said as follows, they say: A piece
 (sub.) say for him

wéçahniⁿ cí éjaⁿmi^{n'}, á-biamá. Égasani xí wadaⁿbe agí-biamá Ma-
 you took for you I think, said, they say. The next day when scouting was coming back, they say. Rab-
 some one went

44 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ctciñ'ge, únase čičiŋa ugípi hă, á-biamá Maⁿtcú aká. Jiⁿ'čehá, hiⁿbé
bit chasing-place your own is full said, they say Grizzly bear the (sub.). O elder brother, moccasin
- úagiŋaⁿ hă, á-biamá Mactciñ'ge aká. Gaⁿ' wénaxičá-biamá. Či íé wiⁿ
I put on my own said, they say Rabbit the (sub.). And he attacked them, they say. Again buffalo one
- 3 ciⁿ'-qti t'éča-biamá. Ěⁿ'di ahí-biamá. Úhe aⁿwaⁿ'ča mañgčín'-gă, á-biamá
fat very he killed, they say. There arrived, they say. To come for meat to tell of me begone, said, they say
- Maⁿtcú aká. Jiⁿ'čeha, hébe agí'íⁿ tá mĩnke, á-biamá Mactciñ'ge aká. Qa-í!
Grizzly bear the (sub.). O elder brother, a piece I carry will I who, said, they say Rabbit the (sub.). Qa-i!
- wa'íⁿ' gaⁿ'ča áhaⁿ. Úhe aⁿwaⁿ'ča mañgčín'-gă, á-biamá. Gaⁿ' wamáka-bají-
to pack he wishes I To come to tell of me begone, said, they say. And he got out of patience with him
- 6 biamá hébe gi'íⁿ' tē áhucigá-bi egaⁿ' Mactciñ'ge aká. Gaⁿ' ɣa gē
they say a piece to carry his own the he insisted on, they say having Rabbit the (sub.). And meat the (pl.)
- máonuonudá-biamá. Kí Mactciñ'ge aká wamí hébe čizá-bi egaⁿ' iñgčáⁿ-
he cut and disjointed they say. And Rabbit the (sub.) blood a piece he took, having put it in his several times they say belt
- biamá. Ěndádaⁿ hníze égaⁿ, á-biamá Maⁿtcú aká. Jiⁿ'čeha, Ěndádaⁿ bčíza-
they say. What have you taken, said, they say Grizzly bear the (sub.). O elder brother, what I took
- 9 máji, á-biamá Mactciñ'ge aká. Ábaŋu čaⁿ učaⁿ'-bi egaⁿ' wamí ubítaⁿ'taⁿ-
I-not, said, they say Rabbit the (sub.). Nape of the the he held him, having blood he pressed in it repeatedly they say
- biamá Maⁿtcú aká. Xagá-biamá Mactciñ'ge aká. Gaⁿ' úhe učá í-biamá.
they say Grizzly bear the (sub.). Cried they say Rabbit the (sub.). And to come to tell he was coming, they say
- Uíhai égaⁿ atí-biamá. Gaⁿ' čéčaⁿ wamí čizai čaⁿ nan'daŋa ičaⁿ'ča-biamá
To come so they have come, And this (ob.) blood he took the one at the side of he put it they say for meat they say which the lodge
- 12 Mactciñ'ge aká. Haⁿ' amá. Ěgiče Mactciñ'ge aká gá-biamá: Ěskana,
Rabbit the (sub.). Night they say. If came Rabbit the (sub.) they say: I hope,
- winísi, ciñ'gajĩnga ukiai íe tigčágčá-ma égaⁿ kaⁿ', á-biamá. Kí égičaⁿ
my child, children they talk speech they begin the ones so I hope, said, they say. And said to it with each suddenly who
- čictaⁿ'-bi xí, Aⁿ', á-biamá wamí čĩnké ciñ'gajĩnga égaⁿ. Kí égaⁿ-biamá.
he finished, when, Yes, said, they say blood the (one sitting) infant like. And so they say.
- 15 Kí čí égičaⁿ'-biamá. Ěskana, winísi, ciñ'gajĩnga ukiai xí edčéčaonaⁿ-ejí-qti-
And again said to it they say. I hope, my child, infant they talk when they speak very plainly, with each making no mistakes,
- má égaⁿ kaⁿ', á-biamá. Kí égaⁿ-biamá. Kí, Gaⁿ'-hnĩnké é'be učákie haú,
the ones so I hope, said, they say. And so (it) they say. And, You sit for a while who you talked ? who
- á-biamá Maⁿtcú aká. Ná! jiⁿ'čehá, ěbécťe nákie-máji, wí-hnaⁿ uáŋikié gaⁿ'
said, they say Grizzly bear the (sub.). Why! O elder brother, who at all I talked I-not, I alone I talked with so myself
- 18 gčíⁿ' mĩnké, á-biamá Mactciñ'ge aká. Či égičaⁿ-biamá. Ěskana, winísi,
I was sitting, said, they say Rabbit the (sub.). Again said to him they say. I hope, my child,
- nújiŋga maⁿ'čídaⁿ wakan'dagi taⁿ'číⁿ tičáča-hnaⁿ égaⁿ kaⁿ', á-biamá. Kí
boy pulling the bow wonderfully well to run starting habitually so I hope, said, they say. And repeatedly ally

égaⁿ-qti átiágça-biamá. Cí edíhi gčáhe-čáⁿčáⁿ-kičá-biamá. Éskana, wi-
so very became sud- they say. And then he caused him to do it repeatedly, they say. I hope, my
denly

nísi, nújĩnga naⁿ-qti-hnaⁿ maⁿčídaⁿ wakan'dagí wasísigě-qti-hnaⁿ égaⁿ kaⁿ,
child, boy grown very alone pulling the wonderfully well active very habitu-
ally

á-biamá. Gaⁿ égaⁿ-biamá. Éskana, winísi, cénujĩnga maⁿ'jiha íⁿ waqaⁿ'be- 3
said, they say. And so (it) they say. I hope, my child, young man quiver they I have
was) rying seen

hnaⁿ-ma égaⁿ kaⁿ, á-biamá. Gaⁿ égaⁿ-biamá. Kí aⁿ'ba amá Ké, Ma-
habitu- the ones so I hope, said, they say. And so (it) they say. And day was, they Come, Rab-
ally who was) say.

ctciⁿ'ge, únase čičha ugípi há, á-biamá Maⁿtcú aká. Naⁿhěba-gă, jĩⁿčėha,
bit, surround- your own is full said, they say Grizzly bear the Wait, elder brother,
ing place (sub.).

hiⁿbé uáqaⁿ há, á-biamá. Wanáqčĩn-gă, edádaⁿ hiⁿbé účąqaⁿ'jĩ ɔnĩnké, 6
moccasin I am put- Hasten, what moccasin you have not you who,
ting on said, they say. put on

si-jaŋga! jaⁿ'xe áhigi! ictcá-siŋga! icpácpa! á-biamá. Wúhu+'a! náji!
big foot! offensive much! eye-ball big! mouth in splits! said, they say. Aha! O the
odor villainy!

égaⁿ-qti iⁿ'čĩⁿ éskaⁿ náji! á-biamá Mactciⁿ'ge ijin'ge aká. Aⁿ'haⁿ, nisíha,
like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,
my own lains! (sub.).

égaⁿ-qti-hnaⁿ aⁿ'čĩⁿ, 'ágça-qti, nisíha, aⁿ'čĩⁿ, á-biamá Mactciⁿ'ge aká. Čé 9
like it very habitu- he keeps suffering very, my child, he keeps said, they say Rabbit the He
ally me goes (sub.).

tě wánanáse čaⁿ đamú ámusta wiŋaⁿ'be ajaⁿ tá minke, á-biamá. Hěbe
the they surrounded where down hill right above I see you I lie will I who, said, they say. A piece
many times

čagí'ĩ 'íčačě té, á-biamá Mactciⁿ'ge ijin'ge aká. Gaⁿ wénaxičai tě té
you carry you speak will, said, they say Rabbit his son the And he attacked them when buf-
your own of (sub.) fale

wĩⁿ tčėpa-biamá. Maⁿtcú amá č'di ahi-biamá. Úhe aⁿ'waⁿ'ča maŋgčĩn'-gă, 12
one he killed they say. Grizzly bear the (mv. there arrived, they say. To come to tell of me begone,
it sub.)

á-biamá. Nă! jĩⁿčėha, aŋ'kajĩ há, á-biamá. Hěbe agí'ĩⁿ kaⁿ'bčą, jĩⁿčėha,
said, they say. Why! elder brother, not so said, they say. A piece I carry mine I wish, elder brother,
mine

á-biamá. Qa-í+! wa'ĩⁿ gaⁿ'čą ínahĩⁿ ä. Úhe aⁿ'waⁿ'ča maŋgčĩn'-gă,
said, they say. Qa-i-! to carry he wishes truly ! To come for meat to tell of me begone,

á-biamá. Nă! jĩⁿčėha, hěbe agí'ĩⁿ kaⁿ'bčą, jĩⁿčėha, á-biamá. Nă! Ma- 15
said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-

ctciⁿ'ge. íe tě égiŋaⁿ'jĩ-hnaⁿ éde wačísisige, á-biamá. Nă! jĩⁿčėha,
bit speech the you have not habitu- but you are active, said, they say. Why! elder brother,
done that ally

aŋ'kajĩ há čaⁿ'ja wí cti jĩⁿčėha, naⁿ'paⁿ'hiⁿ-hnaⁿ-maⁿ égaⁿ hěbe agí'ĩⁿ
not so though I too elder brother, I am hungry habitu- I have so a piece I carry
ally mine

kaⁿ'bčą, á-biamá. Nă! wiⁿ'ake, Mactciⁿ'ge učúnajiⁿ čat'aⁿ ebčėgaⁿ ádaⁿ 18
I wish, said, they say. Why! I tell the Rabbit to depend on you have I think there-
truth, fore

íe aⁿ'ɔnajuáji égaⁿ áhaⁿ, á-biamá Maⁿtcú aká. Gaⁿ cĩ égičąⁿ amá
speech you have treated some- ! said, they say Grizzly bear the And again said to him they
me ill in talking what (sub.). say

ŋĩ maⁿ'ačąčą ačĩⁿ-biamá, babčĩjě-qti čėčą-biamá. Mactciⁿ'ge ijin'ge aká
when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the
peatedly over (sub.).

- agfi tē. Ga^{n'} ma^{n'} tē gǝ́sni^{n'}snin^{'de} agí-biamá, man^{'dē} kē ugǝ́na^{n'}qpá-biamá
was coming And arrow the pulled out several of was coming, they bow the he strung his own, they say
back (col.) his own say
- Mactcin^{'ge} ijin^{'ge} aká. Kagé! á-biamá, dúɕaⁿ gi^{'in'}-gǝ́, á-biamá
Rabbit his son the (sub.). O younger brother! said, they say, the (meat) on carry your own, said, they say
(col.) this side of you
- 3 Ma^{n'}tcú aká. Janúɕa ɕaⁿ hébe a^{n'}ɕa ɕéɕai tē. Ubɕí^{'age} há. 'In^{'-gǝ́},
Grizzly bear the (sub.). Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,
(col.)
- á-biamá Mactcin^{'ge} aká. Ki ijin^{'ge} amá ɛ^{'di} akí-biamá. Nají! ɛga^{n'}-qti
said, they say Rabbit the (sub.). And his son the (mv. there) came home, they O the vil- like it very
(sub.) say. say. lains!
- i^{n'}ɕahni^{n'} eska^{n'}, á-biamá Mactcin^{'ge} ijin^{'ge} aká. Nǎ! nisɕha, ɕiádi ɕé gi^{'i'}
you have been I suspect, said, they say Rabbit his son the (sub.). Why! my child, your this carrying
treating my own father his own
- 6 te. Éí há wa^{n'}griɕe, á-biamá Ma^{n'}tcú aká. Nǎ! 'in^{'-gǝ́} há, á-biamá Ma-
will. I have all, said, they say Grizzly bear the (sub.). Bosh! carry it said, they say Rab-
given back
- ctcin^{'ge} ijin^{'ge} aká, Ma^{n'}tcú ɛ waká-bi ega^{n'}. Ga^{n'} ma^{n'}ɕaɕa ɕi^{'in'}-bi ega^{n'}
bit his son the (sub.), Grizzly bear that he meant, having. And on his back re- he had him, having
(sub.) they say peatedly they say
- Ma^{n'}tcú ɕiⁿ kída-biamá Mactcin^{'ge} ijin^{'ge} aká. Maⁿ na^{n'}ba 'íu-biamá
Grizzly bear the (mv. shot at, they say Rabbit his son the (sub.). Arrow two wounded with, they say
(ob.)
- 9 Ma^{n'}tcú. Ga^{n'} t'éɕa biamá. Igáqɕaⁿ ɕiⁿké úhe uhná tē edéce-hna^{n'} ǎ,
Grizzly bear. And killed him, they say. His wife the one to come you told when what said habitu- ?
(col.) who ally
- á-biamá Mactcin^{'ge} ijin^{'ge} iɕádi igɕaⁿxá-bi ega^{n'}. A^{n'}haⁿ, á-biamá,
said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,
(col.) they say
- Ma^{n'}tcú ictá-jide uhe tiɕábi-gǝ́ haú, ehé-hna^{n'}-ma^{n'}, á-biamá. Égiɕa^{n'}-biamá.
Grizzly bear eye red to come pass ye on ! I said habitu- I have, said, they say. He said to they say.
for meat ally him
- 12 É^{'di} akí-biamá. Iɕibe tē ubáhaⁿ basnin^{'dihé} amá ɛɕa^{n'}be hí tē. Kú-
There reached home, Door the tent-front he passed in head they when he came in sight. (Sound
they say. say. foremost as he lay say of bow)
- biamá. Ga^{n'} Ma^{n'}tcú wa^{'ú}jinga t'éɕa-biamá Mactcin^{'ge} ijin^{'ge} aká. Ma-
they say. And Grizzly bear old woman he killed they say Rabbit his son the (sub.). Rab-
(col.) her
- ctcin^{'ge} áwahnǎnkáce ɕa^{'é}i^{n'}ɕi^{n'}ɕakiɕai ǎ, á-biamá. Wí, wí, wí, á-biamá.
bit where are you who you pitied mine for me ? said, they say. I, I, I, said, they say.
- 15 Za^{'é}-qti-a^{n'}-biamá. Ki jingá háci aká, Wí-hnaⁿ cté ɛduɕha-mǎji tē, á-biamá.
A great confusion they say. And young last the I alone even I did not follow them, said, they say.
(sub.)
- Ga^{n'} ɕéaká ɕábɕiⁿ zaniⁿ t'éwaɕa-biamá. Ga^{n'}, ɕiádi ní ɛɕacki ɕanǎjiⁿ tē
And this (col.) three all he killed them, they say. And, Your water you go for you stand as
(col.) father him
- tiɕá-gǝ́, á-biamá Mactcin^{'ge} ijin^{'ge} aká. Há! ji^{'ɕé}ha, á-biamá Ma^{n'}tcú
pass on, said, they say Rabbit his son the (sub.). O! elder brother, said, they say Grizzly bear
(col.)
- 18 jin^{'ga} umúcte ɕiⁿké. Ga^{n'} újawá-qti iɕádi ɕiⁿké júgigɕa-biamá. Dadɕha,
young left from shooting he who. And having a very his father he who he with his they say. O father,
(col.) good time own
- ma^{n'} d'úba ingáxa-gǝ́ há, á-biamá. Ga^{n'} ma^{n'} griáxa-biamá, hégaji ma^{n'} ɕi-
arrow some make for me said, they say. And arrow made for they say, a great arrow in-
(col.) him many
- cta^{n'}-biamá. Qiɕá-macaⁿ éna-síqti iɕáɕa-biamá. Ga^{n'} ga^{n'}-akáma gá-biamá:
ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows,
(col.) they say:

Dadīha, wáçaha údaⁿ-qti kaⁿ'bça, á-biamá. Aⁿ', á-biamá Mactciñ'ge aká.
 O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (sub.).

Gaⁿ' waçáge wiⁿ giáxa-biamá, dánuhu wiⁿ amá. Caⁿ' wajĩn'ga ukídate júga
 And hat one made for they say, owl one they say. In fact bird sewed together body

bçúga-qti wáçaha-biamá. Ci hiⁿbé égaⁿ dánuhu akiwa uzaⁿ'-biamá. Si- 3
 all very he clothed they say. Again moccasin so owl both he put they say. a

çíze maⁿçiⁿ'-bi tẽ'di, Hú! hú! hú! é-hnaⁿ-biamá. Dánuhu wanaⁿ'hutaⁿ-
 step walked, they say when, Hú! hú! hú! said habitu- they say. Owl he made them hoot as ally

hnaⁿ'-biamá. Caⁿ' wajĩn'ga bçúga hutaⁿ za'ẽ-qti-aⁿ'-biamá.
 he walked, they say. In fact bird all crying made a great noise, they say.

NOTES.

The Grizzly bear went out very early each morning in search of buffalo. Having found the game, he used to get home by sunrise, when he informed the Rabbit. The Rabbit, who was very swift, could chase the buffalo and kill them; but the Grizzly bear was unable to do this, so he kept the Rabbit as his servant, calling him his younger brother.

43, 3. uh aⁿwaⁿça maĩgçĩn-gã. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiçái-gã haú" instead of tiçábi-gã haú. The Kwapá Çegíha (Kansas, etc.) uses "-bi" as a plural sign, where the Omaha Çegíha has "-i."

43, 6. bçugaqti, pronounced bçu+gaqti by Nudaⁿ-axa.

44, 7. wami hebe iigçáⁿ-biama. The piece of clotted blood was about the size of two fingers.

44, 9. abaçu çáⁿ uçaⁿ-bi egaⁿ, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

44, 12. eskana, winisi, etc. The growth of the young Rabbit was as follows: (1) He commenced talking, saying words here and there, not speaking plainly or connectedly. (2) Next, he spoke without missing a word or syllable. (3) He became like boys who pull the bow and shoot very well, and who run a little now and then, but not very far. (4) He was as a youth who can draw the arrow, and who runs swiftly for some time. (5) He became a young man, one of those who carry the quiver and take wives.

45, 7. naji, a word implying *anger* on the part of the speaker.

45, 10. hebe çagiⁿ 'içaçé té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie tẽ égijaⁿjĩ-hnaⁿ, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. aⁿonajuajĩ, equal to aⁿçác'aje—çáfiⁿ-naⁿpajĩ. See fifth myth, 23, 11.

46, 1. ugínaⁿqpa-biama. Omahas, etc., carry their bows, when not in use, with one end of the string loose. When they wish to string the bow, they bend it with the foot, and put the string on the other end.—L. Sanssouci.

46, 4. náji, éga^a-qti i^açahni^a eska^a. "I suspect that you have been treating my father just so."

46, 12. ubaha^a basnindihé ama. A case of *hapax legomenon*. F. La Flèche would read "Kida-biama, he shot at her," instead of "Ku-biama," which is not plain to him.

46, 16. çíadi, etc. The Rabbit's son adopted the kind young Grizzly bear as his younger brother; hence the elder Rabbit became the adoptive father of the Grizzly bear.

46, 19. hegaji, pronounced here as he-gaji.

46, 20. içaça-biama. Instr. from açá, to stick on, as with glue.

TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begin to talk suddenly, saying a word now and then." And when he had finished speaking to him, the blood said "Yes," like an infant. And it was so. And he said to him again: "I hope, my child, that you may be like children who speak plainly without missing a word." And it was so. And the Grizzly bear said, "With whom were you

talking, as you sat for a while?" "Why, elder brother, I was talking with no one at all. I was sitting talking to myself," said the Rabbit. Again he said to him: "I hope, my child, that you may be like boys who pull the bow wonderfully well, and run now and then for a short distance." And it became so very suddenly. And then he made him do it repeatedly. I hope, my child, that you may be like the youth who are grown, who pull the bow very well, and who are so active that they run a great distance." And it was so. "I hope, my child, that you may be like the young men whom I have seen carrying the quiver." And it was so. And it was day. "Come, Rabbit, your chasing-place is full," said the Grizzly bear. "Wait, elder brother, I am putting on my moccasins," said the Rabbit. "Hasten, you who have not put on any moccasins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Rabbit on his back repeatedly; he pushed him over very suddenly. The Rabbit's son was coming. And he was pulling several arrows out of his quiver as he was coming. The Rabbit's son strung his bow. "O younger brother, carry your own (meat), that which is on this side of you," said the Grizzly bear. He threw away suddenly the piece of fresh meat. "I am unwilling, carry it (yourself)," said the Rabbit. And his son had come back thither. "O the villainy! I suspect that you have been treating my relation just so," said the Rabbit's son. "Why! my child, your father can carry this. I have given all back to him," said the Grizzly bear. "Bosh! Carry it (yourself)," said the Rabbit's son, meaning the Grizzly bear. Having sent the Grizzly bear on his back repeatedly, the Rabbit's son shot at the Grizzly bear, wounding him with two arrows. And he killed him. "What are you used to saying when you go to tell his wife to go and carry the meat?" said the Rabbit's son, questioning his father. "Yes," said he, "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat, I am used to saying," And he said it to him. He reached home. When he came in sight, and lay stretched out (on his stomach) at the front of the lodge, he pushed in head foremost at the door. "Ku!" (sound of the shooting). And the Rabbit's son killed the old woman Grizzly bear. "Where are you who pitied my relation, the Rabbit?" said he. "I—I—I," they said, making a great uproar. And the youngest one said, "I, alone, did not join with them (in maltreating him)." And the Rabbit's son killed these

three. And the Rabbit's son said, "Pass on (undisturbed), as you continue to fetch water for your father." "Thank you, elder brother," said the young Grizzly bear who was left after the shooting of the others. And the Rabbit's son was with his father, having a very pleasant time. "Father, make some arrows for me," said he. And he made a great many arrows for him. He finished the arrows, fixing eagle feathers on all alike. And after he sat awhile, he said as follows: "Father, I wish very good clothing." "Yes," said the Rabbit. And he made a hat for him; it was a great owl. Indeed, he clothed his whole body, sewing birds together. And he put on moccasins, both of which had great owls on them. When he walked a step, they used to say, "Hu! hu! hu!" He made the great owls hoot as he walked. And, in fact, all the birds cried and made a great uproar.

THE YOUNG RABBIT AND ICTINIKE.

TOLD BY NUDAⁿ-AXA.

- Mactciñ'ge amá égiçe Ictinike ákipa-biamá sabáji. Wuhu+! há ñupá,
 Rabbit the at length Ictinike met they say suddenly. Wuhu+! O grandchild,
 (mv. sub.)
- há ñupá, á-biamá. I^c'áge, edéce tádaⁿ, á-biamá Mactciñ'ge aká. Jucpáha,
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the
 man, say? (sub.) O grandchild,
- 3 wajiñ'ga wiⁿ gñé çin'ke t'eañ'kiça-gă, á-biamá. Gaⁿ' kida-biamá. Kusan-
 bird one going homeward, cause me to kill it, said, they say. And shot at it, they say. Through
 the one that
- dě'-qti içaⁿ'ça-biamá. Uqpáçé í amá. Uqá amá. Jucpáçaⁿ, çá'eañ'giçá-gă.
 and through he put it, they say. Falling coming, they Lodged they O! grandchild, pity me.
 say. (in a tree) say.
- Há ñupá, há ñupá, pí-qti çá'eañ'giçá-gă, á-biamá. Añ'kaji, i^c'áge, aaⁿ'bça
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon
 man, it
- 6 tá minke; çizé maⁿ'çin'-gă, á-biamá. Añ'kaji, ñupáha, maⁿ' kě údaⁿ tcábe
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very
 (ob.)
- éde hnizaji xi é'be açiⁿ' tádaⁿ, á-biamá (Ictinike aká). Wúhu+'á! á-biamá,
 but you take it if who have it shall! said, they say Ictinike the (sub.). Really! said, they say,
 not
- i^c'áge uhé gaⁿ'ça inahiⁿ áhaⁿ Gaⁿ' wáçaha tē çionúda-biamá bçúga
 venerable to have wishes truly ! And clothing the pulled off they say the whole.
 man his way
- 9 Qçab tē áne açá-biamá. Cēçu ctē açaskábe te há', á-biamá. Edécegaⁿ ä
 Tree the climb- went, they say. There even stick will . said, they say. What were you ?
 ing saying
- i^c'áge, á-biamá. Näl' ñupáçaⁿ edéha-máji. Xáci wéahide iⁿ'hi áhaⁿ,
 venerable said, they say. Why! grandchild what I said I not. A long far he has
 man, time back gone for me !
- ehé minké, á-biamá. Gaⁿ' çé amégaⁿ ci égaⁿ-biamá. Cēçu ctē açaskábe
 I was saying, said, they say. And as he was going again so they say. There even let him stick

te hă', á-biamá. Edécegaⁿ ä iⁿc'áge, á-biamá. Nă! úcəpaçaⁿ, edéha-máji.
 said, they say. What were you ? venerable said, they say. Why! grandchild, what I I not.
 saying man said

ɣáci wéahide iⁿ'hi áhaⁿ, ehé minké, á-biamá. Gaⁿ ꝑé amégaⁿ cí égaⁿ-
 A long far he has I was saying, said, they say. And as he was going again so
 time back reached for me

biamá. Céçu ctě áçaskabe te hă', á-biamá. Edécegaⁿ ä iⁿc'áge, á-biamá. 3
 they say. There even let him stick said, they say. What were you ? venerable said, they say.
 saying man

Nă! úcəpaçaⁿ, edéha-máji. Kan'ge iⁿ'hi áhaⁿ, ehé minké, iŋgʔó, á-biamá.
 Why! grandchild, I said what I not. Near at hand has I was saying, O first said, they say.
 reached for me born,

Gaⁿ cí ꝑé amá cí égaⁿ-biamá. Céçu ctě áçaskabe te hă', á-biamá. Edécegaⁿ
 And again he was again so they say. There even let him stick said, they say. What were
 going you saying

ä iⁿc'áge, á-biamá. Céçu ctě áçaskabe, ehé, á-biamá (Ictínike aká). 6
 I venerable man, said, they say. There even he sticks, I said, said, they say. Ictínike the (sub.).

Mactciŋ'ge aká jaⁿ tē áçaskabá-biamá. Gaⁿ wáçaha tē áçaha-bi egaⁿ
 Rabbit the (sub.) tree the stuck to it they say. And clothing the he put on, they having
 (ob.) say

taⁿ waŋgçaⁿ wiⁿ ɛ'di ahí-bi egaⁿ nŋkagahi ijan'ge wiⁿ gçáⁿ-biamá. ꝑé
 nation one there arrived, having chief his daughter one he married, they say. This
 they say

jūŋgá aká wajiⁿ cte aça-biamá. Ēgiçe maⁿ ciaça uçixidá-biamá ɣi égiçe 9
 young the in a bad humor departed, they say. It came to on high she gazed they say when at length
 (sub.) pass

níaciⁿga gaⁿ taⁿ amá, qçabé áçaskabe najiⁿ taⁿ íça-biamá. Gaⁿ gasá-biamá
 person he was stand- they tree sticking to it who was stand- she found him, And she cut it, they
 ing awhile say, ing they say. say

qçabé tē. Gaqiaçá-bi egaⁿ jaⁿ kē áçutaⁿ-qti néça-biamá Ēgiçe náqpaⁿ-
 tree the Made it fall they having wood the straight towards made a fire, they At length she caused
 (std. ob.) by cutting say (lg. ob.) say.

çai tē. Gaⁿ júgçe gçiⁿ-biamá dēde tēdi. Níaciⁿga wiⁿ 'ágçeaⁿçē tcábe. 12
 it to melt. And with her he sat they say fire at the. Person one caused me to very
 suffer much

cuçé, á-biamá. An'haⁿ, ɛ'di ahí éde wijaⁿçé aká áçixai, á-biamá. Gaⁿ
 went to said they say. Yes, there he ar- but my elder the married said they say. And
 you he rived sister (sub.) him she

júgçe agçá-biamá. Çéamá wáçixe uçiⁿa çé amaçáⁿ Mactciŋ'ge ijin'ge
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son
 homeward man say

júgçe agçí, é-hnaⁿ-biamá, çahide-hnaⁿ-biamá. Gaⁿ ahí-biamá. Céçiⁿ qíçá 15
 with him she has said habitu- ridiculing habitually they say. And he ar- they say. That eagle
 come home ally her rived (mv. ob.)

wiⁿ cuçé hau. Mactciŋ'ge ijin'ge éçaⁿbe égaⁿ te, á-biamá. Kíde ágají-
 one goes to you ! Rabbit his son do let him be coming in said, they say. To shoot they com-
 sight at it manded

biamá. (Mactciŋ'ge ijin'ge aká kaŋ'gē-qtei ahí-biamá ɣi wáçaha aká
 they say. Rabbit his son the near at hand very arrived they say when clothing the
 (sub.) (sub.)

wajiŋ'ga igidahaⁿi tē íí tē, hútaⁿ-biamá Ictínike aká gá-biamá: Gáçtaⁿ- 18
 bird knew its own coming cried they say. Ictínike the said, as follows, They always
 the (hooted) they say: (sub.) they say:

hnaⁿi hă. Qçiaji égaⁿ gçiⁿi-gá, á-biamá. Cuçé qíçá wiⁿ hau, á-biamá.
 do so Silent so sit ye said, they say. Goes to eagle one ! said, they say.
 you

- Mactciñ'ge ijiñ'ge éçaⁿbe ágajji-gǎ haú, á-biamá. Ictínike amá éçaⁿbe
 Rabbit his son to come in sight command ye ! said, they say. Ictínike the (mv. coming in sight)
- ahí-biamá. Ámustá-qtí ihe amá. Kída-bi ega^{n'} múonaⁿ-biamá. ʕéaká
 arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one
- 3 áma aká éçaⁿbe ahí-biamá. Ga^{n'}tě-qtí xǐ éçaⁿbe ahí-bi xǐ húɕuga ídaⁿ-
 the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right they say
- beaǎ-qtí gawi^{n'}xe maⁿɕiñ'-biamá qíǎ amá. Kíde ééça-biamá xǐ t'éça-
 through the circled around walked they say eagle the (mv. sub.). Shot at him with they say when he killed him
- biamá. Wuhú! t'éçai haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xǐ,
 they say. Wuhu! he killed him ! said, they say. Why! Rabbit his son that the one when, (f)
- 6 á-biamá. T'éçai tě ucka^{n'} ɕan'di ahí-bi xǐ hiⁿqpe wiⁿ uɕiqpaǎ-bikéamá.
 said, they say. He killed it deed the (place) arrived, when fine feather one had fallen, they say. where they say
- ʕizá-biamá. Gáké ihéça-gǎ, á-biamá, wa'ú é waká-bi ega^{n'}. Qíǎ íkiná-
 He took it, they say. That (lg. ob.) put it away, said they say, woman that he meant, having. Eagle contended for they say
- biamá níaciⁿga bǐuga. Égasani xǐ a^{n'}ba amá. Mácaⁿ ihéçaǎ kě daⁿbá-gǎ
 they say men all. The next day when day they say. Feather you put away the look at it
- 9 hǎ, á-biamá. Daⁿbá-biamá. Hiⁿ+! á-biamá. ʕaǒba-biamá. ʕéɕínké
 said, they say. Saw it, they say. Oh! said they say. Spoke in wonder, they say. This one who
- qíǎ bǐuga-qtí-a^{n'} ɕínké, á-biamá. Iⁿc'áge éɕiñ maⁿɕiñ'-gǎ, á-biamá. Ga^{n'}
 eagle the whole the one said they say. Venerable take it to him said they say. And who, she
- éɕiñ ahí-biamá. Égasani xǐ, Cuǎé qíǎ wiⁿ haú, á-biamá. Mactciñ'ge ijiñ'ge
 having she arrived, they say. The following when, Goes eagle one ! said, they say. Rabbit his son it for him day to you
- 12 éçaⁿbe ágajji gǎ haú, á-biamá. Ictínike amá éçaⁿbe ahí-biamá. Ámusta-
 to appear command ye ! said, they say. Ictínike the (mv. in sight arrived, they say. Directly sub.)
- qtí ihe amá. Kída-bi ega^{n'} múonaⁿ-biamá. ʕéaká áma aká éçaⁿbe ahí-
 above it they say. He shot at it, having he missed it they say. This one the other one in sight arrived passed say. they say.
- biamá. Ga^{n'}tě-qtí xǐ éçaⁿbe ahí-bi xǐ húɕuga ídaⁿbeaǎ-qtí gawi^{n'}xe
 they say. A great while when in sight arrived, when tribal circle right through the circled around they say middle
- 15 maⁿɕiñ'-biamá qíǎ amá. Kíde ééça-biamá xǐ t'éça-biamá. Wuhú! t'éçai
 walked they say eagle the (mv. sub.). Shot at him with force, they say when he killed him, they say. Wuhu! he killed him
- haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xǐ, á-biamá. T'éçai tě
 ! said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it
- ucka^{n'} ɕan'di ahí-bi xǐ hiⁿqpe wiⁿ uɕiqpaǎ-bikéamá. ʕizá-biamá. Gá-
 deed the (place) arrived, when light feather one was falling they say. He took it, they say. That where they say
- 18 kě ihéça-gǎ Égasani xǐ a^{n'}ba amá. Mácaⁿ ihéçaǎ kě daⁿbá-gǎ hǎ,
 (lg. ob.) put it away. The next day when day they say. Feather you put away the look at it (lg. ob.)
- á-biamá. Daⁿbá-biamá. Hiⁿ+! á-biamá. ʕaǒba-biamá. ʕéɕínké qíǎ
 said, they say. Saw it they say. Oh! said they say. Spoke in wonder, they say. This one eagle she
- bǐuga-qtí-a^{n'} ɕínké, á-biamá. Iⁿc'áge éɕiñ maⁿɕiñ'-gǎ, á-biamá. Ga^{n'} éɕiñ
 the whole the one said they say. Venerable take it to him, said they say. And having it for him who she man he

ahí-biamá. Égasani xī, Cuḡé qíḡá wiⁿ haú, á-biamá. Mactcin'ge ijin'ge
arrived, they say. The next day when, Goes to eagle one ! said, they say. Rabbit his son

éḡaⁿbe ágajji-gā haú, á-biamá. Ictínike amá éḡaⁿbe ahí-biamá. Ámustá-qti
to appear command ye ! said, they say. Ictínike the (mv. in sight arrived, they say. Directly above
sub.)

íhe amá. Kída-bi egaⁿ múnnaⁿ-biamá. Ḣéaká áma aká éḡaⁿbe ahí-biamá. 3
it passed, they say. He shot at it, having he missed it they say. This one the other one in sight arrived, they say.

Gaⁿtē-qti xī éḡaⁿbe ahí bi xī húḡuga ídaⁿbeaḡá-qti gawiⁿxe maⁿḡiⁿ-biamá
A great while when in sight arrived, when tribal circle right through the circled around walked they say
middle

qíḡá amá. Kíde ḡéḡa-biamá xī t'ḡéḡa-biamá. Wuhú! t'ḡéḡai haú, á-biamá.
eagle the (mv. He shot with force, they when he killed him, they Wuhú! he killed him ! said, they say.
sub.) at him say say.

Tēnā! Mactcin'ge ijin'ge é aká xī, á-biamá T'ḡéḡai tē uckaⁿ ḡan'di ahí-bi 6
Why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived where they say
(sub.) (?)

xī hiⁿḡpé wiⁿ uḡíḡpaḡá-bikéamá. Ḣízá-biamá. Gákē ihéḡa-gā. Égasani
when light one was falling, they say. He took it, they say. That put it away. The next
feather (lg. ob.) day

xī aⁿba amá. Mácaⁿ ihéḡaḡē kē daⁿbá-gā hā', á-biamá. Daⁿbá-biamá.
when day, they say. Feather you put away the look at it . said, they say. Saw it they say.
(lg. ob.)

Hiⁿ+! á-biamá. Ḣaḡúba-biamá. Ḣéḡínké qíḡá bḡúga-qti-aⁿ ḡínké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. Iⁿc'áge éḡiⁿ maⁿḡiⁿ-gā, á-biamá. Gaⁿ éḡiⁿ ahí-biamá. Égasani
said they say. Venerable man take it to him, said they say, And having arrived, they say. The next
she he day

xī, Cuḡé qíḡá wiⁿ haú, á-biamá Mactcin'ge ijin'ge éḡaⁿbe ágajji-gā haú,
when, Goes to eagle one ! said, they. Rabbit his son to appear command ye !

á-biamá. Ictínike amá éḡaⁿbe ahí-biamá. Ámustá-qti íhe amá. Kída-bi 12
said, they say. Ictínike the (mv. in sight arrived, they say. Directly above it passed they say. He shot at it
sub.) they say

egaⁿ múnnaⁿ-biamá. Áma aká éḡaⁿbe ahí-biamá. Gaⁿtē-qti xī éḡaⁿbe
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi xī húḡuga ídaⁿbeaḡá-qti gawiⁿxe maⁿḡiⁿ-biamá qíḡá amá. Kíde
arrived, they say when tribal circle right through the middle circled around walked they say eagle the (mv. He shot
sub.) at him

ḡéḡa-biamá xī t'ḡéḡa-biamá Wuhú! t'ḡéḡai haú, á-biamá. Tēnā! Mactcin'ge 15
with force, they when he killed him, they Wuhú! he killed him ! said, they say. Why! Rabbit
say say.

ijin'ge é aká xī, á-biamá. T'ḡéḡai tē uckaⁿ ḡan'di ahí-bi xī hiⁿḡpé wiⁿ
his son that the when, said, they say. He killed it deed the (place) arrived, when light one
(sub.) (?) where they say feather

uḡíḡpaḡá-bikéamá. Ḣízá-biamá. Gákē ihéḡa-gā. Égasani xī aⁿba
was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day when day

amá. Mácaⁿ ihéḡaḡē kē daⁿbá-gā hā', á-biamá. Daⁿbá-biamá. Hiⁿ+! 18
they say. Feather you put away th look at it . said, they say. Saw it they say. Oh!
(lg. ob.)

á-biamá. Ḣaḡúba-biamá. Ḣéḡínké qíḡá bḡúga-qti-aⁿ ḡínké, á-biamá.
said they say. Spoke in wonder, they This one eagle the whole the one who said they say.
she say.

Iⁿc'áge éḡiⁿ maⁿḡiⁿ-gā, á-biamá. Gaⁿ éḡiⁿ ahí-biamá. Kī, Ahaú! á-biamá.
Venerable man take it to him, said they say. And having arrived, they say. And, Well! said, they say.
he it for him

- ǂéxe-gaxú cétē iⁿc'áge wawáci-de iⁿ'ǂiⁿ agí te, á-biamá. Gaⁿ' eaⁿ'ba amá
 Drum (that (ob.)) venerable employ some one, for me let him said, they say. And that day it was, they say
 ǂi Ictínike aká ǂahúpezi pǂǂi'-qti áǂahá-bi té amá. Kǂi Mactein'ge iǂiⁿ'ge
 when Ictínike the an old, worn bad very he had put on, they say. And Rabbit his son
 (sub.) piece of tent-skin
 3 e wáǂaha áǂahai éde gí'í tá akáma. Gaⁿ' naⁿ'onúda-biamá waⁿ'gíǂe. Cǂi
 that clothing he wore but he was about to give it And he kicked it off, they say all. Again
 (one) back, they say.
 áhnaha tégaⁿ áhnaha gǂǂiza-gǂ há, cétē, á-biamá Mactein'ge iǂiⁿ'ge aká.
 you wear in order that you wear it take your own that said, they say Rabbit his son the (sub.).
 Gaⁿ' ǂ-biamá. ǂe wágǂizá-biamá. Áǂaha-bi egaⁿ' úginajiⁿ'-biamá, hiⁿ'bé
 And he gave it to That he took his own, they Iⁿ't on, they having he stood in his own, they moc-
 him, they say. say. say, say, casin
 6 cti uǂaⁿ'-biamá. Gaⁿ' Mactein'ge iǂiⁿ'ge aká ǂéxe-gaxú utiⁿ'wakiǂá-bi egaⁿ'
 too he put on, they say. And Rabbit his son the drum caused them to strike having
 (sub.)
 Ictínike maⁿ'ci ǂékiǂá-biamá. Gaⁿ' wéahide hí ǂi eǂátaⁿ uǂpáǂe gǂikiǂá-
 Ictínike high sent him they say. And far arrived when thence to fall caused him to be returning
 biamá. Gaⁿ' gat'é amá.
 they say. And died by falling, they say.

NOTES.

This myth follows directly after the preceding one, in which the elder Rabbit gives his son the wonderful clothing.

Ictínike is doubtless the ǂǂiⁿwe Ictínike. The Iowas say that Ictínike was the son of Pi, the Sun. Ictínike was guilty of the sin of Ham, and was therefore expelled from the upper world. He is usually the deceiver of the human race, and once he is the benefactor of a few persons. The Iowas say that he taught the Indians all the bad things which they know. According to an Omaha myth, he taught all the war customs. In one myth (No. 13) he is himself overreached by other animals. In the myth of Haxige Ictínike assumes the form of Hega, the Buzzard.

50, 9. cǂǂu cǂē aǂaskabe te ha (let him) stick even there where you are.

51, 4. iǂǂǂo, contraction by degrees from iǂǂǂaⁿ háu; iǂǂǂ háu; iǂǂǂ aú; iǂǂǂo. Compare the pronunciation of gaǂa-uǂici (almost "gaǂǂǂici").

51, 7. Ictínike took the Rabbit's son's clothing while he was up the tree; and ran away with it, pretending to be the Rabbit's son.

52, 5. Macteiǂge iǂiǂge é aká ǂi. Sanssouci said that it denoted the *surprise* of the people, who did not know that it was the Rabbit's son who had come among them: "Why, when that one is the Rabbit's son (we did not recognize him at first)!"

52, 6. hiⁿ'qe wiⁿ uǂǂipaǂa-bikéamá, literally; *five feather, one, it lay (ke), they say (biamá), having been caused to fall (uǂǂipaǂe)*.

52, 7. gǂǂa ikina-biamá, etc. All the men contended for the Eagle, each one struggling to get the most feathers, and to keep the others away. The whole Eagle was there, the Rabbit's son having turned it into a light feather on the preceding day by magic.

54, 1. iⁿ'ǂiⁿ agí te denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "iⁿ'ǂiⁿ a-í tai," let them who live

elsewhere, not here, bring it to me; or, "i'çi-wakičë te ha," let him cause them to bring it to me.

54, 1. i'c'áge, his wife's father.

54, 3. ci ahnaha tega^a ahnaha gçiza-gã hã, ce tè. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. úginaji^a-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, uginaji^a-biama is the proper word.

The first day that Nuda^a-axa told this myth, he said as follows: "The old men beat the drum once, and Ictinike jumped up. When they beat it the second time, Ictinike leaped higher. Then he leaped still higher when they struck it the third time. "Stop! stop!" said Ictinike to the Rabbit's son. But the Rabbit's son made the men beat the drum the fourth time, when Ictinike jumped so high, that when he came down he struck the ground and the shock killed him." Sanssouci never heard this of the Rabbit, but of Waha^açige, the Orphan, as Mac^aawakude told me once.

TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu+! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'" he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!'" The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and behold a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they

were saying, ridiculing her. And they arrived. "That moving animate object, an eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they said. Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one (the Rabbit's son) came in sight. When he had been in sight a very great while, it (the eagle) went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why! that one is the Rabbit's son," they said (*or*, that one ought to be the Rabbit's son). When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he, meaning the woman (*i. e.*, as the one he addressed). All the men contended for the eagle. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man (your father)," said he. And she took it to him. On the following day, they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly over him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" they said. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away." On the following morning it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

to bring the drums hither for me." And on that day Ictinike had put on a very bad and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's son, but he was about to give it back to him. And he kicked off all (*i. e.*, the Rabbit kicked off what he had on, Ictinike's former clothing.) "Take that your own again in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took that, his own. Having put it on, he stood in his own (clothing), he also put on (his) moccasins. And the Rabbit's son having caused them to beat the drums, sent Ictinike up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ictinike died by falling.

SIĆEMAKA'S ADVENTURE AS A DEER.

TOLD BY ᐃᐱᑦᐱᐱ-ᐱᐱᐱᐱᐱ, AN OMAHA.

Sićemakaⁿ ixa^{n'} iŋge júgigčá-biamá ená-qtci. Ėgiče wa'ú čábčⁿ
 Sićemakaⁿ his dwelt in he with his they say alone. It happened woman three
 grandmother a lodge own
 ačé amáma. Sićemakaⁿ-é, wa'é aŋgáče taí hé, á-biamá. Hiⁿ+! winá^{n'},
 were going, they say. Sićemakaⁿ O! to hoe we go will said they say. Oh! first daughter
 čéké wakég edega^{n'} čáčuha-qtci iⁿ't'e hé, á-biamá ixa^{n'} aká. Čajái xⁱ 3
 (lg. ob.) sick but nearly dead to me said, they say his the You doubt if
 grandfather (sub.).
 daⁿbái-á hé, čéké, á-biamá. Daⁿbá-bi xⁱ maqúde xá^{n'}ha ké'di ca^{n'}-qti
 look at him this the said they say. They saw they when ashes edge by the just so
 (lg. ob.) she him say
 uxídataⁿ ja^{n'}-biamá, xagé ja^{n'}-biamá Sićemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
 turning himself he lay they say, crying he lay they say Sićemakaⁿ the (sub.), Haⁿ! haⁿ! haⁿ!
 Daⁿbá-biamá wa'ú čábčⁿ aká. Hiⁿ+! cixa^{n'}, wiⁿké-qtci-a^{n'} wa'újⁿga. 6
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.
 him sister,
 Čáčuha-qtci t'é ké, á-biamá. Ačá-biamá wa'ú čábčⁿ amá. A^{n'}ča-
 Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left
 him
 biamá. A^{n'}ča ačá-bi xⁱ Sićemakaⁿ aká páhaⁿ átiáča-biamá. xáⁿhá,
 they say. Leaving him they they when Sićemakaⁿ the (sub.) arose suddenly they say. Grand-
 went say mother.
 céké ȣaoniŋ'gčickahá újiha iⁿ'ičá-gă á-biamá. Gí'í čéča-biamá. Sićé- 9
 (lg. ob.) spotted fawn skin bag hand to me said they say. Gave suddenly they say. Sićé-
 him
 makaⁿ bčúga ugínaji^{n'}-biamá, ȣáqti gaxá-biamá. Ėgaⁿ čié baha^{n'}-qti
 makaⁿ the whole stood in his own they say, deer made they say. So side middle of very
 rounded part
 čaⁿ ma^{n'} wiⁿ ubáxaⁿ gaxá-biamá, i wamí gaxá-biamá. Naŋ'ge gaⁿ
 (ob.) the arrow one sticking in made they say, mouth blood made they say. Running so
 ačá-biamá Wa'ú čábčⁿ wa'é-ma-ȣa abí-biamá Haⁿbčⁿge wa'é ma^{n'}čⁿ- 12
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked
 biamá wa'ú amá. Hiⁿ+! cixa^{n'}, ȣáqti wiⁿ čé t'éčé-qti^{n'} í čⁿ hé, á-biamá.
 they say woman the (sub.). Oh! brother's deer one this badly wounded he is com-
 wife said they say.
 ing she

- Açi^{n'} açá-biamá. Ca^{n'} wañ'giçê-qtí wa'ú amá çiqa'-biamá. Açi^{n'} açá-bi
 Having him they went, they say. And all very woman the (sub.) chased it, they say. Having him they went they say,
- ga^{n'} uti^{n'} xî gaona^{n'}gi ga^{n'} wéahidê'-qtí wáçiⁿ ahí-biamá. Wíubeni agí-
 so they hit when missed when it got to him so far very having them he arrived, they say. Going round them coming back
- 3 biamá Siçémakaⁿ amá. Agí-bi ega^{n'} újiha gina^{n'}onudá-bi ega^{n'} ha^{n'}bçin'ge
 they say Siçémakaⁿ the (sub.). Coming back, having bag pulled off they having beans
 they say
- itégiçê ují-biamá újiha kē. 'In' çéça-bi ega^{n'} agçá-biamá ixa^{n'} çínké
 putting together put in they say bag the Carried sud- they having he went they say. his the (ob.)
 together (ob.). deny say homeward grandmother
- gıááçê. Ixa^{n'} çínké'di 'in' akí-biamá. Xa^{n'}há, dúaka újiha ánaqç
 drew near His to the carrying he reached home, Grand- this one sack hiding
 his own. grandmother they say. mother, here
- 6 ihéça-gá, á-biamá. Qáde nan'de ké'ça égiç ihéça-biamá, ánaqç ihéça-
 put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it
 he suddenly
- biamá. Kî wa'ú çábçiⁿ agí-biamá. Nâ! wa'újiŋga çirúcpa ha^{n'}bçin'ge
 they say. And woman three coming back, they say. Why! old woman your grand- child beans
- añxi'ai ça^{n'}çti wañ'gicê'-qtí wé'iⁿ agí tē hé, á-biamá. Hiⁿ+! wina^{n'},
 we hoed for heretofore all very carrying for us was coming said, they say. Oh! first
 ourselves back daughter,
- 9 añ'kaji'-qtí-aⁿ hé. Çékē wakége cta^{n'}bai tē ca'ca^{n'}-qtí-aⁿ hé, á-biamá.
 not so very This (ig. ob.) sick you saw as he continues very said they say.
 she
- Da^{n'}bá-biamá xî, Hiⁿ+! çiça^{n'}, wiñ'kē-qtí-aⁿ hé, náçuhá-qtcí t'é kē hé,
 They saw they say when, Oh! brother's she told the exact truth nearly very dead he lies
 wife,
- á-biamá. Agçá-biamá wa'ú amá. Xa^{n'}há, ké, uhañ'-gá, á-biamá.
 said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.
 she homeward he
- 12 Waçáte júgigçá-biamá Xa^{n'}há, uágacaⁿ bçé te, á-biamá. Man'dē kē
 Eating he with his they say. Grandmother, I travel I go will said they say. Bow the
 own (ob.)
- gçiza-bi ega^{n'} açá-biamá. Ca^{n'}-qtí qáde ckúbe sidúhi ckúbe úda^{n'}-qtí
 took his they having he went, they say. All at once grass deep siduhi deep good very
 own say
- çaⁿ é'di ahí-biamá. Qáde çibú çáçá-biamá. Ca^{n'}-qtcí agçé amá. Akí-
 the there he they say. Grass he made it round they say. All at once he went they say. Reached
 (ob.) arrived homeward home
- 15 bi ega^{n'} xagé-hnaⁿ gáxe gçi^{n'}-biamá. Eátaⁿ çaxáge á, á-biamá ixa^{n'}
 they having crying regu- made he sat they say. Why you cry I said they say his grand-
 say larly mother
- aká. A^{n'}haⁿ, xa^{n'}há, úckaⁿ wiⁿ a^{n'}bahi éde téqi hégaji, á-biamá. Edádaⁿ
 the Yes, grand- deed one I am picked but difficult not a little, said they say. What
 (sub.). mother, out he
- téqi xî ga^{n'} uoné te hé, á-biamá. Xa^{n'}há, watçigaxe a^{n'}bahi, á-biamá.
 difficult if so you tell it will said, they say. Grandmother, to dance I am picked said, they say.
 she out, he
- 18 Éde, xa^{n'}há, úçaze júwigigçé te aí, á-biamá. Áwate téqi tē ga^{n'} é'di
 But grandmother, to chorus I with you will they he they say. Where difficult the still there
 said, said (ob.)
- añgáçé té, á-biamá wa'újiŋga aká. É'di ahí-biamá xî, Xa^{n'}há, çé éde
 we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

the side of the lodge; she put it away and hid it. And the three women returned "Why! old woman, your grandchild was coming back hither carrying away from us all the beans that we had been hoeing for ourselves," they said. "Oh! first daughter, it is not so at all. This one lying sick continues just as you saw him," said she. When they saw him they said, "Oh! brother's wife, she told the exact truth. He lies very nearly dead." The women went homeward. "Grandmother, come, cook them," said he. He ate them with her. "Grandmother, I will go traveling," said he. Having taken his bow he departed. All at once he arrived at the very good and deep siduhi (deep grass). He became round, lying curled up in the grass. All at once he went homeward. Having reached home, he sat pretending to be crying. "Why do you cry?" said his grandmother. "Yes, grandmother, I am selected for a deed, but it is very difficult," said he. "If anything is difficult, still you will tell it," said she. "Grandmother, I am selected for a dance. But, grandmother, I must take you with me to sing the chorus," said he. "Let us go where the difficult thing is," said the old woman. When they arrived there he said, "Grandmother, this is it, but they have finished dancing and gone homeward." All at once he took his little bow and danced. His grandmother (sitting) sang the chorus. He made sport of (deceived) his grandmother.

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ÇAÇIⁿ-NAⁿPAJĬ.

- Zizika d'úba ědí amáma hégactšwaⁿjĭ. Maⁿ ĩedé maⁿciadí-qtĭ maⁿsa-
 Turkey some there were, they by no means a few. Ground edge very high arrow.
 qti maⁿtadí-qtĭ wabáhi anáma Ictínike amá ě'di čé amá. Wéča-bi egaⁿ
 weed altogether within they were feeding, they Ictínike the there went they Found them, having
 say. say. (sub.) say. they say
 3 caⁿ-qtĭ bamámaxe qáča agí-biamá. Eátaⁿ amaⁿ wi bčat etédaⁿ, ečégaⁿ-bi
 at once bending his head back he was coming, How I do I I eat apt? thought, they
 repeatedly again they say. say. say. say.
 egaⁿ wéčigčaⁿ gaxá-biamá. Caⁿ-qtĭ mičá-ha waiiⁿ betaⁿtaⁿ-bi egaⁿ íčĭn
 having decision he made they say. At once raccoon-skin robe rolled up several having some-
 times, they say thing
 for carrying
 gaxá-biamá. 'Inⁿ-bi egaⁿ caⁿ-qtĭ ɬaⁿčĭⁿ-biamá. Zizika wabáhi-ma
 he made, they say. Carried, having at once he ran they say. Turkey feeding the
 ones
 6 wčna'ú-qtci ɬaⁿčĭⁿ-biamá. Wuhu+! iⁿc'áge 'aⁿ egaⁿ Daⁿbái-gā, á-biamá
 passing close by he ran they say. Wuhu+! old man something is the matter. See him, said, they say
 them
 Zizika amá. Nā! iⁿc'áge 'aⁿ éⁿte, á-biamá. Aⁿhaⁿ, čgaⁿ-qtĭ-aⁿ, á-biamá
 Turkey the Why! venerable man something may said they, they Yes, it is just so, said, they say
 (sub.), be the matter say.
 Ictínike aká Taⁿwāngčaⁿ d'úba ewéquša te aí čgaⁿ, ańgi-ahí čgaⁿ
 Ictínike the (sub.). Village some I sing for them will said having, come for me having
 9 wa'aⁿ tš agíⁿ áčĭⁿphé áča, á-biamá. Uhú! iⁿc'áge, ańgú etĭ aⁿnaⁿt čgaⁿ
 song the I have been carrying indeed, said they say. Oho! venerable man we too we dance some-
 (ob.) mine lie what

taí, á-biamá Zizíka amá. Añ'kaji, awánaqçiⁿ-qti maⁿbçiⁿ, á-biamá Ictínike
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictínike

aká. Añgú cti iⁿc'áge aⁿnaⁿt égaⁿ xī hné te, á-biamá Zizíka amá. Wuhu+!
the We too venerable we dance some- when you go may, said, they say Turkey the Wuhu+!
(sub.). man what (sub.).

dadaⁿ, awánaqçiⁿ tcábe çaⁿ'cti čanaⁿ'te ctétewaⁿ jaⁿ' tai, á-biamá Ictínike 3
what, I in a hurry very much heretofore you dance notwithstanding you do will said, they say Ictínike

aká. Hau! ké, indaké, ućéwiⁿ gíi-gā, á-biamá Ictínike aká. Ućéwiⁿ
the Ho! come, let us see, collecting come ye said, they say Ictínike the Collecting
(sub.). bither, (sub.).

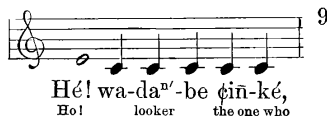
agí-biamá Gañ'ki waiiⁿ ućibča-biamá. Bañúwiⁿxē aⁿwaⁿ'čicaⁿ'i-gā,
they were coming, And robe he pulled they say. Banding around go ye around me,
they say. open

á-biamá. Lañgá-qti čáčiⁿcé, aⁿčaⁿ'na'ú-qtei šhe aⁿwaⁿ'čicaⁿ naⁿtái-gā, 6
said they say. Big very ye who move passing very close to passing to go around me dance ye,
he me by

á-biamá Ictínike aká. Ictá-čip'iⁿzái-gā. Ėgriče ictá čábčai xī ictá
said, they say Ictínike the Eye shut ye Beware eye you open if eye
(sub.).

čijide taí, á-biamá Ictínike aká. Iⁿ'be čaⁿ čiman'gča-ba čí'á'anfi-gā,
you red lest, said, they say Ictínike the Tail the lift up and spread ye out
(sub.). (ob.) repeatedly

á-biamá. Hau! ké, naⁿtái-gā, á-biamá.
said, they say. Ho! come, dance ye, said they say.
he



i - ctá-ji-dé, i ctá-ji-dé Hiⁿ'-be-hnaⁿ čí-'á-ni, hiⁿ'-be-hnaⁿ čí-'á-ni.
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Lañgá-qti-ma dá čaⁿ účaⁿ-bi egaⁿ' dá čaⁿ wačiqāⁿqaⁿ'-bi egaⁿ' újiha ují 12
Big very the head the he held them, having head the them he pulled off re- having bag filling
(ob.) they say (ob.) peatedly, they say

gčiⁿ'-biamá Ictínike aká. Újiha gataⁿ'ha ují-biamá, uské'-qti ují-biamá.
sat they say Ictínike the Bag that high he filled, they say, full very he filled, they
(sub.). say.

Zizíka jin'ga snutá-bi éde šbahaⁿ tá amáma, ictáxaⁿ'xaⁿ gáxe maⁿ'číⁿ'-biamá.
Turkey small half-grown, but was about to know it the eyes opened he made he walked they say.
they say as he moved, a little now and then

Jañgég aň'gačíⁿ cenáwačé ačai. Dádaⁿ baskíče. Ictínike aké akédegaⁿ, 15
Big some- we who de-destroying us he goes. What angry. Ictínike the it was he stand-
what (sub.). ing, but

á-biamá. K'ū! Aⁿ'he ačá-biamá. Haha+! gaⁿ'badaⁿ wénandeáxičé, á-bi-
said they say. (Sound of wings.) Fleeing they went, they Ha! ha! how easy I fill myself to reple- said, they
he say. tion,

amá Ictínike aká. Íqa gaskí wakan'dičá-biamá. Újiha ké baqtá-biamá.
say Ictínike the Laugh- panted excessively they say. Bag the he bound up, they
(sub.). ing say.

Gañ'ki jaⁿ'jiñga náqpe gasá-biamá. Čéde tē égaxé'-qti wábasnaⁿ-biamá 18
And stick roasting-stick he cut they say. Fire the all around he put them to they say.
roast

- Nin'dewaçé'-qti xī ja' wi' gakiáha' éga', 'I! á-biamá. Wabçáte té'ja
Almost done when tree one raised by the a little, 'I, said, they say. I eat on ac-
count of
- wájeáji minké. Eáta' aja' a'çastáge ä, á-biamá Ictínike aká. Çe-hna'
I am roasting the collec- Why you do that you cluck at me I said, they say Ictínike the (sub.). This only
- 3 égi'ja' xī cubçé tá minke, uwítin' tá minke, á-biamá. Ė'di ahí-bi xī
you do it if I go to will I who, I hit you will I who, said they say. There he arrived, when
they say
- ca' -qti çiji'ji'dá-biamá. Gañ'ki na'bé té ánasandá-biamá. Kagehá,
at once thrust in his they say. And hand the it closed on they say. Friend,
- içáqa ka'bça ga' cé-ma Kagehá, a'çicta' -gá, á-biamá. Kī çicta' -báji
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not
- 6 ca'ca' -biamá. Cé-ma hau+! wad'agji. Gúdihehá-gá hau+! á-biamá,
continued they say. Those halloo! I put my own pieces Go ye further away I said he, they say,
- Ca'iaŋga é waká-bi ega'. Ictínike wad'ji é, á-biamá. Pahan'ga hí
Big wolf that he meant, they say. Ictínike he put pieces he said they, they Before reached
away for safety
- amá çehúççabe içábeta' çaté 'iça-biamá. Iénaxça açá-biamá. Ákibána'
the ones fat on stomach wrapped to eat spoke of it, they Dashing they went, they Running a race
who around it say.
- 9 çéça-biamá. Ė'di ahí-bi ega' çagtá-biamá. Çasni' -biamá. Çasni' -bi
they went suddenly, There arrived, they say having they bit it they say. They swallowed it, they They swallowed
it, they say
- ega' çaçáça açá-biamá. Gañ'ki ánasan'de té xigçicibá-biamá.
having in different they went, they And closed on the it opened itself, they say.
- Gañ'ki hide kí éga' ca' -qti ja'jiŋga ké' gisnibe ihéçé gçi'
And bottom got home having at once stick the (ob.) licked his own putting was sit-
ting
- 12 akáma Ictínike aká. Çé amá niúçica' ní búbuça iça'çé ké çan'ha ké
they say Ictínike the He they say lake water several round put the border the
(sub.). went ones (line of) (ob.)
- uhá ma'çi' amá. Ėgiçe çéaŋga ní çan'ha ké'di èdedí çínké amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Çizá-biamá sin'de uça' -bi ega'. Gacibe açi' ahí-biamá. Wénandeaxiçé
Took they say tail took hold of, having. Out from having it he arrived, they I make myself full
- 15 taté áha' gañ'çiji, á-biamá. Ja' çiqá' -biamá ci. Ja' ákastá-qti u'a' -
shall I and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
- biamá Ç'çé té náhegaji gaxá-biamá. Gañ'ki çéaŋga maçúde té
they say Fire the (ob.) burning much he made, they say. And big turtle ashes the (ob.)
- ma'te içéça-biamá. Jégça-biamá Ci çaté tá akáma. Nin'deçé kan'ge
under he sent suddenly, He put in the ov. ob. Again he was about to eat it. Cooked near
- 18 çé xī'ji Ictínike aká ja'tiçin'ge amá. Aja'ta'çan'çiŋge. Nin'de xī
went when Ictínike the (sub.) sleepy they say. I am sleepy. Cooked when
- a'hniqi te, ija'xehá, á-biamá. Ja'té amá. Ja'té amá xī níkaci'ga
you awaken will, O ane, said they say. He was they say. He was they say when person
- wi' ç'di ahí-biamá. Xéaŋga çizá-bi ega' çatá-biamá níkaci'ga aká.
one there arrived, they say. Big turtle took, they say having ate it, they say person the (sub.).

- ʦasni^{n'}-bi ʃi ca^{n'}-qti sihi kē ʃéha ubáda^{n'}da^{n'}-biamá. Na^{n'}bé tē
 Swallowed, they when at once feet the (ob.) turtle he thrust them against it, Hand the (ob.)
 say
- oni^{n'}onindē^{n'}-qti giáxa-biamá, í tē cti oni^{n'}onindē^{n'}-qti giáxa-biamá.
 greasy (smeared) very he made for him, they mouth the too greasy very he made for him, they
 say, (ob.) say.
- Níkaci^{n'}ga aʃá-biamá. Ictínike íʃiʃá-biamá. Giđáha^{n'} tiʃé amá. 3
 Person went they say. Ictínike awoke they say. He arose suddenly they say.
- Wajéaʃʃi i^{n'}naʃubē^{n'}-qti-a^{n'} té-ana, á-biamá. Sihi kē ʃionúda-bi ega^{n'}
 I roasted the col- it has been cooked entirely I said they say. Feet the he pulled out, having
 lection for myself too much for me he
- agí-biamá. Wánadugē^{n'}-qti kē, á-biamá. Nă! agʃáte atē, é amá. Nă!
 he was coming, (See note.) said they say. Why! I must have eaten said they say. Why!
 they say. he mine, he
- agʃásni^{n'} ʃi aja^{n'} atē, é amá. Na^{n'}bé tē giʃa^{n'}be ega^{n'}, A^{n'}ha^{n'}, agʃásni^{n'} 6
 I swallowed when I must have slept said they say. Hand the saw his own having, Yes, I have swal-
 lowed mine (ob.)
- minkē, á-biamá. Níxa ʃa^{n'} gʃit^{n'}a^{n'} ihéʃa-biamá. A^{n'}ha^{n'}, iʃánandē^{n'}-qti-
 my own, he said they say. Stomach the he felt his own lengthwise, they Yes, I am very
 (ob.) say.
- ma^{n'} minkē, á-biamá. Aʃá-biamá ʃi égiʃe A^{n'}pa^{n'} hégactēwa^{n'}ʃi éđi-
 full indeed, said they say. He went, they say when it came Elk not a few by any means were
 he to pass there
- máma. Ugás^{n'}-bi ega^{n'} wéʃa-biamá Ictínike aká. Hinda! ʃé-ma 9
 they say. Peeped, they say having found them, they say Ictínike the (sub.). Stop! these
- awáctaŋka té-ana, eʃéga^{n'}-biamá. A^{n'}pa^{n'} áma iʃa-bi ega^{n'}, ʃéaká
 I tempt them will I (in he thought they say. Elk the (sub.) found him, having, This one
 thought) they say.
- Ictínike aké aká, á-biamá. Káge-saŋ'ga, wíebʃi^{n'} áʃi^{n'}hé áʃa, á-biamá.
 Ictínike is the one said they, they Friend younger I am he I who move indeed said they say.
 say, brother,
- Káge-saŋ'ga, 'a^{n'} ma^{n'}hni^{n'} tē éga^{n'}-qti júwigigʃe ma^{n'}bʃi^{n'} ka^{n'}bʃa, 12
 Friend younger how you walk the just so I with you my own I walk I wish, I wish,
 brother,
- káge-saŋ'ga, á-biamá Ictínike aká. Hau! i^{n'}c'áge, uʃáde ʃingē'qtēi
 friend younger said, they say Ictínike the (sub.). Ho! venerable cause for
 brother, man, complaint none at all
- áha^{n'}, á-biamá. Qáde déʃi p'á gē ʃiʃi áʃuta^{n'} bʃáte ma^{n'}bʃi^{n'} Áqta^{n'}
 I said they say. Grass weeds bitter the when straight I eat I walk. How pos-
 (ob.) along sible
- ʃaté nan'de iʃisa tabáda^{n'}, á-biamá. Aŋ'kaʃi há, káge-saŋ'ga, ma^{n'}hni^{n'} 15
 to eat heart thee good shall said they say. Not so friend younger you walk
 he brother,
- tē éga^{n'}-qti júwigigʃe ma^{n'}bʃi^{n'} ka^{n'}bʃa áʃa, á-biamá. Uʃihe taté ʃa^{n'}ja
 the just so I with you my own I walk I wish indeed said they say. You shall have your though
 own way
- níkaci^{n'}ga ukéʃi^{n'} cka^{n'} wécpaha^{n'} ja^{n'} ga^{n'} cin'gajunga uhé úwaʃagihnixide
 person common ways you understand so children path you seek for them at our
 request
- taté, á-biamá. A^{n'}ha^{n'}, écai tē égima^{n'} taté, á-biamá Ictínike aká. 18
 shall said, they say. Yes, you say the I do that shall said, they say Ictínike the (sub.).
 he
- Hau! He-gázaza, ʃé-gā, á-biamá. Ahaú! á-biamá. Hau! gúduqáqʃe
 Ho! Split-horns, you try it, said they say. Oho! said they say. Ho! facing the other
 he way
- najin^{n'}-gā, á-biamá. ʃié kē íti^{n'} ga^{n'} aʃá-bi ʃi ʃi^{n'}á-biamá, Ictínike
 stand, said they say. Side the to hit so went, they when failed they say, Ictínike
 he (ob.) on say

- aⁿ/ha-bi egaⁿ. Wuhú+! ugáxe **çingé** ínahiⁿ, iⁿc'áge, á-biamá. Añ/kaji
 fled, they say having. Wuhu-! to be done nothing truly, old man, said they say. Not so
- há, káge-sañ'ga, añ'ginañ'ge iⁿçáxuhé gaⁿ aaⁿ/he há, á-biamá. Çi égaⁿ
 friend younger brother, running over me I feared so I fled said they say. Again so
- 3 dubaⁿ gaxá-biamá. Wédubaⁿ tēdhi, Hau! **çé** xí'ji, caⁿ'-daxe tá minke,
 four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,
- á-biamá. Aⁿ/haⁿ, káge-sañ'ga, aaⁿ/ha-máji tá minke, á-biamá Ictínike
 said they say. Yes, friend younger brother. I flee I not will I who, said, they say Ictinike
- aká. **Çi** ítiⁿ-bi egaⁿ ékigaⁿ'-qti júgçe aⁿçá-biamá, Ictínike aⁿ'p iⁿçáⁿ
 the (sub.). Side hit on, they say having just like him with him he went, they say, Ictinike elk became suddenly
- 6 amá. Íxijú-bi egaⁿ naⁿstástapi maⁿçin'-biamá, níkaciⁿga wéçé gáxe
 they say. Proud, they say being stepped lightly, making very little noise walked they say, men made diacov-ering (pretended)
- maⁿçin'-biamá. 'Iⁿ! é-hnaⁿ-biamá.
 walked they say. 'Iⁿ! said regularly, they say. he
- Wáspegañ-gā, iⁿc'áge, égiçe égiⁿa-hnaⁿ' te, á-biamá Aⁿ/paⁿ amá.
 Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).
- 9 Añ/kaji há, káge-sañ'ga, iⁿçáxijú égaⁿ caⁿ' áça, káge-sañ'ga, á-biamá
 Not so friend younger brother, I am proud is all right indeed friend younger brother, said, they say
- Ictínike aká. Kaⁿ'bça tē káge-sañ'ga, égaⁿ-qti maⁿbçin' ckaⁿ' tē,
 Ictinike the (sub.). I wish the friend younger brother just so I walk deed the,
- á-biamá. Caⁿ'-qti waçáte maⁿçin'-bi p'ä gē çá'íi gaⁿ tçúteu-hnaⁿ'-
 said they say. All at once eating walked they say bitter the (ob.) he spit out as he spit regularly rapidly
- 12 biamá. Wā! waçáte piājiāji'-qtci çaté amédegaⁿ éduéhe, á-biamá. Wā!
 they say. Wā! food bad not very those who did eat I follow, said they say. Wā!
- iⁿc'áge, edécegaⁿ-hnaⁿ' ā, á-biamá. Edéha-máji. Waçáte údaⁿ çaté amé-
 venerable man, what were you saying I said they say. I said what I not. Food good those who
- degaⁿ éduéhe áça, ehé aⁿçihé áça, á-biamá. Égiçe baxú-qti áhe aⁿçá-bi
 did eat I follow indeed I was saying (as I moved) indeed said they say. It came to flat-top very went went, they say
- 15 xí'ji níkaciⁿga wéça-biamá Aⁿ/paⁿ amá. 'Iⁿ! á-biamá. Hau! Ictínike,
 when person they discovered them, Elk the (sub.). 'Iⁿ! said, they say. Ho! Ictinike,
- gídaⁿbá-gā, á-biamá. Ē'di aⁿçá-bi xí égiçe níkaciⁿga akáma. Ē'di ahí-
 look at for him, said they, they say. There went they when it came to pass men they were, There arrived
- biamá. Wáçin' agii tē ecé çakí te há, á-biamá jiji uⁿçá-biamá
 they say. Having them he is coming the you say you reach home will said they say whispering told him they say
- 18 Ictínike aká nⁿaciⁿga çañká Wā! iⁿc'áge edécegaⁿ ā, á-biamá. 'Aⁿ
 Ictinike the (sub.) person the (pl. ob.). Wā! venerable man, what are you saying I said they, they say. What is the matter
- edéhe tá. Skéwaⁿ-qti mahiⁿ' baté gçin' çáⁿ úciⁿçai ehé aⁿçihé aça,
 what I shall? A very long time weeds clump sitting the (ob.) gave needless I was saying as indeed
- á-biamá. Égiçe baxú wiⁿ áhe aⁿçá-bi xí égiçe Aⁿ/paⁿ wiⁿ aⁿ/he agi-
 said they say. At length flat-top hill one passing over went, they say when it happened Elk one fleeing was coming

biamá cì. Hau! Ictínike, águdi çiqúcpa gídaⁿbá-gä, á-biamá. Ė'di
 they say again. Ho! Ictinike, where your grandchild look at for him said they, they There
 say.

ahí-bi egaⁿ égiçe níkaciⁿga akáma. Níkaciⁿga wéçë té wiñ'kë-qi-aⁿ te,
 arrived, having it came men they were, Men found the he told the truth indeed,
 they say to pass it is said. them

á-biamá. Cì wédajì wiñ wéça-biamá. Hau! çiqúcpa cì gídaⁿbá-gä, 3
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ė'di aça-biamá. Cì níkaciⁿga akáma, wagçáde-hnaⁿ amá
 said they, they There went they say. Again men they were, crawling up on them they
 say. it is said

Aⁿ'paⁿ-ma. Cì wiñ'kë-qi-aⁿ, á-biamá. Hau! Ictínike, ciñ gajĩga uhé
 Elk the ones Again he told the truth said they say. Ho! Ictinike, children path
 who.

úwagiçixida-gä, á-biamá. Ahaú! á-biamá. Pahan'ga bçiⁿ çaⁿ'ja égiçe 6
 look out for them, said they, they Oho! said they say. Before I am though beware
 say.

u'éça hniⁿ tai. 'Aⁿ maⁿbçiⁿ té aⁿçaⁿ'waⁿçahé maⁿhniⁿ tai, á-biamá. Áçiⁿ
 scatter- you will. How I walk the you follow me you walk shall said they say. Ridge
 ing

kë ádaçage gaⁿ uhá-biamá. Níkaciⁿga ákicúga gaⁿ wéna'áxe gaⁿ ihe
 the headland so he went they say. Men standing thick so passing close to so passed
 along

aça-biamá Wíebçiⁿ, wíebçiⁿ, é maⁿçiⁿ-biamá Ictínike aká. Bçuga-qi 9
 went, they say. It is I, it is I, said walked they say Ictinike the (sub.). All

t'éwaça-biamá. Aⁿ'paⁿ çábçiⁿ umúcta-bi xĩ Ictínike íniça-hnaⁿ-biamá.
 they killed they say. Elk three remained from when Ictinike took refuge only they say.
 them shooting, they say with him

Caⁿ'-qi hé çaⁿ çionúde çéça-bi egaⁿ wétiⁿ çéça-biamá. Aⁿ'paⁿ eçiçe
 All at once horn the pulled off sud- they having hit them sending them off, Elk they call
 denly say with them they say. you

taí. Gúdiha maⁿçiⁿi-gä, á-biamá
 will. Further off walk ye, said they say.
 he

12

NOTES.

Some say that it was the Orphan or Siçemakaⁿ who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The çehuqcabé shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siçemakaⁿ and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Ūñktomi, the mythical Spider, play the part of Ictinike (see Iapi Oaye for December, 1880).

SIÇEMAKAⁿ AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siçemakaⁿ, who lived with his grandmother. And she told him to get something to eat. "Well, I will get some food, grandmother," said he, "if you will have the fire ready." So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. "Ho! Siçemakaⁿ, what have you in your bag?" said they. "I have songs." "Sing us some," said the Turkeys. "Come and dance for me, and I will sing for you," said he. "But, while dancing, it

will be necessary for you to keep your eyes closed; for if any of you open your eyes, all of you shall have red eyes." And he commenced to sing:



Hé! wa-da^{n'}be çin-ké çuⁿ, I-etcá-ji-de! I-etcá-ji-de! I^{n'}-be çí-a^{n'}.



dje! I^{n'}-be çí-a^{n'}dje!

"Beware! he who has seen,
Eyes red! Eyes red!
Spread your tails! Spread your tails!"

The Turkeys danced while he sang this over and over; and as they danced, he grabbed first one and then another, putting them into his game-bag. But one Turkey, suspecting something wrong, opened one eye and cried out, "He is killing us all." Then the surviving Turkeys flew away. The youth took the sack home, and said: "Grandmother, now I have something. Keep the bag while I go out and get some water." But the old woman's curiosity proving too great, she opened the bag, and all the Turkeys but one got away. The old woman, who was blind, held the Turkey by both legs. When the young man returned, she called out, "Come quickly and help me. I have two of them." The young man was angry, and reproved her, not allowing her to eat any of the Turkey. And from that time Turkeys have had red eyes.

60, 3. bçat etedaⁿ, contracted from bçate etedaⁿ.

60, 9. aⁿnaⁿt egaⁿ, contracted from aⁿnaⁿte egaⁿ.

61, 13. gataⁿha uji-biama. About four feet deep.

61, 14. zizika jînga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Taⁿi^{n'}-si-snóde, the Long-legged taⁿiⁿ, a species of snipe. These birds danced with the Turkeys, and they, *not the Turkeys*, had their eyes changed to red ones.

61, 16. k'ň is *whispered*.

62, 1. gakiahaⁿ. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, içaqa. . . . cema: My friend, as I wished to laugh (I said) those (words).

62, 6. ce-ma hau+. The voice is raised and prolonged, it being a call to the wolves in the distance.

62, 6. wadiagiji—F. LaFlèche; but wadiagíji—ṭaçiⁿnaⁿpaji.

62, 6. gúdihehá-gá, contracted from gúdiha ihai-gá.

62, 7. pahañga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "çehuqçabe içabetaⁿ."

62, 13. egiçe çeqañga, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the

Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. *nikaci^aga wi^a*. The person who stole the turtle meat was Miqasi, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him Doki^aten, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coitit*.

63, 4. *té-ana*. Te is the classifier *tě*, which is lengthened in such expressions.

63, 5. *wanadugeqti ke* is the Omaha pronunciation of the Oto *waqáoxé'qteci ke*, the equivalent of the Omaha *nindeqti^a hä*. This points to a *ṭṭaiwere* original.

64, 19. *skéwa^aqti*, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssouci.)

65, 1. *agudi q̄iucpa gida^aba-gă*. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. *ñ̄i^a kě ádaqage ga^a uhá-biama*. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and

having twisted off their heads in succession, Ictinike sat filling the bag. The bag he filled that high; he filled it very full. A small half-grown Turkey was about to comprehend (the situation as he moved along), he walked with his eyes open a little now and then. "He is destroying the largest ones among us. There is cause for anger! It is Ictinike who is standing (here), but (we did not recognize him)," he said. "K'ü!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ictinike. He laughed till he panted excessively. He bound up the bag. And he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the fire. When they were almost done, the branch of a tree raised by the wind, said, "T!" "I am roasting them on account of my eating. Why do you cluck at me?" said Ictinike. "If you do this any more, I will go to you and hit you." When he arrived there (up the tree) he thrust in his arm several times. And it closed on his hands. "Friend, I wished to jest, so those things (I did and said). Friend, let me go," said he. And it continued so without letting him go. "Ho!! those yonder! I put my own pieces there for safety. Go ye further off!" said he, referring to the Big Wolves. "Ictinike says that he has put the pieces away for safety," said they (the Wolves). They promised that those who should be the first to arrive were to eat the fat wrapped around the stomach. They went dashing towards it. They went suddenly, running a race. Having arrived there, they bit it. They swallowed it. Having swallowed it, they departed in different directions. And what closed on (Ictinike) opened itself. And having reached home at the bottom again, Ictinike was soon sitting and putting down the sticks as he licked them. He departed and walked along the shores of a row of round lakes. It happened that a big turtle was sitting there, by the shore of the lake. He took it, catching hold of the tail. He took it off to one side. "I will make myself full in a while!" said he. He broke wood (branches?) again. He piled up the wood very high, and put it in (the fire). He made the fire burn very fast. And he put the big turtle very quickly into the ashes. He put it in to bake, and he was about to eat it. When it was nearly done, Ictinike was sleepy. "I am sleepy. When it is cooked, you shall awaken me, *O ane*," said he. He slept. While he slept a person arrived there. The person took the big turtle, and ate it. When he had swallowed it, immediately he took the feet and thrust them (in their places) against the turtle-shell. He made Ictinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ictinike awoke. He arose suddenly. "What I roasted for myself is cooked too much for me!" he said. He pulled out the feet and they were coming to him. "It is done," said he. "Why! I wonder if I have eaten mine," he said. "Why! I must have swallowed it and then slept." Having looked at his hands, he said, "Yes, I have swallowed my own." He felt his stomach lengthwise (that is, running the hand all along it). "Yes, I am very full indeed after eating," said he. When he departed, it came to pass that there were a great number of Elk. Having peeped, Ictinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ictinike." "Friend younger brother, it is I. Friend younger brother," said Ictinike, "I wish to live just as you do." "Well, venerable man, there is no reason at all for this!" said one. "When the vegetation consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it possible for your heart to feel good when you eat them?" "Not so, friend younger

brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)." When he went to hit him on the side, he failed, as Ictinike fled. "Wuhu+! truly nothing is there to be done, venerable man," said he. "O no, friend younger brother, I fled as I feared that he would run over me," said Ictinike. Again it was done so four times. The fourth time the Elk said, "When this (is over) I will stop." "Yes, friend younger brother, I will not flee," said Ictinike. When he hit him on the side, he went with him, just like him; Ictinike had become an Elk. As he was proud, he walked making light steps, he walked pretending to discover men. He kept on crying, "I!" "Do behave, venerable man. Beware lest you do that regularly," said the Elk. "O no, friend younger brother, it is all right because I am proud," said Ictinike. "Friend younger brother, I am now living just as I desire." And eating as he went he spit out the bitter ones in large pieces; he was constantly spitting them out. "Wā! I have joined those who eat very bad food," said he. "Wā! venerable man, what were you saying?" said they. "I said nothing. I was saying 'I have joined those who eat good food,'" said he. At length when they went over a hill with a very flat top, the Elk discovered men. "I!" said they. "Come, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he went thither, behold, they were men. He arrived there. "You shall go home and say that he is coming with them," said Ictinike, telling the men in a whisper. "Wā! venerable man, what are you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (*or*, deceived them—*Sanssouci*),' " said he. At length, when they went over a flat-top hill, an Elk was coming back again fleeing. "Well, Ictinike, see for your grandchild where it is," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (*or*, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A^{pa}, Elk. Walk away," said he.

ICTINIKE AND THE ELK.

HUPEΦAⁿ'S VERSION.

- Kagéha, níkaciⁿga d'úba gátēja ödedí amáma. Ė'ta bčé kaⁿbčá,
 Friend, person some at that place there they are, it is said. Thither I go I wish,
 á-biamá Ictínike aká. Ahaú, ačá-biamá. Ačá-biamá xī égiçe Aⁿ'paⁿ
 said, they say Ictínike the (sub.). Well, he went, they say. He went, they say when it happened Elk
- 3 núga ödí činké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe
 male there the (st. ob.) they say Well, he talked they say. Friend, to question you
 with him
- atí, á-biamá Ictínike aká. Kí edádaⁿ aⁿčáⁿ'hnaxe té ä, á-biamá Aⁿ'paⁿ
 I have said, they say Ictínike the (sub.). And what you question me will ? said, they say Elk
 come
- núga aká. Kagéha, hí aⁿwaⁿ'ječa agčiⁿ há, ádaⁿ aⁿwaⁿ'wažáctě uágacaⁿ-
 male the (sub.). Friend, legs me tired I sit there whithersoever I travel
 6 máji há, á-biamá Aⁿ'paⁿ núga aká. Kagéha, níkaciⁿga-ma újawa-
 I not said, they say Elk male the (sub.). Friend, person the have much
 ones who
- qti-aⁿ-biamá. Éataⁿ ádaⁿ maⁿoniⁿ'-äji ä. Aⁿ'haⁿ, kagéha, wa'ú pahaⁿ'ga
 enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before
 agčáⁿ činké iⁿ'nací égaⁿ, nan'de ísaaⁿ čin'gegaⁿ čěču agčiⁿ, á-biamá
 I took the (ob.) snatched from as, heart as it has nothing to satisfy it here I sit, said, they say
 wife me
- 9 Aⁿ'paⁿ núga aká. Kagéha, ö'di aⁿgáče té, á-biamá Ictínike aká Kagéha,
 Elk male the Friend, there we go will, said, they say Ictínike the (sub.). Friend,
 (sub.).
- čí-hnaⁿ ö'di maⁿčin'-ga, á-biamá Aⁿ'paⁿ núga aká. Kagéha, áwatědii
 you alone there go thou said, they say Elk male the (sub.). Friend, in what place
 are they
- ä, á-biamá. Kagéha, četějai há. Ė'di maⁿčin'-gä, á-biamá. Hau, ačá-
 ? said they say. Friend, they are at this place There walk, said they say. Well, went
 he
- 12 biamá Ictínike amá. Égiçe Aⁿ'paⁿ ödedí amáma, áhigiⁿ-biamá. Ė'di
 they say Ictínike the (sub.). It happened Elk there they were, it is said many they say. There
 ahí-biamá. Iⁿc'äge, eátaⁿ maⁿhniⁿ' éiⁿte, á-biamá Aⁿ'paⁿ amá. Aⁿ'haⁿ,
 he arrived, they say. Venerable why you walk may said, they say Elk the (sub.). Yes,
 man,
- učepáha, aⁿ'ba wiⁿ wačáte onátaí bčáte kaⁿbčá maⁿbčiⁿ' gaⁿ' adaⁿ, učepáha,
 grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
 15 atí há, á-biamá. Qa-í! iⁿc'ágehä, téqi há, wačáte aⁿgújai. Dádaⁿ p'á'
 I have said they say. Why! O venerable difficult food our. What bitter
 come he man!
- gě bčúga aⁿčáte aⁿmaⁿ'čiⁿ usní xī'etě kimaⁿ'haⁿ-úgačě'-qti aⁿgčiⁿ'i há,
 the (ob.) all we eat we walk cold even when against the wind facing we sit
 á-biamá. Hau, iⁿc'ágehä, učáde čičin'ge. Cěna, čactaⁿ'-gä há. Aⁿ'kaji,
 said they, they Ho! O venerable to talk of you have Enough, stop talking Not so,
 say. man! nothing.
- 18 učepáhä, číedaⁿ cěna čactaⁿ'í-gä há. Gaⁿ' maⁿhniⁿ'-macě'di maⁿbčiⁿ'
 grandchild, do you enough stop (yo) talking Anyhow you walk by you who I walk

kaⁿbça hă, á-biamá Ictínike aká. Hau, wiñ'ke éiⁿte. Jäckahi jin'ga
I wish said, they say Ictinike the (sub.). Ho! he speaks truly may be. Oak tree small

hé giáxa-biamá Sin'de kě jaⁿ-xaⁿ giáxa-biamá. Hau, qucpáha, usní
horn made for they say. Tail the (ob.) tree root made for they say. Well, grandchild, cold
him him him

xi, égaⁿ sniaⁿ't'e té hă. Hiⁿ qíqai égaⁿ in'gaxái-gă, á-biamá. Hau, waháb 3
when so me cold may Hair your like for me make ye, said they say. Well, cat's-
(freeze) he

igaskaⁿ'čě hiⁿ giáxa-biamá. Hau! kě, jápahi égě čatá-gă, á-biamá. Čatá-
tails hair made for they say. Ho! come, rosin-wood these eat said they, He ate
him (ob.) they say.

biamá Ictínike aká. Čatá-bi xi iúp'ă-biamá, teú-biamá. Wú! dáda'ctě
they say Ictinike the (sub.). He ate they when bitter they say he spit they say. Wú! whatever
say in mouth

píjijíj-qtci čataí ěduéhe áhaⁿ á-biamá. Hau! iⁿc'áge, ed'cegaⁿ-hnaⁿ ă, 6
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying ?

á-biamá. Īndáda-qtí edéhe ta? Wačáte pěji'-qtí čataí ěduéhe áhaⁿ, ehé,
said they, What indeed I say what shall? Food bad very they eat I go with ! I said,
they say.

qucpáha, á-biamá Ictínike aká. Ahaú Hau! iⁿc'áge, úckaⁿ wiⁿ aŋguíčiča
grandchild, said, they say Ictinike the (sub.). Well. Ho! venerable man, deed one we tell to thee

tañ'gataⁿ. Cín'gajín'ga naxidewačáčě te ádaⁿ úckaⁿ wiⁿ aŋguíčiča tañ'gataⁿ, 9
we will. Children you make them have ears will therefore deed one we tell thee we will,

á-biamá. Hau! iⁿc'áge, čéamá níaciⁿga wéčai tě'di égaⁿ-qtí tě'di biⁿzě-
said they, Ho! venerable man, these (sub.) persons they find them when just so when they cry
they say.

hnaⁿi, á-biamá. Ahaú! á-biamá, égaⁿ taté áča, á-biamá. Usní amá, ĩadé-
out, said they, Oho! said they say, so shall be indeed said they say. Cold they say, hard
they say. he

sage usní-qtí amá. Aⁿpaⁿ-ma bęúga-qtí kimaⁿhaⁿ-úgaqčě maⁿčín'-biamá. 12
wind cold very they say. Elk the all facing the wind walked they say.
ones who

Ictínike amá kimaⁿhaⁿ gaqč'-qtí wačáte maⁿčín'-biamá. Ágaqčě xiğčísáⁿčá-
Ictinike the against the apart very eating walked they say. With the turned himself
(sub.) wind around

biamá. Wú! píjijíj-qtci, á-biamá.
they say. Wú! good-not-not very, said he, they say.

Hau, é gaⁿ-amá níkaciⁿga wéča-biamá Ictínike aká. I-ú! á-biamá. 15
Well, that after awhile person he found they say Ictinike the I-u! said they say.
them (sub.) he

Gídaⁿbái-gă, gídaⁿbái-gă, á-biamá Aⁿpaⁿ-ma bęúga đágahaⁿ čéča-biamá.
Look for him, look for him, said they say. Elk the all raised their suddenly, they say.
he ones who heads

E'aⁿ ă, á-biamá Čéáká níkaciⁿga wíⁿ, á-biamá Ictínike aká. Daⁿbá-
What is ? said they, they say. This one person one, said they say Ictinike the They looked
the matter at it

biamá xi égičě qad ičaⁿ amá. Ě wáčake, á-biamá. Aⁿhaⁿ, á-biamá. 18
they say when behold grass was sud- they That you mean, said they, Yes, said they say.
denly say. they say. he

Hau! iⁿc'áge, égičégaⁿ ckáxe-hnaⁿ te, á-biamá Aⁿpaⁿ-ma. Ěgaⁿ-qtí xi
Ho! venerable beware lest you do thus continually, said, they say Elk the ones So just when
man who.

égaⁿ-hnaⁿi, á-biamá. Cí wabáhi maⁿčín'-biamá. Ěgičě cí níaciⁿga wéča-
so regularly, said they say. Again feeding walked they say. It hap- again person he found
he together pend them

- biamá Ictínike aká. Gídaⁿbái-gă, á-biamá. Aⁿ'paⁿ amá daⁿbá-bi xī
 they say Ictínike (sub.). Look for him, said they say. Elk the (sub.). looked, they when say
- égaⁿ-qti amá níaciⁿga akáma, ugásⁱn akáma. Hau! égaⁿ-qti te, á-biamá
 just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say
- 3 Aⁿ'paⁿ amá. Cín'gajín'ga uaⁿ'he úwaginá-gă, á-biamá. Kī, Wíebçiⁿ te hă,
 Elk the (sub.). Children fight hunt for them, said they, they And, I am he will say.
- á-biamá Ictínike aká. Wín'kě-qti ábaⁿ, á-biamá Aⁿ'paⁿ-ma. Hau! kégañ-
 said, they say Ictínike the (sub.). He speaks truly ! said, they say Elk the ones who. Ho! come, do
- gă, á-biamá. Çié-gă, á-biamá. Cín'gajín'ga uhé úwaginá-gă, á-biamá.
 it, said they, they You be first, said they, they Children path hunt for them, said they, they say.
- 6 Ahaú! íçágaskaⁿbçe tá mĩnke, á-biamá Ictínike aká. Ictínike aká aça-
 Oho! I attempt it will I who, said, they say Ictínike the (sub.). Ictínike the (sub.) went
- biamá. Aⁿ'paⁿ bçúga-qti uçuha-biamá. Gañ'kī Ictínike amégaⁿ níaciⁿga
 they say. Elk all followed they say. And Ictínike as he moved men
- wéça-biamá. Ė'ja aça-biamá. Níaciⁿga wéna'ú-qtei íha-biamá. Níaciⁿga
 discovered, they say. Thither went they say. Men right alongside of he passed, they say. men
- 9 wéçai xī é úwakiá-biamá: Wí ankída-bajji-gă. Wíebçiⁿ hă, á-biamá
 discov. when that talked with they say: Me shoot not at me. It is I said, they say
- Ictínike aká. Aⁿ'paⁿ-ma wákídá-biamá. Aⁿ'paⁿ-ma t'éwacá-biamá. Aⁿ'paⁿ-
 Ictínike the (sub.). Elk the ones who they shot at them, Elk the ones who they killed them, they Elk
- ma múwacĩnge'-qti-aⁿ-biamá, cénawaçá-biamá. Aⁿ'paⁿ núga jin'ga wiⁿ
 the ones who they shot down all they say, they extermin they say. Elk male small one
- 12 Aⁿ'paⁿ mĩn'ga jin'ga cti wiⁿ, Ictínike aká é wéçabçiⁿ nĩja-biamá. Wéahidě'-
 Elk female small too one, Ictínike the that the third alive they say. Far away (sub.)
- qti aⁿ'he júwagçe ahí-biamá Ahí-biamá xī hé kě çizá-bi Ictínike aká,
 very fled he with them arrived, they say. Arrived, they say when horn the took, they Ictínike the (sub.), say.
- aⁿ'ça çéça-biamá. Aⁿ'paⁿ jin'ga çé wagáji egaⁿ, Eútaⁿ aⁿ'çaⁿwaⁿçahái ā.
 threw suddenly, they say. Elk small to go told them having. Why me you follow ? away
- 15 Janúça hébe axíçadégaⁿ te hă. Gúdiha maⁿçiⁿ'i-ga. Aⁿ'paⁿ eçĩge taí,
 Fresh meat piece I cut up for myself will Further off walk ye. Elk they will call you, said he, they say. So far.

NOTES.

70, 17. uçáde çíçĩnge, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Sanssouci; syn., égiçáji eté xī, "You ought not to say it to (any one)"—Mary La Flèche; "It were good for you to say nothing to any one."

70, 18. çíedaⁿ, etc. Ictínike thought that they would not allow him to join them. So he implored them, using çíedaⁿ in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. piäjäji-qtei, etc. The *literal* meaning is the opposite of the *real* one. So waçate pëji-qtei, is "very *good* food;" and wíçaha pëji-qtei, "very *good* clothing."

71, 8. ahau and hau are often used as catch-words or continuatives.

71, 9. náxídewaḥaḥḥ (given by Hupeḥaⁿ), "You make them have inner ears," "You teach them to use their ears so as to detect the presence or approach of danger;" but Joseph La Flèche gave náxiḥawaḥaḥḥ, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. biⁿzé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeḥaⁿ, is i-ú; Joseph La Flèche gave uⁿ, said through the nose, with the rising inflection; and ḍaḥiⁿ-naⁿpají gave in the preceding myth, iⁿ.

72, 4. kégañ-gǎ (kě, égañ-gǎ) "Come, do it."

72, 5. ḥié-gǎ, "Be thou he," imperative of ḥie, thou; syn., ḥi pahañ'ga-gǎ, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. wena'úqtci, ḍiwiwera, winaq'axe, to go near in one's course, to pass alongside of them.

TRANSLATION.

"My friend, there are some persons in that place. I wish to go thither," said Ictinike. Well, he went. When he went, it happened that a Male-elk was (sitting) there. Well, he talked with him. "My friend, I have come to question you," said Ictinike. And the Male-elk said, "What will you ask me? My friend, I sit tired in my legs, therefore I do not go anywhere at all." "My friend, persons are accustomed to enjoyment. Why do you not walk?" said Ictinike. "Yes, my friend, the woman whom I married formerly having been taken from me, my heart has no enjoyment, and I sit here," said the Elk. "My friend, let us two go thither," said Ictinike. "My friend, do you go thither by yourself," said the Male-elk. "My friend, where are they?" said Ictinike. "My friend, they are at this place (near by). Go thither," said the Male-elk. Well, Ictinike departed. And there were a great many Elk (in motion) there. He arrived there. "Venerable man, what may be your business?" said the Elk. "Yes, my grandchildren, I have been desiring to eat the food which you eat for one day; therefore, my grandchildren, I have come," said he. "Why! O venerable man, our food is difficult. We eat all bitter things as we go; besides, when it is cold we sit facing the wind," said they. "Ho! O venerable man, you have nothing to talk about. Enough. Stop talking." "No, my grandchildren, you (have said) enough. Do you stop talking. (Notwithstanding what you have said) I wish to live as you live," said Ictinike. "Ho! he may be telling the truth" (said the Elk). They made horns for him of a small oak. They made him a tail of the root. "Well, my grandchildren, when it is cold, I may freeze (if I am) so. Make for me hair like yours," said he. Well, they made hair for him out of cat's-tails (*Typha latifolia*). "Ho! come, eat these rosin-weeds," they said. Ictinike ate them. When he ate them they were bitter in the mouth, and he spit them out. "Psha! I have joined the eaters of very bad things," he said. "Ho! venerable man, what have you been saying?" they said. "What indeed could I say? I said, 'I have joined the eaters of very good food,' my grandchildren," said Ictinike. "Ho! venerable man, one custom we will tell you. You shall cause the children to use their ears (aright), therefore we will tell you one custom," said they. "Ho! venerable man, when these discover men, and it is just so, they cry out." "Oho!" said he, "it shall be so indeed." It became cold. The wind blew, and it was very cold. All the Elk walked facing the wind. Ictinike

walked apart from them, facing the wind. He turned himself with the wind (with his back to it). "Psha! it is very bad!" he said. Well, after going awhile, Ictinike discovered men. "I-u! look ye for him! Look ye for him!" said he. All the Elk raised their heads suddenly. "What is the matter?" said they. "This one is a man," said Ictinike. When they looked at it, behold, it had suddenly become grass. "You mean that?" said they. "Yes," he said. "Ho! venerable man, beware lest you continue doing thus," said the Elk. "When it is just so, only so is it," he said. Again they were grazing as they walked together. And it happened that Ictinike discovered men again. "Look ye for him," said he. When the Elk looked at it, it was just so; they were men, and they were peeping. "Well, it was just so," said the Elk. "Seek a way of flight for the children," said they. "Let me be the one," said Ictinike. "Indeed, he speaks truly!" said the Elk. "Ho! come, do it. You shall be the one (to go ahead). Seek a path for the children," said they. "Oho! I will attempt it," said Ictinike. Ictinike went. All the Elk followed him. And as Ictinike went he discovered men. He went thither. He passed right alongside of the men. When he discovered the men he talked with them. "Do not shoot at me; it is I," said Ictinike. They shot at the Elk. They killed the Elk. They shot down all the Elk; they exterminated them. One small Male-elk, and one small Female-elk, Ictinike being the third, were alive. Fleeing with them, he reached a place at a very great distance (from the place of slaughter). When he arrived, he took the horns and threw them away. Having commanded the young Elk to depart, he said, "Why do you follow me? I will cut up for myself a piece of fresh meat. Walk further off. You shall be called Aⁿpaⁿ" (Elk). The End.

ICTINIKE AND THE BUZZARD.

TOLD BY MAⁿTCU-NAⁿBA.

- Égiçe Ictinike amá çé amáma. Kí Héga wiⁿ gáwiⁿxe maⁿçiⁿ-biamá.
 It came to Ictinike the was going. And Buzzard one going around walked they say.
 pass (sub.)
- Kí Ictinike aká ni-qañ'ga masániaa çé gaⁿçá-biamá. Héga çínké çahaⁿ-
 And Ictinike the big water to the other to go wished they say. Buzzard the (ob.) he prayed
 (sub.) side of
- 3 biamá. Jigaⁿ'ha, iⁿ'çin-gá há. Ní masániaa iⁿ'çin-gá há, á-biamá Ictinike
 they say. O grandfather, carry me Water to the other carry me said, they say Ictinike
 side of
- aká. Aⁿ'haⁿ, á-biamá Héga aká, wíⁿ téínke, á-biamá. Gañ'ki gíⁿ-
 the Yes, said, they say Buzzard the I carry will said they say. And he carried
 (sub.) (sub.) you he
- biamá. Gíⁿ-bi xí jaⁿqçú'a uné gíⁿ-biamá. Égiçe jaⁿqçú'a té íça-biamá
 they say. He carried when hollow tree seeking he carried him, At length hollow tree the he found, they
 him, they say they say
- 6 há. Ėⁿ'di gíⁿ açá-biamá xí jaⁿqçú'a té qaⁿ'ha-qtei íhe açé-hnaⁿ-biamá
 There carrying went they say when hollow tree the border very passing went regularly, they say
 him (ob.)

- Héga amá, áfikaⁿ afe hnaⁿ-biamá. Áfikaⁿ afaí xī: Jigaⁿ'ha, aⁿwaⁿ'-
 Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me
- hniqpáfe etégaⁿ, á-biamá Ictínike aká. Maⁿ'ciⁿ tégaⁿ caⁿ'caⁿ bēiⁿ' hä,
 you make fall apt said, they say Ictínike the (sub.). To walk the, so always I am hä,
- á-biamá Héga aká. Égiçe xigciubciⁿ'-biamá xī Ictínike maⁿ'canⁿ'de égiⁿ 3
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictínike den head-long
- iéçe-biamá Héga aká. Kī Ictínike jaⁿqqu'á égihe féçe maⁿ'tara waqpáni,
 sent him suddenly, Buzzard the (sub.). And Ictínike hollow tree headlong sent inside poor
 they say
- qfáqti maⁿ'ciⁿ'-biamá. Égiçe xī hégactēwaⁿ'jī gaqqaⁿ' atí-biamá. Égiçe
 lean very walked they say. At length lodge by no means a few on the hunt have come, they At length say.
- uqu'á wéçe xī wa'ú amá qcabé tē gaqáqi amá. Égiçe Ictínike aká 6
 hollow (tree) sought when woman the (sub.) tree the hit and made they say. At length Ictínike the (sub.)
- jaⁿqqu'á maⁿ'táqa gēiⁿ'-bi cī, Niaciⁿ'ga wéçe tí-biamá efégaⁿ-biamá. Égiçe
 hollow tree inside sat, they say again, Person seeking have come thought they say. It hap-
 (wood) pened
- miqá-ha wa-iⁿ'-biamá Ictínike aká. Sinⁿ'de kē jaⁿqqu'á usné gē ubásnaⁿ
 raccoon skin wore they say Ictínike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into
- éçaⁿ'be-híça-biamá. Gañ'ki wa'ú fábciⁿ atí-biamá, cī qcabé gaqáqi- 9
 he caused to come in sight, And woman three have come, they again tree hit and sounded
 they say.
- biamá. Cī sinⁿ'de daⁿ'bá-biamá. Égiçe gá-biamá: Hindaⁿ! ciçaⁿ', miqá
 they say. And tail they saw they say. It happened she said as fol- Stop! husband's raccoon
 lows, they say: sister
- d'úba féaká, á-biamá. Miqá d'úba weáxiqē, á-biamá. Hiⁿ! ciçaⁿ', wiⁿ'
 some this she said, they say. Raccoon some I have found said they say. Oh! brother's one
 say. wife
- aⁿqá'i tedaⁿ+', á-biamá. Jaⁿ' tē aṅgúga'úde taí hē, á-biamá. Égiçe jaⁿ' 12
 you give will? said (one), they Tree the we cut a whole in will said they say. At length tree
 me say. (ob.)
- tē gasá-biamá, ugá'udá-biamá. Égiçe Ictínike gá-biamá: Miqá qaṅ'ga
 the they cut they say they cut a hole they say. It happened Ictínike said as follows, Raccoon big
 (ob.) they say:
- bēiⁿ' hä. Jaṅ'gáqēha gaxái-gā hä, á-biamá. Hiⁿ! ciçaⁿ', Miqá aká qaṅ'ga-bi
 I am Large around make it he said they say. Oh! brother's Raccoon the big (see note)
 wife (sub.)
- ai hē, á-biamá. Gañ'ki jaⁿqqu'á tē qaṅ'gáqēha u'úde tē gaxá-biamá. 15
 he said (one) And hollow tree the large around hole the they say.
 says they say. (ob.) they made
- Gañ'ki éçaⁿ'be akí-biamá Ictínike aká. Miqá qaṅ'ga aqíⁿ' éçaⁿ'be cakí,
 And coming out reached home, Ictínike the (sub.). Raccoon big having coming out I come
 they say home to you
- á-biamá. Hiⁿ! ciçaⁿ', Ictínike amé amédaⁿ, á-biamá. Gañ'ki Ictínike
 said (one) Oh! brother's Ictínike it is he who is said (one) And Ictínike
 they say. wife moving, they say.
- éçaⁿ'be akí-biamá. Miqá qaṅ'ga áqíⁿ'hé cagqé te. Gúdiha najiⁿ'i-gā, 18
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye
 they say. to you
- á-biamá. Éçaⁿ'be akí tē'di wéqigçaⁿ gáxe gēiⁿ'-biamá. Átaⁿ ámaⁿ xī
 said he, Coming out he when decision making he sat they say. Now I do to if
 they say. reached home
- égaⁿ'c'aⁿ etédaⁿ, efégaⁿ gēiⁿ'-biamá. At'é dāxe xī-hnaⁿ' úmakaⁿ'c' etégaⁿ
 so I do to him apt? thinking he sat they say. I die I make if only I mak- it easy apt

- áhaⁿ, eçégaⁿ-biamá. Cí égiçe xáxe wiⁿ daⁿbá-biamá. xáxe daⁿbá-bi egaⁿ
! he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say havin
pened
- cí Wajíbe-snéde wiⁿ daⁿbá-biamá. Égiçe çahaⁿ-biamá. Kagéha, çá'eañ'-
again Magpie one he saw they say. It hap- he prayed to, they say. Friend, pity ye
pened
- 3 giçái-gǎ, iⁿwiñ'kaⁿi-gǎ, á-biamá. At'é dǎxe tá miñke; iⁿwiñ'kaⁿ-ba aⁿçá-
me, help ye me, said he, they say. I die I make will I who; help me and eat
tái-gǎ, á-biamá. Wajíñ'ga bçúga-qtí wébaⁿ-bi egaⁿ é'dí ahí-biamá. Gañ'ki
ye me, he said, they say. Bird all very called them, having there arrived, they say. And
they say
- Qiçá amá ctí é'dí ahí-biamá. xáxe aká égiçaⁿ-biamá, Qiçá çin ké é wa-
Eagle the too there arrived, they say. Crow the said to him, they say, Eagle the (ob.) that he
(sub.) (sub.)
- 6 ká-bi egaⁿ: Kagéha, máhiⁿ pái aoniⁿ. Wémabçázai-gǎ, á-biamá. Gañ'ki
meant, having: Friend, knife sharp you have. Rend it for us, said they say. And
they say he
- nin'de çaⁿá Qiçá aká há çaⁿ uçá'udá-biamá. Sin'de-qçú'a maⁿtája waciⁿ
rump at the Eagle the skin the bit a hole in they say. Tail hollow within fat
(sub.) (ob.)
- çáⁿ waçiona gçiⁿ-biamá. Aⁿpaⁿ, çin hégaⁿ amá, á-biamá. Gañ'ki Héga
the (ob.) visible sat they say. Elk, fat not a little, it was, said he, they And Buzzard
say.
- 9 amá-ona cetaⁿ-hnaⁿ ahí-bají-biamá. Égiçe Héga amá é'dí ahí-biamá.
the only so far only ar- rived not they say. At length Buzzard the there arrived, they say.
(sub.) (sub.)
- Ci+cte! Ictínike, á-biamá Héga amá. Añ'kaji, kagéha, çikúça-gǎ, mábçaza-
Fie on you! Ictínike, said, they say Buzzard the (sub.). Not so, friend, hurry, rend
gǎ. Máhiⁿ pái aoniⁿ há, á-biamá xáxe aká. Añ'kaji, Ictínike éé há,
it. Knife sharp you have said, they say Crow the (sub.). Not so, Ictínike it is
- 12 á-biamá Héga amá Héga çatáji té'dí Wajíbe-snéde maⁿtája-qtci upé ahí-bi
said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached, they say
(sub.) (sub.) not
- egaⁿ waciⁿ çatá-biamá. Héga amá dǎja açá-bi egaⁿ ígaskaⁿçá-biamá.
having fat ate they say. Buzzard the to the went, they having tried him they say.
(sub.) (sub.) head say
- Ígaskaⁿçá-bi egaⁿ paqçúge çaqtaⁿ-biamá, céçectéwaⁿji jaⁿ-biamá Ictínike
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictínike
- 15 aká. Égiçe ictá-ha ké çaqtaⁿ-biamá, cí céçectéwaⁿji jaⁿ-biamá Ictínike
the At length eye-skin the he bit they say again not heeding at all lay they say Ictínike
(sub.) (ob.)
- aká. Nin'daⁿçicaⁿ açá-bi xi waciⁿ hebé édí çáⁿ ké çatá-biamá Héga
he Towards the rump went, they when fat piece there that which he ate they say Buzzard
(sub.) say was
- aká. Égiçe u'úde xanⁿha ké'dí waciⁿ hebé édí çáⁿ çacpá-biamá Héga aká.
the At length hole border by the fat piece there the bit off a they say Buzzard the
(sub.) (ob.) piece (sub.)
- 18 Égiçe, Wiñ'ka-bi té, Aⁿpaⁿ kéde, á-biamá. Égiçe maⁿtaçá-qtci upé ahí-bi
It hap- They told the truth, Elk it is, but, said they say. At length within very entered reached, they say
pened, he
- egaⁿ waciⁿ hebé çacpá-biamá. Íçaⁿbaⁿ upé çé xi açisandá-bi egaⁿ
having fat piece bit off a they say. The second enter- went when squeezed with his having
time ing hands, they say
- mañ'gçe najiⁿ-biamá Ictínike aká Aⁿonijuáji egaⁿ égaⁿwí'aⁿ tá minke,
erect stood they say Ictínike the You treated me ill having so I do to you will I who,
(sub.)

á-biamá Ictínike aká. Kagéha, aⁿ pīctāñ'-gā, á-biamá Héga aká. Aⁿ haⁿ,
 said, they say Ictínike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,
 xáci wībēictaⁿ-máji tá mīñke, á-biamá Ictínike aká. Gañ'ki pīctaⁿ pēpā-
 a long I let you go I not will I who, said, they say Ictínike the And let him go sent sud-
 while I denly
 biamá xī nackí pāⁿ hīⁿ pīñgē'-qti-aⁿ Héga, wānūda-bi egaⁿ. Ádaⁿ héga 3
 they say when head the feathers it had none very Buzzard, the pulling out having. Therefore buzzard
 (ob.)
 nackí pāⁿ hīⁿ pīñgaí, jidē'-qti-aⁿ. Cetaⁿ.
 head the feathers has none, red very. So far.
 (ob.)

NOTES.

The Oto version of this myth, given by J. La Flèche, will appear hereafter in "The Jowiwere Language, Part I."

75, 2. maⁿ pīⁿ tegaⁿ caⁿ caⁿ bēiⁿ bā. If tegaⁿ be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tegaⁿ be a contraction of tē and égaⁿ, it must be translated by "I always go so." In this case, égaⁿ-caⁿ caⁿ means "so forever, so always."

75, 4. qāqti and hegactēwaⁿji, pronounced qā+qti, and he+gactēwaⁿji.

75, 6. gaqāqi. This word shows that the wood was *hard*, and that it must have been *winter*. Had it been *warm weather*, gaqāci would have been used.

75, 7. wepē ti-biama. "Biama" refers to the *thought* of Ictínike, and must not be rendered "it is said."

75, 14. mīxā aka qāñga-bi ai hē. She had perceived by the sense of hearing (taking *direct cognizance*) that he had said this, so she says "ai" instead of "a-biama." But she did not learn by direct cognizance that he was large, she learned it *indirectly*, so she says "qāñga-bi," not "qāñga."

76, 6. mahiⁿ pai aōni, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahiⁿ-noⁿpa-ka, Two Knives, of the Bird Family (Foster), and the Čegīha, Máhiⁿ pīñ'ge, No Knife.

76, 18. aⁿpaⁿ kéde, an example of contraction and ellipsis. It is contracted from aⁿpaⁿ kē, éde, referring to the past doubts of the speaker. The full form would be, aⁿpaⁿ kéde-hnaⁿ ewéja pāⁿctī: "It was an Elk lying there, but I doubted it heretofore."

TRANSLATION.

It came to pass that Ictínike was going (somewhere). And a Buzzard kept flying around. And Ictínike wished to go to the other side of the great water. He prayed to the Buzzard: "Grandfather, carry me on your back. Carry me on your back to the other side of the water." "Yes," said the Buzzard. "I will carry you on my back." And then he carried him on his back. When he carried him on his back, he searched for a hollow tree. At length he found a hollow tree. When he carried him thither on his back, the Buzzard kept on passing close to the hollow tree and tipping his wing. As he went tipping his wing, Ictínike said, "O grandfather! you will be apt to make me fall." "This is the way in which I always go," said the Buzzard. At length, when he had twisted himself around, the Buzzard sent Ictínike down, down, into a hole (in the tree). And Ictínike, having been sent down headlong into the hollow tree, continued poor and very thin. And a great many lodges of a hunting party came thither. And

it happened that when the women found a hollow tree, they hit the tree, making it give forth the sound "q̄aqi." And it happened that Ictinike sat inside the hollow tree, and he thought that people had come to get wood. And, as it happened, Ictinike had on some raccoon-skins. He made the tails appear in sight by thrusting them through the cracks of the hollow tree. And three women approached, and they struck the tree, making it give forth the sound "q̄aqi." And they saw the tails. And (one) said as follows: "Stop! O husband's sister! this is a lot of raccoons. I have found some raccoons for myself." "Oh! brother's wife! Will you please give me one?" said (another). Said she, "Let us cut a hole in the tree." At length they cut the tree, cutting a hole in it. It came to pass that Ictinike said as follows (in a hollow voice): "I am a big Raccoon. Make ye it large around." "Oh! brother's wife! the Raccoon says he is big," she said. And they made the hole in the hollow tree large around. And Ictinike came home again, in sight (*i. e.*, into the open air, his native element). "Having a big raccoon, I come out to you, to my home (in the air)," said he. "Oh! brother's wife! it is Ictinike (in motion)," said (one). And Ictinike got out again into the air. "I who have been a big raccoon will go home to you. Stand further off!" said he. (And the women fled.) When he had come out again, he sat forming a plan. He sat thinking, "What ought I to do to get even with him?" He sat planning. Thought he, "If I pretend to be dead, only thus shall I be apt to accomplish it easily!" And after this he saw a Crow. And having seen the Crow, he saw a Magpie. And then he prayed to them. "O friends, pity me and help me," said he. "I will pretend to be dead. Help me and eat ye me." All the birds went thither, having been called. And the Eagle, too, went thither. The Crow said to him (meaning the Eagle), "Friend, you have a sharp knife. Cut him up for us." And the Eagle bit a hole in the skin on the rump. The fat was visible inside the ham. Said they, "It is the Elk; and he is very fat." And the Buzzard alone had not yet reached there. At length the Buzzard arrived. "Fie on you! It is Ictinike," said he. "No, my friend, hurry. Cut it with your knife. You have a sharp knife," said the Crow. "No, it is Ictinike," said the Buzzard. Before the Buzzard ate any, the Magpie entered, and went very far inside and ate the fat. The Buzzard went towards the head, and tried it. Having tried it, he bit the nostrils. Ictinike did not stir in the least. And when he bit the eye-lids, Ictinike lay without stirring at all. The Buzzard went towards the rump, and ate a piece of fat which was there. And at length the Buzzard bit off a piece of fat that was there by the edge of the hole. It came to pass that he said, "The truth was told. It is the Elk lying here, but (I doubted it at first)." At length, having entered, he went very far inside, and bit off a piece of fat. When he entered the second time, Ictinike squeezed him and stood upright. "As you have injured me, so will I do to you," said Ictinike. "O friend, let me go," said the Buzzard. "Yes, I will not let you go for a long time," said Ictinike. And when he let him go suddenly, the Buzzard had no feathers at all on his head on account of their having been stripped off. Therefore, the buzzard has no feathers on his head; it is very red. The End.

ICTINIKE, THE BROTHERS, AND SISTER.

RELATED BY FRANK LA FLÈCHE.

Ukíkiji dubá-biamá, iñan'ge aká wésata'-biamá. Wakíde-pí-kti-
 Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen
 biamá ukíkiji dúbá amá. Kí iñan'ge aká rétiwáxe-hna'-biamá. Kí
 they say brethren four the (sub.). And sister the (sub.) used to make the ani- they say. And
 mals come by calling
 téqiwágiçá-biamá wa'ú aká. Kě, iñuhá, in'gahai-ă hě. Ga' giáha- 3
 she prized them they say woman the (sub.). Come, elder brother, comb for me And he combed
 for her
 biamá, giáonapá-qti-biamá. Sadégçe giáxa-biamá, kí gahá iça'ça-
 they say, combed very smooth they say. Scaffold they made for her, and on it they placed her
 for her they say,
 biamá. Kí wañ'giçê-qti háhaxíçê naji'-biamá, man'dě ékina açi'-
 they say. And every one making himself stood they say, bows sufficient they had
 ready
 biamá. Kí wa'ú aká ba'-biamá, kí cî ba'-biamá Wéçabçi'a' tēdîhi 6
 they say. And woman the (sub.) called they say, and again called they say. The third time occurred
 xî ma'-na'-cude waçiona-biamá. Jînuhá, wacka' ega'-ă, ca-fi hě,
 when dust from treading the ground visible they say. Elder brother, make an effort do they are com-
 ing to you
 á-biamá. Wéduba' tēdîhi xî éça'be atí-biamá Kí Ictínike aká ēdi
 she said, they The fourth time occurred when in sight they had come, And Ictínike the (sub.) there
 say.
 naji'-biamá. Égiçe atí-biamá wanîa amá ca' bēuga-qti, Jé améga', 9
 stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)
 A'pa' amé, Jáqti amé, ca' bēuga-biamá. Ca'-qti-ga' t'éwaçê naji'-
 Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood
 biamá. Kí cañ'gaxá-biama. Ga' wacê'-qti gçi'-biamá. Égiçe uma'e
 they say. And they made an end they say. And rich very they sat they say. At length provisions
 tē çasni' aça-biamá. Kí iñinu aká 'ábae açe 'iça-biamá wañ'giçe. Kí 12
 (ob.) the swallowed went they say. And her elder the brother (sub.) hunting to go spoke of, they say all. And
 iñinu na' aká: Níkaci'ga wi' tí taté ça'ja dáda-qti edé ctéctewa'
 her elder grown the one Person one come shall though what indeed he notwithstanding
 brother who: hither says that
 égiçéga' çéckaxe te há, á-biamá. Jînuhá, añ'ka-máji tá minke,
 beware you do it for him lest he said, they say. O elder brother, I not so will I who,
 á-biamá. Iñan'ge çínké uma'e giçáxa-bi ega' giá'ça aça-biamá. 15
 she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they
 say. (their own) say.
 Aça-biamá xî Ictínike aká atí-biamá, çixesági man'dě kéde açi'-bi,
 They went, they when Ictínike the (sub.) came they say, hard willow bow the (ob.) he had, they
 say,
 çiqçe-ma ma'ñiha kě ugípi-qti açi'-bi. Wihé, indáda-qti edéhe
 reeds the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that
 say.
 ctéctewa' éga' in'çéckaxe te há. Ça'ean'giçá-gá, ñucpáha. Añ'kaji, 18
 notwithstanding so you do for me will Pity me, your relation, my grandchild. Not so

- igaⁿhá, ubí'age hě, á-biamá wa'ú aká An'kaji, uepá, ɕa'ean'giɕá-gă.
 grandfather, I am unwilling said, they say woman the (sub.). Not so, grandchild, pity me, your relation.
- Maⁿ ɕétě ɖega-qtí aɣígɕictaⁿ éde iɕágigɕaskaⁿbɕe kaⁿbɕa. Jéti-
 Arrow this (col.) new very I finished for myself but I try my own I wish. Animals to come
- 3 wackáxe-hnaⁿ amá. Égaⁿ gáxa-gă. Wa'ú ɕínké uɕí'age ɕaⁿ'ja caⁿ'.
 you are used to making they say. So do. Woman the (ob.) unwilling though yet
- ɕactaⁿ-bají-biamá. Égiɕe caⁿ'-aká uhékiɕa-biamá wa'ú aká. Ín'daké,
 he stopped not they say. At length after standing awhile she let him they say woman the Let us see, talking have his way (sub.).
- ingáhe-ă hě' á-biamá wa'ú aká. Ictínike aká giáha-biamá. ɣi'an'kiɕe
 comb for me said, they say woman the (sub.). Ictínike the (sub.) combed for her, He made her paint herself
- 6 ctēaⁿ-bi egaⁿ giɕictaⁿ-biamá. Sadégɕe griaxai tē gahá gɕi'n'kiɕá-biamá.
 even, they say having he finished for her they say. Scaffold that had been on it he made her sit they say. made for her
- Kí, Dubaⁿ abaⁿ tē'di atí-hna'i hě, á-biamá wa'ú aká. Ín'daké, bañ-gă,
 And, Four times I call when they usually come . said, they say woman the (sub.). Let us see, call,
- á-biamá Ictínike aká. Kí wa'ú aká baⁿ-biamá. ɕabɕiⁿ'a baⁿ-bi ɣi'ji
 said, they say Ictínike the (sub.). And woman the (sub.) called they say. Three times called, they when say
- 9 maⁿnaⁿ-cude tē waɕíona-biamá. Hiⁿ! ca-i hě, igaⁿhá, wackaⁿ egaⁿ-ă
 dust from treading the visible they say. Oh! they are coming grandfather, make an effort do
- hě'. Wédubaⁿ tēdhi ɣi égiɕe éɕaⁿbe atí-biamá. Égiɕe atí-biamá.
 The fourth time occurred when it happened in sight they came, they At length they came, they say. say.
- Wakída-biamá Ictínike aká. ɕíqɕe maⁿ kē wékidá-biamá, uɕihuni
 He shot at them, they say Ictínike the (sub.). Reed arrow the (ob.) he shot at them with, wabbling they say,
- 12 égaⁿ iɕéɕa-biamá. He-í! á-biamá Ictínike aká. Caⁿ égaⁿ-hnaⁿ wakídai
 like sent suddenly, they say. Why! said, they say Ictínike the (sub.). And so only he shot at them
- tē múwaonaⁿ najiⁿ-biamá. Égiɕe maⁿ'jiha múqɕu'á-biamá. Égiɕe
 when missing them he stood they say. At length quiver shot empty they say. It happened
- háci-qtí Aⁿ'paⁿ nuga wiⁿ jin'gajiⁿ-qtí édegaⁿ atí-biamá. Sadégɕe baɕiaɕá-
 at the very Elk male one not small very like, was came, they say. Scaffold pushed down last
- 15 biamá. Kí wa'ú ɕínké hé ujáa ugɕaⁿ aɕiⁿ ákiágɕa-biamá. Kí égiɕe
 they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length they say.
- iɕínu amá akí-biamá. Iɕan'ge ɕínké ɕínge tē akí-biamá. Ugíne ɣúwiⁿxá-
 her the reached home, His sister the (ob.) was none when reached home, To seek his went about brother (sub.) they say. they say. own
- bi ɕaⁿ'ja ɖgiɕa-bají-biamá. Égiɕe jingá-qte ɕínké ɕan'de áɕitá-qtí
 they though he found not his they say. It happened small very the one ground crossing by a say own who very near way
- 18 ugíne aɕá-biamá. ɕáhe jin'gajiⁿ-qtí édegaⁿ é'di ahí-biamá. Kí é'di
 seeking went they say. Hill small not very like, was there arrived, they say. And there
- gɕiⁿ-biamá. Caⁿ-qtí-aká ci é'di jaⁿ-biamá. Égiɕe wa'ú wiⁿ xagé
 he sat they say. After he sat a great again there he lay they say. It happened woman one crying while
- na'aⁿ-biamá. Úɕixidá-bi ɣi'ji nɕkaciⁿga ctē wa'ú waɕíona-bají-biamá.
 he heard they say. Looking around for them, they say when person even woman visible not they say.

Ca^{n'} wi^{n'}a^{n'}wa tédaⁿ ečégaⁿ-bi ega^{n'} účixide-hna^{n'}-biamá. Cí ja^{n'}-bi xī
 Yet which is it! thought, they say having he looked around they say. Again he lay down, when they say

cī xagé na'a^{n'}-biamá. Égičé ija^{n'}ge čínké hú tē igidaha^{n'}-biamá. Ě'di
 again crying he heard they say. It happened his sister the (ob.) voice the he recognized they say. There (ob.) his own

égaⁿ-qti ja^{n'}čín agčá-biamá uqčé'qtcí. Akí-bi xī iji^{n'}čé ča^{n'}ká úwagičá- 3
 just so running he went homeward, they say very soon. He reached when his elder the (ob.) he told them home, they say brother

biamá. Ji^{n'}čéha, wi^{n'}ja^{n'}ge xagé agína'a^{n'} hā, ičágičé agči hā. Hau!
 they say. Elder brother, my sister crying I heard my own I heard my own I have returned Ho!

ké, áwačan'di éinte aŋgáče taí, á-biamá. Ga^{n'} ě'di ačá-biamá. Ga^{n'}
 come, to the place where she may be let us go, he said, they say. And there went they say. And

maja^{n'} čan'di ahi-biamá. Čéču hā, á-biamá isa^{n'}ga aká. Kē, 6
 land at the arrived, they say. Here said, they say his younger the (sub.). Come, brother (sub.).

ána'a^{n'}i-gā, á-biamá. Ga^{n'} ána'a^{n'}-biamá wan'gičé. A^{n'}ha^{n'}, čija^{n'}ge
 listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister

ja^{n'}de ma^{n'}tája ači^{n'} akči etédegaⁿ e'a^{n'} aŋgáxai ada^{n'} aŋgáče taí eda^{n'},
 ground into having he reached should have, how we do therefore we take our may I
 her home but own

a-biamá. Hau! ji^{n'}čéha, ké, ája^{n'} égaⁿ i^{n'}te kégaⁿ-gā, á-biamá jiŋgá-qtcí 9
 he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very

aká. Ahaú! á-biamá na^{n'}-qtcí aká, wi^{n'}gaⁿ čégaⁿ téqi áakipá xīji
 the (sub.). Oho! said, they say. grown very the (sub.), my grand- thus trouble I meet if- father

čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma édegaⁿ itiⁿ-biamá
 I do thus may said he he said, they say having striking-stick that he had had, they say he hit with it, they say

ja^{n'}de ké. Kí na^{n'}ji^{n'}cké'-qtcí ugákiba jiŋgá-biamá. Hau! kégaⁿ-gā, 12
 ground the (ob.). And barely he made a crack small they say. Ho! come, do so, by hitting

á-biamá. Cí éduátaⁿ taⁿ é waká-biamá. Ahaú! á-biamá, wi^{n'}gaⁿ čégaⁿ
 he said, they say. Again next the him he meant they say. Oho! he said, they say, my grand- thus father

téqi áakipá kīji čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma
 trouble I meet if I do thus may said he he said, they say having striking-stick that he had

édegaⁿ itiⁿ-biamá ja^{n'}de ké. Kí na^{n'}ji^{n'}cké'-qtcí ugákibá-biamá. Cí 15
 had, they say he hit with it, they say ground the (ob.). And barely made a crack by hitting, Again they say.

wéčabčiⁿ aká cī čgaⁿ-biamá. Jiŋgá-qtcí aká: Wi^{n'}gaⁿ čégaⁿ téqi áakipá
 the third the again so did they say. Small very the My grand- thus trouble I meet (sub.): father

xīji čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma édegaⁿ itiⁿ-biamá
 if I do thus may said he he said, they say having striking-stick that he had had, they say he hit with it, they say

ja^{n'}de ké. Kí dahé čaⁿ ugásné-qti ičéča-biamá. Égičé wani^{n'}a dádaⁿ 18
 ground the (ob.). And hill the he split altogether suddenly they say. It happened animal what (ob.) by hitting

bčúga-qti wačéčabá-biamá. Égičé ija^{n'}ge čínké ijičegčá^{n'} gaxá-bi-ta^{n'}-
 all made them appear, they say. It happened his sister the (ob.) door she had been made

amá, á ké agčan'ka^{n'}haⁿ ka^{n'}taⁿ-bi ega^{n'} ubátičéča-bi-ta^{n'}-amá. Čiji^{n'}čé
 they say, arm the (ob.) on each side tied, they say having she had been hung up they say. Your elder brother (ob.) as she stood

not there. Though they went all around seeking her, they did not find her. It came to pass that the youngest one went to seek her, making a very short cut across the country. He reached a very large hill. And he sat there. After he sat there a great while, he lay down there. It happened that he heard a woman crying. When he looked around, neither man nor woman was visible. Yet he was looking around, thinking "Which can it be?" And when he lay down again, he heard the crying again. At length he recognized the voice of his sister. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDA^u-AXA'S VERSION.

Maⁿtcú wiⁿ taⁿwañgçaⁿ e wégiçigçaⁿ akáma taⁿwañgçaⁿ hégabaji.
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uçúciaqti í akáma. Iⁿc'áge wiⁿ Maⁿtcú açiⁿ akí-biamá gaⁿ égiçe
 In the very center pitched his tent, they say. Old man one Grizzly bear having him reached home, and at length they say

gá-biamá: Cin'gajin'ga bçúgaqti ígaxe çéwakiçe tai, úwagiçá-gă, 3
 said as follows, Children all to play they will send them tell them

á-biamá Maⁿtcú aká. Gaⁿ içéwakiçá-biamá. Cin'gajin'ga-máce ígaxe
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

- ɸéwaɸákiɸe te aí áɸa u+! á-biamá. Ga^{n'} bɸúgaqti ɸigaxe aɸá-biamá.
 you send them will he indeed halloo! he said, And all to play went they say.
 he says, they say.
- ɸígaxe aɸá-bi ega^{n'} Ma^{n'}tcú aká i^{n'}c'áge ɸi^{n'}ké gíba^{n'}-biamá. Cín'gaji^{n'}ga
 To play went, they having Grizzly bear the old man the (ob.) called him, they say. Children
- 3 wíutcije-hna^{n'}i há; waa^{n'}ɸa tai éga^{n'} ɸéa^{n'}wa^{n'}kiɸai. Waha^{n'} tai, á-biamá.
 are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they say.
- Waha^{n'} wága^{n'}ji-biamá. Waɸáha^{n'} te aí áɸa u+! á-biamá i^{n'}c'áge aká. Ca^{n'}
 To remove he commanded them, they say. You are to remove he indeed halloo! said, they say old man the (sub.). And
- ɸí ké bɸúga a^{n'}ɸa gíhíɸa-biamá, ga^{n'} ca^{n'}ge wa^{n'}i^{n'}wakiɸa-biamá. Bɸúga
 lodge the all they threw down their own sud. and horse they caused them to they say. All
 (ob.)
- 6 ca^{n'}ge ágɸi^{n'}-biamá. Sig^{n'}ɸé ɸi^{n'}ge gaxá-biamá. U'ɸa^{n'}qti a^{n'}ha-biamá,
 horse sat on they say. Trail none they made, they say. Scattering very much they fled they say
- cín'gaji^{n'}ga wéa^{n'}há-biamá. Égiɸe sig^{n'}ɸé ké waɸíona tédíhi uɸúhe binihé
 children they fled from them, At length trail the (ob.) visible when to follow feared, they say
- eɸéga^{n'} éga^{n'} u'ɸa^{n'}qti wéa^{n'}há-biamá. Wéahide e^{n'}áhi ɸí uɸéwí^{n'}ɸiɸa-biamá,
 they as scattering very they fled from them, Far away arrived when they assembled themselves, they say
 thought much they say, there
- 9 áda^{n'} ujan'ge ɸa^{n'} waɸíona aɸai tédíhi ɸí ga^{n'} ɸi-biamá. ɸázéq^{n'}tei hí ɸí
 therefore road there is visible it went (occurred) when so they pitched Very late in they when
 tents, they say. the evening arrived
- ɸígaxe amá ca^{n'}gaxá-bi ega^{n'} éɸa^{n'}be ahí-bi ɸí égiɸe úkizá-biamá.
 players the (sub.) they ceased, they having in sight they arrived, when behold no one there, they say.
 say
- Cín'gaji^{n'}ga xagé za'ɸ'qtia^{n'}-biamá. ɸíuɸiq^{n'}ɸe ké akí-biamá. bɸúga. Kí
 Children crying made a great noise, they Old tent-sites the reached home, all. And
 say, (ob.) they say
- 12 m^{n'}i^{n'}gi^{n'}ga na^{n'}-éga^{n'} amá waɸú ɸiona^{n'}i ké ikiɸe-hna^{n'}-biamá, ɸaxa^{n'} cti
 girl grown some- the (sub.) awi dropped the (ob.) were finding they say deer-sinew too
 what accidentally
- ikiɸe-hna^{n'}-biamá. Kí núji^{n'}ga amá ékiɸe amá cúɸa ɸa^{n'}ɸa^{n'} júkigɸa-
 were finding they say. And boy the (sub.) related to the by companies went with one another
 accidentally
- biamá, ja^{n'}ɸa^{n'}ha gě égaxe iɸa^{n'}ɸa-bi ega^{n'}, qáde áji-biamá, ɸí aká sáta^{n'}hai
 they say bark the around they placed, having graes they put on lodge the in five
 (scattered) they say, much, they say, places
- 15 tě jin'gaji-hna^{n'} gaxá-biamá, uskěqti-hna^{n'}-biamá. Égiɸe máɸe amá.
 the not small, as a rule they made they say, very full as a rule they say. At length winter they say.
- Núji^{n'}ga na^{n'}ba na^{n'}-biamá. Kagéha, a^{n'}gúɸide te, ma^{n'} a^{n'}ɸíɸaxe te,
 Boy two grown they say. My friend, let us two be together, arrow let us two make for ourselves,
- á-biamá. Man'dě pahan'ga gaxá-biamá. Man'dě ké akiwa ɸigɸicta^{n'}-
 said (one) they Bow before they made, they say. Bow the both they finished for themselves
 say.
- 18 biamá. Máhi^{n'}-sí tě gaxá-biamá, gɸébahíwí^{n'}-hna^{n'} gaxá-biamá, aɸi^{n'} taité
 they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have
- ékina ɸíɸíxa-biamá. Ma^{n'}sa tě gaxá-biamá. Egiɸe bíze amá. Áɸa-biamá
 a sufficient they made for them- Arrow- the they dry they say. At length dry they say. They glued them
 quantity selves, they say. shaft made on, they say

(maⁿ'caⁿ tē áçaskabe áça-biamá). Kì áma taⁿ eduátaⁿ pa-í tē ugçai tē
(feather the to stick they glued them on, they say). And the the next sharp the he put in the
other (std. sub.)

máhiⁿ'si tē; gçébahíwiⁿ çictaⁿ'i tē. Gañ'kì cì áma çé áçai tē, gañ'kì cì
arrow-head the; a hundred he finished. And again the one this he glued them on and again

máhiⁿ'si áma taⁿ úgçe gçiⁿ' tē. Çictaⁿ'-biamá. Kì maⁿ' ujì taité há wiⁿ 3
arrow-head the other the putting he sat the. They they say. And arrow they put shall skin one

sú-biamá. Akíwaha xixáxe çictaⁿ'-bi egaⁿ' maⁿ' tē ugçji-biamá. Kì
they slit, they say. Both making for he finished, they having arrow the he put in his own, they say. And

gá-biamá: Kagéha, ugácaⁿ aṅgáçe te, á-biamá. Gaⁿ' aça-biamá. Égiçe
he said as follows My friend traveling let us go he said, they say. So they they say. At length
they say: went

çi hégaçi édedí amá. Ė'di ahí-biamá ugáhanadáze té'di. Gaⁿ' cañ'ge 6
lodge not a few there were, they say. There they arrived, they say darkness when. So horse

wamaⁿ'çaⁿ-biamá. Çe níkaciⁿ'ga ukéçiⁿ-ma íkit'çai égaⁿ' íaháwagçe gaxá-
they stole them they say. This Indians the hate each other so shield made

biamá; é cti maⁿ'çaⁿ'i tē. Ė íaháwagçe itíze é íçáçisande açiⁿ'-hnaⁿ'i. Gaⁿ'
they say; that too they stole. That shield with it that by which it is they had as a rule. So
held tight

agçá-biamá. Cañ'ge-ma edábe wáçiⁿ-bi egaⁿ', wáçiⁿ agçá-biamá, áhigi 9
they went home-ward, they say. The horses also they had having, having them they went home-ward, they say many

wénacai tē. Akí-biamá. Kì nújĩnga naⁿ'-hnaⁿ gataⁿ'-ma cañ'ge ékináqti
they took away from them. They reached home, they say. And boy grown only the ones that tall horse just a sufficient number

wa'í-biamá. Cì miⁿ'jĩnga-ma cañ'ge miⁿ'gá wa'í-biamá. Gañ'kì nújĩnga
they gave them, they say. Again girls the horse female they gave them. And boy
they say.

gatcaⁿ'-ma cañ'geçajĩn'ga wa'í-biamá. Kagéha, caⁿ', á-biamá. Gaⁿ' 12
the ones that high colt they gave them, them say. My friend enough they said, they say. And

wiⁿ'aⁿ'waça aça-baji caⁿ' ígaxe aⁿ'çai ahí-çan'di édí-hnaⁿ caⁿ'caⁿ'-biamá.
to what place they went not still playing abandoned reached, at the there only always they say.

Égiçe máçe amá. Égiçe gé atí-biamá Kì çe nújĩnga naⁿ'ba naⁿ' ahí
At length winter they say. At length buffalo has come, they say. And this boy two grown arrived

aká akíwa wahútaⁿ'çiⁿ açiⁿ'i tē, maⁿ'jiha cti açiⁿ'i tē. Gaⁿ' gé-ma wénaxiçá- 15
the both bow they had quiver too they had. And the buffaloes they attacked
(sub.) them

biamá Akíwa dúba-hnaⁿ t'éwaçá-biamá. Gaⁿ' akí-biamá, wa'íⁿ'kiçé
they say. Both four only he killed them, they say. And they reached home, they who cause
they say to carry

nújĩnga wáçiⁿ ahí-biamá. Gaⁿ' qúde çi déçaⁿ'ba gáxai ké ékina ugçiⁿ'i tē
boy having they arrived there, them they say. And grass lodge seven made the in equal they sat when
numbers in

íanúçja tē uhá uçíqpaçé agí-bi caⁿ' áhigi íaṅgá t'éwaçé egaⁿ' íanúçja 18
fresh meat the following they let fall were return- in many great killed them having fresh meat
(the camp circle)

íaṅgá wa'í-biamá íí ké wañ'giçe. Kì há çiⁿ cì umiⁿ'je wa'í-biamá ékina,
great they gave them, lodge the every one. And skin the again bed they gave them, equally
(quantity) they say (col. ob.) they say

kì cì íaçaⁿ' cì ékina wa'í-biamá íí ké.
and again deer- again equally they gave them, lodge the
sinew they say (col. ob.).

- Ga^{n'} cī wanáse ahí-biamá. Akiwa cáde-hna^{n'} t'éwafá-biamá. Ėđhi
And again to surround they they say. Both six only killed them they say. Hence
arrived
- újawá-biamá. Ga^{n'} íanúřa kē ícē-qtiá^{n'}-biamá. Ga^{n'} íahánuřa ućúćingé-
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who
were left
- 3 ma wa'í tē há' cī. Ėgiçe nugé te amá ři nújinga amá cī na^{n'}/ba
without they gave to them again. At length it was summer they say when boy the again two
(sub.)
- řábřin^{n'} gřéba ceta^{n'} na^{n'}-biamá, kī wa'ú aká cti ékina cī na^{n'}/i tē. Kī
three ten so far were grown, they and woman the too in equal again were grown. And
say, (sub.) numbers
- nújinga na^{n'}bá aká ukíkiá-biamá: Kageha, ná! uwágřa a^{n'}ři^{n'}. Ańkířa^{n'}
boy two the they talked they say: Friend alas! sufferers we are. We take wives
(sub.) with each other from each other
- 6 taí, á-biamá. Ga^{n'} řé nújinga na^{n'}/ba pahan'ga aká wa'ú na^{n'}/ba ían'gewařa-
will, they said, And this boy two before the woman two had them for sisters
they say. (sub.)
- biamá. Kī é akiwaha kī'í-bi ega^{n'} wagřa^{n'}-biamá. Cī řé ucté amá
they say. And that both (on either gave to they having they married they say. Again this the remaining
side) the other say them ones
- kigřa^{n'} wakiřa-biamá. Ga^{n'} é nugé tē wan'giçe na^{n'}/i éga^{n'} min'gřa^{n'}-biamá,
caused them to marry they say. And that summer the every one grown somewhat they took wives they say,
one another
- 9 gřéba na^{n'}/ba áta-biamá. Kī énaqti ři kē řicta^{n'}-bi e řé-ma há gřé řířa
twenty beyond they say. And (they) only lodge the finished they that the buffa- hide the skin-
say loes (pl. ob.) lodge
- gaxá-biamá, ucté amá é ři tē uskē'qti ugřin^{n'}-biamá, na^{n'} řířa^{n'}-má.
they made, they say, the rest they lodge the very full they sat in, they say grown they who
reached not.
- Ėgiçe cī nuda^{n'} ařa-biamá. Kī řé nújinga na^{n'}bá aká pahan'ga nuda^{n'}
At length again on the they went, they And this boy two the before on the
war-path say. war-path
- 12 ahí aká cī ařa-biamá akiwa. Cī cań'ge gřéba-říwi^{n'} na^{n'}/ba wénacá-biamá,
went the again went, they say both. Again horse hundred two they snatched they say,
ones who from them
- ga^{n'} cī wářin^{n'} aki-biamá. Cī nújinga-ma na^{n'}-ma ékináqti cań'ge wa'í-
and again having reached they say. Again the boys those who were equally horse they
them home grown gavethem
- biamá. Gań'ki cī nújinga-ma cī éga^{n'} cań'ge wa'í-biamá. Ėgiçe cī
they say. And again boys the again so horse they gave them. At length again
they say.
- 15 máře amá. Máře ři cī řé wakířa-biamá. Níaci'ga min'gřa^{n'} amá
winter they say. Winter when again buffalo they shot at them, Person took wives the
they say. (sub.)
- wan'giçe řé wakířa-biamá. Kī ėđhi wan'giçe ućúhi éga^{n'}-biamá,
every one buffalo they shot at them. And hence every one had a sufficient some- they say,
they say. quantity what
- umi^{n'}je gē wa'í gē, řařa^{n'}/ba gē, ca^{n'} břúgaqti ca^{n'} ućúhiwagiřa-biamá.
bed the they gave the deer-sinew the in fact all in fact caused them (their they say.
(pl. ob.) them (pl. ob.), (pl. ob.), own) to have a suf- cient quantity
- 18 Gań'ki cī é máře tē wan'giçe kigřa^{n'} wakiřa-biamá cī. Kī ėđhi
And again that winter the every one they caused them to they say again. And then
marry one another
- e'a^{n'} řingé. Ca^{n'} nugé tē. Gań'ki cī řé wakířa tē. Břúgaqti řigca-
what the there was And it was summer. And again buffalo they shot at them. All dwell in
matter none. lodges
- biamá, ři itéřa-biamá, ři gřébaříwi^{n'} kī ř'đi gřéba-řéřa^{n'}/ba. Ga^{n'} gřin^{n'}-
they say, lodge they put them up, lodge a hundred and by it seventy. Thus they say
they say,

biamá. Égiçe, Weánaxiçai hau, á-biamá. Çéaka naⁿbá aká xigçitaⁿ-
it is said. At length, We are attacked ! they said, they This two the prepared for
say. (sub.) battle

biamá akiwa. Jí tē ućúciaáqti wégaxá-biamá. (Nújnga-hnaⁿ égiçaⁿ-
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to

biamá, Húçuga gáxai-daⁿ ućúciaa jí wégaxái-gá, á-biamá) Égiçe e 3
they say, Circle made when in the center lodge make ye for us, they said, they At length that
say.)

wénaxiçai teé. Égiçe cañ'ge í kaⁿtaⁿ'i-biamá. Akiwa é'di açai tē.
they were attacked (as At length horse mouths were tied, they say. Both there they went.
aforesaid).

Wénaxiçai tē. Áma aká wiⁿ uçaⁿ'-biamá, gañki cī áma aká cī wiⁿ uçaⁿ'-
They attacked them. The the one he held they say, and again the the again one he held
one (sub.) other (sub.)

biamá; akiwa níja uçaⁿ'-biamá. Gañ'ki wabáaze wáçin açai tē há' cī. 6
they say; both alive they held them, they say. And searing them having them they went again.

Cī áma aká cī wiⁿ t'éça-biamá, cī áma aká cī wiⁿ t'éça-biamá. Cañ'ge-
Again the the again one he killed, they say, again the the again one he killed, they say. Horses
one (sub.) other (sub.)

ma wénace-hnaⁿ'-biamá. Caⁿ'qti gaⁿ' naⁿhaⁿ' wáçin-biamá. Gaⁿ', Ké,
the they snatched from they say. Walking even till night they had them, they And, Come,
them regularly say.

caⁿ'añgáxe tai, á-biamá akiwá. Gaⁿ' aki-biamá. Niaciⁿ-ga-ma t'éwaçai-ma 9
let us stop, said, they say both. And they reached home, Persons the those who were
they say. killed

najiha máwaqaⁿ'-bi egaⁿ' újawaqtiaⁿ'-biamá. Wa'ú amá ućicaⁿ watçigaxá-
hair cut off they say having in very good they say. Woman the around in they danced
of them spirits

biamá. Gaⁿ' aⁿ'ba gçéba watçigaxe-hnaⁿ caⁿ'caⁿ'i tē. Égiçe dāze hí amá.
they say. And day ten they danced continually. At length even- they say.
ing arrived,

Íkimaⁿ'çiⁿ atí hau, á-biamá Égiçe Ictínike amé amá. Çé aⁿ'qtiégaⁿ 12
Visitor has come ! said (one), It happened Ictínike was the (mv. sub.). This head-man
they say.

úju jí áwaté á, á-biamá. Çétē, á-biamá. É'di ahí-biamá. Atí há,
chief lodge where-the ? he said, they This is it, they said, they There he arrived, I have come
say. say.

kagéha, á-biamá. Hau! ućíçai égaⁿ winá'aⁿ pí há, á-biamá. Caⁿ nú
friend, he said, they say. Ho! you have been as I hear you I have been he said, they say. And man
told of (reported of) coming

hniⁿ, wackaⁿ'i-gá, kagéha, á-biamá. Gaⁿ', Jiⁿçéha, cañ'ge wiⁿ wi'í, á-biamá. 15
you are, be ye strong, friend, he said, they And, Elder brother, horse one I give said (one),
say. thee, they say.

Añ'kaji há, kagéha, á-biamá. Uçí'agá-biamá. Maⁿ'jiha kē-hnaⁿ maⁿ' kē
Not so, younger he said, they He was unwilling, they say. Quiver the only arrow the
brother say.

qtáacē, á-biamá. Wabçéte tégaⁿ aⁿ'çá'i çáⁿ téqi há, á-biamá. Aⁿ, á-biamá.
I love, he said, they I eat in order to you gave me the difficult he said, they Yes, they said, they
say. say.

Kí maⁿ dāxe tá miñke, á-biamá (Ictínike aká). Maⁿ' gçébahíwiⁿ naⁿ'ba 18
And arrow I make will I who, said, they say (Ictínike the sub.). Arrow hundred two

gaxú-biamá, çictaⁿ'-biamá. Akiwaha wa'fi tē. Jiⁿçéha, caⁿ' há, á-biamá.
he made, they say, he finished they say. Both he gave them. Elder brother, enough they said, they
say.

Gaⁿ' wanáçe wágçá-kiçá-biamá Ictínike.
And police to go for them they caused Ictínike.
him, they say

- Ga^{n'} wénaxiçá-biamá. Cí Ictínike aká wi^{n'} t'éça-biamá, uça^{n'}-
And they were attacked, they say. Again Ictínike the (sub.) one killed they say, he held him
biamá. Najíha hébe máqaⁿ çizá-biamá Ictínike aká. Wa'ú amá
they say. Hair part he cut off he took, they say Ictínike the (sub.). Woman tho
wéçuxa-hna^{n'}-biamá. Ictínike amá sábéçti xixáxeçtia^{n'}-biamá, dède
he sang for them regu- they say. Ictínike the (sub.) very black he made himself they say, fire
3 naqçé nájiçá-biamá biçúba-bi ega^{n'} ísabëxiçá-biamá. Kí é gáxe aí,
charcoal he caused to go out, he rubbed to having he blackened himself And that made it they
they say powder, they say with, they say. (one) say
Ictínike çí^{n'}. Níkaci^{n'}ga ukéçíⁿ íkit'açai égaⁿ t'ékiçai t'édi u'a^{n'}t'aⁿ
Ictínike the (mv. one). Indians they hate one another as they kill one another when cause (blame)
ágçai tē Ictínike aká é naqçé ísabëxiçai, naqçé íxi'a^{n'}i tē, é ga^{n'}zē
they as- when Ictínike the (sub.) that charcoal he blackened charcoal he painted him- that taught
cribe to (one) himself with, self with, (one)
6 aké-biamá, aí. Ga^{n'}-biamá áji-çá^{n'}çáⁿ jút'a^{n'}i tē, kí íí áji-çá^{n'}çáⁿ çí-
the one who, it is they In the course of time, they say different ones matured, and lodge different ones were
said, say
man'gçai tē, hégactëwa^{n'}ji, gçébahiwi^{n'}ja^{n'}ga na^{n'}bá-biamá cin'gajin'ga
set up a great many, thonsand two they say children
waa^{n'}çaii amá. Égiçé gá-biamá Ictínike: Kagé, á-biamá, íkima^{n'}çíⁿ
they were the (sub.). At length said as follows, Ictínike: O younger he said, they say, as a visitor
abandoned they say brother,
9 bçé tá miñke, á-biamá. Kí, Jí^{n'}çéha, áwakçta hné te, á-biamá. A^{n'}haⁿ,
I go will I who, he said, they say. And, Elder brother, whither you go will, they said, they Yes,
say.
ca^{n'} ga^{n'} bçé tá miñke, á-biamá. Ga^{n'} níaci^{n'}ga uçéwi^{n'}waçá-biamá.
just because I wish it I go will I who, he said, they say. And person they assembled them they say.
Çéçínke nújnga na^{n'}bá aká a^{n'}çtiégaⁿ aká é wémaxai tē Ké, nújnga
This one boy two the (sub.) the head man the that they were ques- Come, boy
(sub.) (they) tioned.
12 na^{n'}-hnaⁿ çéma é'be íçádiçé-hna^{n'}i eté xí, i^{n'}wi^{n'}çai-gá, á-biamá Ictínike
grown only these who each has for a father ought, tell ye to me, said, they say Ictínike
aká. Kí gá-biamá, na^{n'} na^{n'}bá aká: Wí çti indádi ga^{n'}çínké, íjaje
the And said as follows, grown two the (sub.): I too my father is such a one, name
(sub.), they say,
gçáda-bi ega^{n'}. Kí ucté amá gá-biamá: Wia^{n'}baha^{n'}-bají-çtëa^{n'}i, á-biamá.
called his, having. And remainder the said as follows, they say: We do not know at all, they said, they
they say (sub.) they say:
15 Ictínike amá açá-biamá. Ga^{n'} uta^{n'}nadi-hna^{n'} ja^{n'}i tē. Ca^{n'} a^{n'}baçégaⁿ
Ictínike the went they say. And in a place regu- he slept. And as it was day
(sub.) larly
uçuagçé dúba ja^{n'} ca^{n'}çti ga^{n'} na^{n'}ha^{n'}-biamá. A^{n'}ba wésatá^{n'} ja^{n'} tē
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the
é'di ahí-biamá jí çan'di. A^{n'}çtiégaⁿ jí tē áwatē, á-biamá. Cëhitē,
there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is
18 á-biamá. É'di ahí-biamá. Íkima^{n'}çíⁿ atí hau á-biamá nú wi^{n'}. Ga^{n'},
they said, they There he arrived, they A visitor he has come ! said, they say man one. And,
say.
Ké, íuça égañ-gá, á-biamá. Jí ákicugáçtia^{n'}-biamá égaxe íçá^{n'}çai tē.
Come, do tell the news, they said, they Lodge very thick they say around in they were put.
say. a circle
A^{n'}haⁿ, á-biamá, níaci^{n'}ga d'úba édí amá há, á-biamá. Níaci^{n'}ga d'úba
Yes, he said, they say, people some there were, he said, they say. People some
it is said

eska^{n'} wačáa^{n'}hnaí, á-biamá. A^{n'}ha^{n'}, á-biamá, níaci^{n'}ga d'úba ciñ'gajinga
it may be you abandoned them, he said, they Yes, they said, they person some children
say.

d'úba a^{n'}wañ'gia^{n'}čai. Kí Ma^{n'}tcú aká wegáxai, na^{n'}a^{n'}wa^{n'}paí éga^{n'} éga^{n'}-
some we abandoned our own. And Grizzly bear the he did it for us, we feared them as so
(sub.) (the Bear)

i^{n'}wiñ'gaxai, á-biamá. Níaci^{n'}ga na^{n'}ba a^{n'}qtiéga^{n'} aká áma čáta aká 3
we did it to them they said, they say. Person two head-man the (sub.) the one left (sub.)
(the children)

há, á-biamá. Kí a^{n'}qtiéga^{n'} aká eja^{n'}-bi á-biamá. Ce wiwíja, á-biamá.
he said, they And head-man the (sub.) his he said, they That my own, he said, they
say.

Iha^{n'} aká xagá-biamá uñíčai xí. Kí cí áma a^{n'}qtiéga^{n'} aká cí eja^{n'}
His the (sub.) cried they say they told of when. And again the head-man the again his
mother

akáma. Ga^{n'} é cti cí, Ga^{n'}čínké wiwíja, á-biamá. Ictínike gáí tē: 6
was, they say. And he too again, Such a one my own, he said, they say. Ictínike said as follows:

Wa'ú wiñ' ga^{n'}čínké, á-biamá Ga^{n'} xagé za'éqtia^{n'}-biamá wagína'a^{n'}i tē.
Woman one such a one, he said, they And crying they made a very great when they heard of
say. noise, they say their own.

Ga^{n'}, Dúba ja^{n'} xí agčé tá minke, á-biamá Ictínike aká. Éna ja^{n'}
And, Four sleep when I go toward I who, said, they say Ictínike the (sub.). That sleep
homeward many

tē'di agčai tē. Agčai tē'di gá-biamá: Gaqča^{n'} číkui, á-biamá. A^{n'}ba 9
when he went home- He went when he said as follows, To move they have said he, they Day
ward. homeward they say: camp invited you say.

deča^{n'}ba ja^{n'} tē ē'di cí tá-bi éska^{n'} ečéga^{n'}i, á-biamá Ictínike aká. Ga^{n'}
seven sleep the there you will it may be they thought, said, they say Ictínike the (sub.). And

waha^{n'}-hna^{n'}i tē. A^{n'}ba deča^{n'}ba ja^{n'} tē éna ja^{n'} tē kañge-qtcí ahíi tē.
they removed. Day seven sleep the that sleep the near very they arrived.
(when)

Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, iñ'ča-máji, kagé, 12
Ictínike the reached home, He said as follows, Younger said he, they I am sorrowful, younger
(sub.) they said: brother said, brother,

á-biamá. A^{n'}, jín'čéha, indáda^{n'} éi'te iñ'wiñ'čahna eté xí, á-biamá. A^{n'}ha^{n'},
said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,
say.

číadi a^{n'}qtiéga^{n'} te xí ca^{n'} níkaci^{n'}ga wiñ' bégíčēqti čínké, á-biamá, íe tē
your was head-man when yet person one a great stranger the one said he, they word the
father who say,

éna'a^{n'} éga^{n'} čia^{n'}čai tē pñäji gáxai. Ča'ewičai akíwa, á-biamá. Akíwa 15
listened to as he abandoned when bad he did. I pity you both, said he, they say. Both
for him you

nan'de-učáti éga^{n'} čamañ'gče gčín'-biamá. Wiñ'ke ínahi^{n'} áha^{n'}, ečéga^{n'}
heart he made pain as with bowed head they sat they say. He tells the indeed !, thinking
by talking truth

gčín'-biamá akíwa. Ha^{n'} amá. Ictínike gíba^{n'} ičá-biamá čáta aká.
sat they say both. Night was, they Ictínike to call him had gone, they left-handed the (sub.).
say.

Jín'čéha, í-gá há, á-biamá. Kí ē'di ahí-biamá. A^{n'}ha^{n'}, á-biamá. Čisañ'ga 18
Elder brother, come hither, he said, they And there he arrived, they Yes, said he, they Your younger
say. say. brother

agímañ'gčín'-gá, á-biamá. Číháha^{n'} ē'di hné te, á-biamá. A^{n'}ha^{n'}, á-biamá.
he said, they Your wife's there you go please, said he, they Yes, said he, they
say. brother say.

Kí ē'di ačai tē. Ě'di ahí-biamá. Ga^{n'}, Wijiñ'če, jaha^{n'}ha, íe teča^{n'} nan'de-
And there he went. There he arrived, they And, My elder O sister's hus- what he has heart
say. brother band, spoken

- i^{n'}pi-májí, á biamá. Ufúda^{n'}bá-gă, á-biamá. A^{n'}ha^{n'}, éga^{n'}, á-biamá. Ga^{n'}
for me sad, said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And
- tí tēdhi xī aṅgáxe té, á-biamá. Ga^{n'} a^{n'}ba amá. Ictínike aká ḍaháṭa
they-ar. it occurs when let us do it, said he, they say. And day was, they Ictínike the to the bluff
rive here say. (sub.)
- 3 aḥá-biamá. Ēgiçe akí-biamá Kagé, gaqça^{n'} amá a-í amá hă, á-biamá.
went, they say. At length he reached home, Younger those who are moving are coming he said, they
they say. brother, their camp hither say.
- Atí yí-biamá, watcícka agḥa^{n'}ka^{n'}ha^{n'} yí-biamá, húçuga ɲaṅgáçeha. Ca^{n'}
They and pitched tents, creek woman on both sides they pitched tribal circle extended over a And
came they say, tents, they say. large piece of land.
- níaci^{n'}ga amá ci^{n'}gajiṅga ígíḍaha^{n'} amá atí yí-bi ega^{n'} ca^{n'} ci^{n'}gajiṅga uḡíne
person the child they who knew their came pitched having and child seeking
(sub.) own say tents, they (their) own
- 6 ma^{n'}çí^{n'} ega^{n'} kiúqpagçe ma^{n'}çí^{n'}-biamá. Ēgiçe nújiṅga na^{n'}bá aká gíku
walked having moving back and they walked, they say. At length boy two the to invite
forth among themselves one who them
- aḥí-biamá. Ma^{n'}tcú çíkui hă, á-biamá. Aḥá-bají-biamá. Ēgiçe wa'ú wí^{n'}
arrived, they say. Grizzly bear invites said, they say. They did not go, they say. At length woman one
- aḥí-biamá. Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Ga^{n'}
arrived, they say. My sister's husband, you are invited she said, they say. To the come he said, they say. And
- 9 yádi gçín'kiçá-biamá wa'ú çínké. Ēgiçe cī wa'ú wí^{n'} atí-biamá. Cī
in the he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again
- égiça^{n'}-biamá: Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Ga^{n'}
said to him, they say: My sister's husband you are invited said, they say. To the come he said, they say. And
- yádi gçín'kiçá-biamá wa'ú çínke. Ga^{n'} gçékiçabájí tē hă cī. Ēgiçe cī
in the he caused her to sit, they woman the (st. ob.). And he did not cause her to again. At length again
- lodge say go homeward
- 12 ha^{n'}ega^{n'}tce ga^{n'}-éga^{n'} tē xī cī wí^{n'} atí-biamá. Cī égiça^{n'}-biamá: Wíci'e+,
morning a little while was when again one came, they say. Again said to him, they say: My sister's
husband,
- çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Ga^{n'} yádi gçín'kiçá-biamá
you are invited she said, they say. To the lodge come he said, they say. And in the he caused her to sit, they
lodge say
- wa'ú çínké, é çáta aké-biamá, gíku aká; kī aḥá-bají-hna^{n'}-biamá. Ēgiçe
woman the that left it was they say, he who was and he went not as a rule they say. At length
- (st. ob.), handed he invited;
- 15 wéduba çínké atí-biamá. Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă,
the fourth the one who came, they say. My sister's husband, you are invited she said, they say. To the come
- lodge
- á-biamá. Ga^{n'} yádi gçín'kiçá-biamá wa'ú çínké. Kī égiçe újuqti amé
he said, they And in the he caused her to sit, they woman the (st. ob.). And at length real prin- the one
say. lodge say
- atí-biamá Ma^{n'}tcú amá. Wahnáte téga^{n'} çihan'ga amá aḡígiti ça^{n'}cti,
came, they say Grizzly bear the You eat in order that your wife's sister the came for heretofore,
(sub.) (sub.) you
- 18 á-biamá. Ictínike aká da^{n'}bęqti gçí^{n'}-biamá, qtáça-bají-biamá. Ga^{n'} agḥá-
hesaid, they say. Ictínike the seeing him (sub.) sat they say, he loved him not, they say. And went
plainly homeward
- biamá Ēgiçe cī atí-biamá. Kagé, çihan'ga gíwakiçéga^{n'}-gă, á-biamá
they say. At length again he came, they say. Younger your wife's do cause them to come, said, they say
brother, sister
- Ictínike aká. Wé'e pa-í aḥí^{n'} éde éça^{n'}be aḥí-biamá ga^{n'}, Maṅgçín'-gă,
Ictínike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nǎ! eátaⁿ ádaⁿ, á-biamá (Maⁿtcú aká). Aⁿ'haⁿ, caⁿ' mañgñiⁿ-gǎ,
 said, they say. Why! wherefore? said, they say Grizzly bear the Yes, still begone,
 (sub.).

á-biamá Ēgiçe isan'ga éçaⁿbe atí-biamá, fáta aká wahútaⁿçiⁿ agfáçiⁿ-bi
 he said, they At length his younger in sight came, they say, left- the gun (bow!) had his own, they
 say, brother (sub.) say

egaⁿ' Áma aká cǐ éçaⁿbe atí-biamá wahútaⁿçiⁿ agfáçiⁿ-bi egaⁿ'. Çihan'ga 3
 having. The other one again in sight came, they say gun (bow) had his own, they having. Your wife's
 say sister

wíí hǎ, á-biamá Maⁿtcú aká (fáta çĩnké é waká-bi egaⁿ'). Cǐ áma aká
 I give hǎ, said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one
 to you (sub.) handed they say

çu'ě a-í-biamá. Maⁿtcú amí aⁿ'he aça-biamá. Kí Ictinike aká ẽ'di çu'ě'
 with a was coming, Grizzly bear the fleeing went they say. And Ictinike the there with a
 rush they say (sub.) rush

aça-biamá. Nackí çaⁿ gaqix içéça-biamá. Yú! yú! á-biamá. (Wawéqta xǐ 6
 went they say. Head (ob.) he crushed in sud- they say. Yu! yu! said, they say. (They abuse when
 deny)

gaⁿ'-hnaⁿí, á-biamá) Gaⁿ' cañ'ge wagíkaⁿ'taⁿ-biamá. Wéna caⁿ' atí qi-
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched
 say.) tents

má é cǐn'gajĩnga wagíkaⁿbe ti-má é cénawacé'qtiaⁿ'-biamá.
 the ones that child to see their own those that they fully exterminated they say.
 who who came them

NOTES.

Nudaⁿ-axa said this myth was "first told by Indians living west of Nebraska."

83, 1. hegabajĩ, pronounced he+gabajĩ by Nudaⁿ-axa.

84, 1. bęgaqti, pronounced bęu+gaqti by Nudaⁿ-axa.

84, 9. ujañge taⁿ waçiona açaĩ tēdihi xǐ gaⁿ qi-biama. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it.

84, 9. ɖazęqteĩ, pronounced ɖa+zęqteĩ by Nudaⁿ-axa.

84, 19. egiçe bize ama. The arrow-shafts were *wet* when made.

85, 3. áma taⁿ ugçe gçiⁿ tē. The text is given just as dictated by the narrator; but "taⁿ," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "çĩnké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85, 6. hegajĩ, pronounced he+gajĩ by Nudaⁿ-axa.

85, 8. ęahawagçe itizi e içaçisande açiⁿ-hnaⁿí. That is, the quivers of the foe; içaçisande refers to the quiver-straps.

85, 15. wahutaⁿçiⁿ, "the roaring weapon," generally means a gun; but here it is a synonym of "mande," a bow. See myth of the Orphan and the Water-monster with seven heads.

85, 16. wa'ĩnkiçé nujiñga, etc. Those boys who remained at home took out ponies when they went to meet the hunters. And they aided them by putting the packs of meat on the ponies, and leading the latter back to the camp.

86, 9. gęeba-naⁿba ata-biama . . ęiha gaxa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.

87, 14. nu hni^a, wacka^a i-gǎ. Ictinike is asking a favor of the two young chiefs.

87, 17. wabçate tega^a a^açaiⁱ ça^a teqi hă. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3-6. Kĩ e gaxe ai . . e ga^aze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactēwa^aji, pronounced he-gactēwa^aji by Nuda^aaxa.

89, 7. wa'u wi^a ga^açinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaqçai^a çikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaci^aga wi^a begiçeqti çikŭke, á-biama. The "a-biama" should be omitted in translating, as "nikaci^aga" is the object of the following verb, éna^a.

90, 6. kiupagçe ma^açai^a, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

TRANSLATION.

A Grizzly-bear was the ruler of a tribe that was very populous. He pitched his tent in the very center of the tribal circle. The Grizzly-bear took an old man home, and said as follows: "Tell them to send all the children to play." And he sent them. "He says that you are to send the children to play!" said the crier. And all went to play. Having gone to play, the Grizzly-bear called the old man. "The children are troublesome to us. We sent them away in order to abandon them. Let them remove the camp," said he. He commanded them to remove. "He says that you are to remove!" said the old man. And they struck all their tents suddenly, and they made the horses carry them. All rode horses. They made no trail. Scattering, they fled; they fled from the children. As they were apprehensive that the children would follow in case the trail was plain, they scattered very much when they fled from them. They were caused to assemble when they reached a place far away. Therefore when they arrived where there was a road that went along plainly, (there) they pitched the tents. When it was very late in the afternoon (*or*, quite dusk), the players, having stopped, came in sight of the former camping-place. Behold, no one was there. The children made a great noise crying. All arrived at the old tent-sites. And the girls who were somewhat grown, went about finding awls that had been dropped, and deer-sinew also. And the boys that were related to each went together in their respective companies. Having placed the scattered bark around in a circle, they put grass on it, forming a lodge. They made the lodges large, and in five places. They were very full. At length it was winter. Two boys were grown. "Friend, let us two be together, and let us make arrows for ourselves," said one. They made bows first; each one finished a bow for himself. They made arrow-heads, a hundred in a lot. They made for themselves a sufficient quantity for each one to have. They made arrow-shafts. At length they were dry. They glued them on (they glued feathers on so as to stick). And

the one next put the sharp pieces, the arrow-heads, in the ends of the arrow shafts; he finished a hundred. And then the one glued on the feathers, and again the other sat putting the arrow-heads in the ends of the shafts. They finished. And they slit a skin from one end to the other, for quivers. When each had finished making a quiver for himself, he filled it with arrows. And one said as follows: "My friend, let us go traveling." And they went. At length there were a great many lodges. They arrived there when it was dark. And they stole horses. These Indians hated each other, so they made shields. Those, too, the two boys stole; and with them they took the quivers and quiver-straps. And they went home. They also took the horses home; they took many from the foe. They reached home. And they gave just a sufficient number of ponies to the grown boys who were that tall (*i. e.*, about four feet). And they gave the mares to the girls. And to the boys who were that high (*i. e.*, about three feet), they gave colts. "Friend, it is enough," said one. And they went to no place; they were always at the place where they arrived when they had been abandoned at play. At length it was winter. It happened that the buffaloes came. And these two boys who had reached manhood had bows and quivers. And they attacked the buffaloes. Each one killed four of them. And they reached home, the boys who caused the ponies to carry the meat having gone thither to meet them. And as the people sat in equal numbers in the seven grass lodges which they made, the hunters followed the camp circle, distributing the fresh meat, and were coming back to the other end of the circle. And as they had killed a great many buffaloes, they gave a great quantity of fresh meat to every lodge. And they gave the skins equally, for beds; and they gave to the lodges equal shares of deer-sinew. And they went again to surround the buffaloes. And each (chief) killed six. Hence they were in good spirits. And they were very rich in fresh meat. And they gave again to those who had been left without green hides. It came to pass when it was summer, that two, three, or ten of the boys were grown by that time, and an equal number of the women were grown. And the two boys talked to each other. "Friend, alas! we are sufferers. Let us marry." And these two leading boys had two sisters. And each boy having given his sister to the other boy, they married them. And they caused the rest to marry one another. And that summer, all who were somewhat grown took wives, twenty-odd. And they alone made lodges, they made skin-lodges of buffalo hides; the rest who were not grown, dwelt in the lodges that were very full. At length they went on the war-path again. And both of these two boys who went before on the war-path, went again. And they took two hundred ponies from the foe, and brought them home. And they gave equal shares of the ponies to the grown boys; and so they gave ponies to the smaller boys. At length it was winter again. When it was winter, they shot at the buffaloes. All of the persons who had taken wives shot at them. And hence every one had a sufficiency of the beds which were given and of the deer-sinew, in fact, they caused them to have a sufficiency of all. And that winter they caused all the rest to marry one another. And after that there was nothing worthy of note. And it was summer. And they shot again at the buffaloes. All dwelt in upright lodges; they set up lodges, a hundred and seventy. Thus they dwelt. At length it was said, "We are attacked!" These two prepared themselves for battle. The lodges had been made for them in the very center. (The boys had said it to the people: "When ye make the circle, make ye lodges for us in

the center.") At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ictinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ictinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ictinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ictinike killed one; he took hold of him. Ictinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ictinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ictinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ictinike: as Ictinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ictinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ictinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ictinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ictinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ictinike

said, "In four days I will go home." And in so many days he went home. When he went home, he said as follows: "They have invited you to move your camp, and come to them. They hope that you may come in seven days." And they removed. And in seven days they had arrived very near. Ictinike reached home. He said as follows: "My younger brothers, I am sorrowful." "Yes, elder brother, you ought to tell me, whatever it may be," said one of the two. "Yes, when your father was head-man, he listened to the words of a total stranger and abandoned you, doing wrong. I pity you both." As he made the hearts of both pain by his words, they sat with bowed heads. Both sat thinking, "He tells the very truth!" It was night. The left-handed one had gone to call Ictinike. "Elder brother, be coming hither," said he. And he arrived there. "Yes," he said. "Begone for your younger brother," said the head-man. He said, on reaching the lodge of the other, "You will please go to your wife's brother." "Yes," said he. And he went thither. He arrived there. And the left-handed one said, "O sister's husband, my heart is sad on account of what my elder brother has spoken. Consider it." "Yes, it is so," said the other. And he said, "When they shall have come, let us do it." And it was day. Ictinike went to the bluff. At length he reached home. "My younger brothers, they who have moved their camp are coming," said he. They came and pitched their tents; they pitched their tents on both sides of a creek, the tribal circle extending over a large tract of land. And the people who knew their own children came and pitched their tents. And as each one continued to seek his child, they were constantly moving back and forth among themselves in the distance. And they arrived to invite the two boys to a feast. "The Grizzly-bear invites you," said they. They did not go. At length a woman arrived. "My sister's husband, you are invited," said she. "Come to the lodge," said he. And he made the woman sit in the lodge. At length a woman came. And she said to him, "My sister's husband, you are invited." "Come to the lodge," he said. And he caused the woman to sit in the lodge. And again he did not send her home (*i. e.*, her, too, he did not send home). And at length, when some of the morning had passed, again came one, and said to him, "My sister's husband, you are invited." "Come to the lodge," said he. And he made the woman sit in the lodge. He who was invited was the left-handed one; and he made it a rule not to go. At length the fourth one came. "My sister's husband, you are invited," she said. "Come to the lodge," said he. And he made the woman sit in the lodge. And at length the Grizzly-bear came. "Your wife's sisters have come for you heretofore," said he. Ictinike sat, seeing him plainly; he did not love him. And the Grizzly-bear went home. At length the Grizzly bear came again. "My younger brother, cause your wife's sisters to be coming," said Ictinike. He had a sharp hoe, and he came in sight. And he said to the Grizzly-bear, "Begone." "Why! wherefore?" said the Grizzly-bear. "Yes, nevertheless begone," said Ictinike. At length his younger brothers came in sight. The left-handed one had a bow, and the other one came in sight, having a bow. "I give you your wife's sisters," said the Grizzly-bear, meaning the left-handed one. And the other one was coming with a rush. The Grizzly-bear went fleeing. And Ictinike rushed after him. He crushed his head in suddenly with a blow from the hoe. "Yu! yu!" said he. It is said that it is thus when they abuse a fallen foe. And they tied their horses. They exterminated those who came and pitched their tents, having come to see their children.

ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égiçe Can'ge jingáçiqqige wi^{n'} ja^{n'té} ké amá kě Míxasi aká da^{n'}be
It happened Horse small, two years old one was lying asleep, it is when (!) Coyote the looking
at it
- najin' akáma. Ictínike aká kě'di ahí-biamá. Hau! kagéha, çekě Can'ge
was standing, they Ictínike the (sub.) to it came they say. Ho! friend, this Horse
say. (lg. ob.)
- 3 wi^{n'} t'ede-ga^{n'} gaqé a^{n'}çisnu a^{n'}gáçai-de a^{n'}çáte a^{n'}ga^{n'}çai éde a^{n'}çí^{n'}-báji-hna^{n'}i.
one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in
moving it.
- Uáwagika^{n'}i-gā, á-biamá Míxasi aká. Kagéha, sín'de kě na^{n'}bé té
Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)
- íwika^{n'}ta^{n'} te há, ga^{n'}ki onída^{n'} xí síhi a^{n'}gúça^{n'}i éde a^{n'}çisnu a^{n'}gáçe
I tie you with will and you pull on when legs we take hold of but we drag it we go
- 6 taí, á-biamá Míxasi aká. A^{n'}ha^{n'}, á-biamá Ictínike aká. Ga^{n'}ki, Kě,
will, said, they say Coyote the (sub.). Yes, said, they say Ictínike the (sub.). And, Come,
i^{n'}çin'ka^{n'}ta^{n'}i-gā, á-biamá. Ga^{n'} Míxasi aká Ictínike ta^{n'} na^{n'}bé té
tie mine for me, he said, they say. And Coyote the (sub.) Ictínike the (ob.) hand the
(ob.)
- ika^{n'}ta^{n'}-biamá Can'ge sín'de kě, sagí-qti gaxá-bi ega^{n'}. Çicta^{n'}-bi xí,
tied with it they say Horse tail the (ob.) tight very made it, they having. He finished, they when,
say
- 9 Ké, kagéha, çida^{n'}-gā há, á-biamá. Kí Ictínike aká çida^{n'}-biamá.
Come, friend, pull on it he said, they say. And Ictínike the (sub.) pulled on it, they say.
- Can'ge aká ixiçá-biamá, najin' átiáça-biamá, çisnú aça-biamá. Ictínike
Horse the (sub.) awoke they say. he stood suddenly they say, dragging he went they say. Ictínike
him
- na^{n'}téctēa^{n'}-biamá, na^{n'}xáge açi^{n'}-biamá Ictínike aká. Míxasi aká íqa
he even kicked they say, making him cry he had they say Ictínike the Coyote the laugh-
him from kicking him (one who.) (sub.) ing
- 12 gaskí wakan'diçe-hna^{n'}-biamá. Égiçe Ictínike na^{n'}stáki çéça-biamá,
panted excessively they say. At length Ictínike he kicked, and sent flying through
the air, they say,
- na^{n'}cpácpaqtēa^{n'}-biamá. Eáta^{n'} xí éga^{n'}é'a^{n'} etéda^{n'}, é-hna^{n'}-biamá Ictínike
he kicked off very deep pieces of flesh, Why if I do so to him apt I said regu- they say Ictínike
they say. larly
- aká. Égiçe égasáni xí Ictínike aká huhú wi^{n'} çaté akáma. Kí Míxasi
the It happened the follow- when Ictínike the (sub.) fish one was eating, it is said. And Coyote
(sub.) ing day
- 15 aká é'di ahí-biamá. Wuhú! kagéha, újawa ínahi^{n'} ā, á-biamá Míxasi
(sub.) there arrived, they say. Wuhu-! friend, a pleasure truly I said, they say Coyote
- aká. A^{n'}ha^{n'}, kagéha, éga^{n'}, á-biamá Ictínike aká. Kagéha, eáta^{n'} ája^{n'}
the (sub.). Yes, friend, so, said, they say Ictínike the (sub.). Friend, how you did
- xí onize ā, huhú kě. Kagéha, núxe kě uága'úde xí sín'de kě uágçe
when you took I fish the (ob.). Friend, ice the I broke a hole when tail the (ob.) I put in
it (ob.) in
- 18 agçi^{n'} ní kě. Sabáj-qti huhú wi^{n'} a^{n'}çahai sín'de kě, kí bçize há.
I saw water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it

Kagéha, áwačandí ā, á-biamá Míxasi aká. Kagéha, céčandí édegaⁿ
 Friend, in what place I said, they say Coyote the (sub.). Friend, in yonder place but

dáze usní tē'di čahé'-hna'i hā. Jáze xī usní-qtí amá. Ké, kagéha,
 evening cold when they are used to biting Evening when very cold they say. Come, friend,

aŋgáče taí, á-biamá Míxasi aká. Aⁿ'haⁿ, áb egaⁿ ačá-biamá. Núxe 3
 let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Ice

kē'di ahí-bi egaⁿ ugá'udá-biamá. Ké, sín'de ugčé gčín'-gā, á-biamá
 at the arrived, having he broke a hole in it, Come. tail put in sit thou, said, they say

Ictínike aká. Sín'de kē ugčé gčín'-biamá Míxasi aká ní kē. Gaⁿtégaⁿ
 Ictínike the (sub.). Tail the put in sat they say Coyote the water the (sub.). Awhile

xī, Kagéha, aⁿ'čahai, á-biamá. Kagéha, jīngá-hna'i; ɣaŋgá xī'jī 6
 when, Friend, me-bites, he said, they say. Friend, small only; big when

waoníze te. Ckaⁿ'aji gčín'-gā, á-biamá Ictínike aká. Gaⁿtégaⁿ xī núxe
 you may take them. Motionless sit, said, they say Ictínike the (sub.). Awhile when ice

aká dá ačín' ačá-biamá. Kagéha, cí gáama wíⁿ aⁿ'čahai, á-biamá
 the frozen having it went, they say. Friend, again those one me-bites, said, they say

Míxasi aká. Kagéha, ckaⁿ'aji gčín'-gā. Jīngá-hna'i, á-biamá Ictínike 9
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictínike

aká. Gaⁿtégaⁿ xī ɣaŋgá amá atí tá ama, á-biamá Ictínike aká. Égiče
 the (sub.). Awhile when big the (sub.) come will, said, they say Ictínike the (sub.). At length

núxe aká dá-biamá. Īⁿ'taⁿ, kagéha, gáama ɣaŋgá-qtí wíⁿ aⁿ'čahai hā,
 ice the (sub.) froze, they say. Now, friend, those very big one me-bites

á-biamá Míxasi aká. Ahaú! ahaú! čidaŋ'-gā! čidaŋ'-gā! á-biamá 12
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say

Ictínike aká. Míxasi aká čidaⁿ-biamá. Wackaⁿ-qtí ctéwaⁿ núxe kē
 Ictínike the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard notwith- standing ice the (ob.)

naⁿónaha-hna' amá. Wackaŋ'-gā! jīngá-báji, á-biamá Ictínike aká.
 he slipped in only they say. Be strong! small not, said, they say Ictínike the (sub.).

Iⁿwín'kaŋ-gā, á-biamá Míxasi aká. Naⁿbé tē aⁿwaⁿ'čaŋ-gā, á-biamá 15
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say

Ictínike aká. Naⁿbé tē učaⁿ-bi egaⁿ wackaⁿ-qtí čidaⁿ-biamá. Kagéha,
 Ictínike the (sub.). Hand the took hold of, having making a great they pulled, they say. Friend,

wackaŋ'-gā hā, huhú aká jīngá-báji édegaⁿ aⁿwaⁿ'či'a taté ebčégaⁿ. Ahaú!
 be strong fish the (sub.) small not but we fail shall, I think. Oho!

áb egaⁿ waⁿ'ibagíⁿqtí čidaⁿ-biamá. Kí sín'de kē čisě'-qtí čéča-biamá. 18
 said, having with a very great they pulled, they say. And tail- the was pulled off suddenly, they say.

Míxasi aká sín'de kē gíjaⁿ'ba-biamá. Kagéha, aⁿ'oníjuáji íčanahiⁿ
 Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated me ill you truly

ahaⁿ, á-biamá Míxasi aká. Kagéha, čí ctí égaⁿ'íčé'a čaⁿ'ctí, á-biamá
 I said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say

Ictínike aká. Akíčaha ačá-biamá. Kí Míxasi aká gáde čibčéčbín sín'de 21
 Ictínike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail

kē ígaxá-biamá.
 the (ob.) of it made, they say.

NOTES.

96, 1. For ja^ut'e ke ama kě, L. Sanssouci read ja^ut'e ke ama xĩ, which agrees with the ʃpiwere, and makes sense. The additional "kě", if correct, is puzzling.

96, 2. kě'di ahí-biama. Ictinike reached the Colt that was *lying down* (kě refers to him, not to the Coyote, who was *standing*).

96, 7. Miḡasi aka (sub.: 1st third person); Ictinike taⁿ (1st ob., 2d third person); naⁿbe tě (2d ob., 3d third person); ikaⁿtaⁿ-biamá (predicate in the instrumental form); caṅge sінде kě (the instrument: 4th third person).

TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ictinike came to him. "Well, friend, as this was a dead Horse, we wished to drag him along and eat him; but we have not been able to move him. Help us," said the Coyote. "My friend, I will tie your hands to his tail; and when you pull, we will catch hold of his legs, and we will go along dragging him," said the Coyote. "Yes," said Ictinike. And he said, "Come, tie my hands for me." And the Coyote tied Ictinike by the hands to the Colt's tail, having made it very tight. When he finished, he said, "Come, my friend, pull on it." And Ictinike pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ictinike; he kept Ictinike crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ictinike, sending him flying through the air. He kicked off very deep pieces of flesh. "And how shall I do to get even with him?" said Ictinike, referring to the Coyote. And on the following day Ictinike was eating a fish. And the Coyote came thither. "Oho! my friend, it is truly a pleasure," said the Coyote. "Yes, my friend, it is so," said Ictinike. "My friend, what were you doing when you caught the fish?" "My friend, I knocked a hole in the ice; and I sat with my tail put through the hole into the water. A fish bit me suddenly on the tail, and I caught it." "My friend, where was it?" said the Coyote. "My friend, yonder it is; but they bite at evening, when it is cold." When it was evening, it was very cold. "Come, my friend, let us go," said the Coyote. Ictinike having said, "Yes," they went. When they reached the ice, Ictinike knocked a hole in it. "Come, put your tail in the hole and sit," said Ictinike. And the Coyote sat with his tail through the hole and in the water. After some time he said, "My friend, it bites me." "My friend, they are small; when they are large, you shall catch them. Sit still," said Ictinike. After some time the ice commenced freezing over again. "My friend, again one of those bites me," said the Coyote. "My friend, sit still; they are all small," said Ictinike. "After a while the large ones will come." At length the ice froze over. "Now, my friend, one of those very large ones bites me," said the Coyote. "Now! Now! Pull! Pull!" said Ictinike. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ictinike. "Help me," said the Coyote. "Take hold of my hands," said Ictinike. Having taken hold of his hands, he pulled with a great effort. "My friend, exert yourself; the fish is very large, therefore I think we shall fail." Having said, "Now!" they pulled with a very great effort. And the tail was suddenly pulled off altogether. The Coyote looked at his tail. "My friend, truly you have done me a wrong," said the Coyote. "My friend, you, too, have done a similar thing to me," said Ictinike. They went different ways. And the Coyote made a tail for himself out of twisted grass.

THE PUMA AND THE COYOTE.

TOLD BY MAWADAⁿϕiⁿ, OR MANDAN, AN OMAHA.

Ing̃aⁿ-siⁿ-snéde cénabá-biamá Míyasi eçaⁿba. Ákikipá-biamá.
 Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úckaⁿ wiⁿ eb̃égaⁿ éde uṗúwikie tá minke, á-biamá Míyasi
 My friend, deed one I think but I speak to you about it will I who, said, they say Coyote

aká. Taⁿwaṅçaⁿ hégaⁿtewaⁿji édiçaⁿ amá. Kagéha, úckaⁿ uṗúwikie tá 3
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will
 (sub.). lous) say. about it

minke égaⁿqti ckáxe te há, á-biamá. Aⁿhaⁿ, á-biamá. Níkagahi ijaṅ'ge
 I who just so you do please he said, they say. Yes, he said, they say. Chief his daughter

wiⁿ gaⁿṗa-hnaⁿi éde ṗiⁿá-hnaⁿi, éde kaⁿb̃ça tá minke há. Kagé, caṅ'ge
 one they desire invariably but they fail invariably, but I desire her will I who Fri-nd, horse

ckáxe te, á-biamá. Gaṅ'ki áwig̃iⁿ tá minke. Gaṅ'ki Ing̃aⁿ-siⁿ-snéde 6
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

maⁿze-ṗáhe k̃ ṗahékiṗá-biamá. Gaṅ'ki ág̃iⁿ t̃ há Míyasi aká. Kagéha,
 bridle the he made him put it in And sat on him Coyote the My friend,
 (ob.) his mouth, they say. (sub.).

nádaⁿ hnípi ckaⁿhna te. Caṅ'ge ckaⁿ, sig̃áhaha, uaⁿsi, pamákide,
 to show what you do you desire please. Horse action prancing, jumping, arching the neck,
 you are well (ways)

iáṗixáxa, maⁿṗiⁿ, uaⁿsiqti t̃ cti á-iáṗe-hnaⁿi maⁿṗiⁿ-gá há. Gaṅ'ki utaⁿ 9
 champing the walking, jumping high the too they usually go walk thou And leggings
 bit, (act)

ṗaṅ'ga uátaⁿ tá minke há. Gaṅ'ki hiⁿbé nácabēṗe uáṗá tá minke há.
 large I put on will I who And moccasins blackened I put on will I who
 leggings moccasins

Gaṅ'ki mé-ha áhiⁿ ciṗē miⁿ tá minke há. Zaⁿzi-man'dē ab̃iⁿ tá minke
 And spring robe with hair I wear a will I who Osage-orange bow I have will I who
 outside robe

há. Man'dē-da t̃ mácaⁿ skáqti uágacke ab̃iⁿ tá minke, á-biamá. Gaṅ'ki 12
 Bow head the feather very white I fasten on I have will I who, said he, they say. And
 (ob.)

ṗiⁿ ṗaⁿ ṗaⁿhaq̃ci uṗiçaⁿ áwig̃iⁿ tá minke há. ṗáṗiⁿjáhe aⁿ aká édi
 village the at the very border around it I sit on you will I who Playing ṗáṗiⁿjáhe the (sub.) there
 (ob.)

a-naⁿjiⁿ aká há. Caṅ'ge uaⁿsi pamákide a-iáṗa ág̃iⁿ maⁿṗiⁿ-biamá.
 approaching the arching its neck had gone sat on it it walked they say.
 he stood (sub.) repeatedly

Hau! kag̃cha, cuti níaciⁿga wiⁿ. Qa-i! níaciⁿga aⁿdaⁿba-bajiⁿqtiaⁿi, ájiqti 15
 See! my friend, yond-r has come one. Whew! person we have not seen at all, very dif-
 ferent

áhaⁿ, uṗúkaⁿpi inahiⁿ á, á-biamá. Caṅge taⁿ cti údaⁿ inahiⁿ ag̃iⁿ t̃
 ! well dressed truly ! said they, they Horse the too good truly sitting on has
 say. (std. ob.) come

áhaⁿ á-biamá. Hindá! íbahaⁿi-gá, á-biamá. Míyasi aká ṗig̃iṗaiⁿqtiaⁿ-
 ! said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-
 say. gether different

biamá. Míyasi é ṗiⁿké éskaⁿ eṗégaⁿ-bajiⁿ-biamá. Egá-biamá há, Hau! e'aⁿ 18
 they say. Coyote he the one who they did not think that they say. They said they say , Ho! how
 that to him

maⁿ-hniⁿ ă, á-biamá. Aⁿhaⁿ, égaⁿqtiaⁿ, á-biamá. Níkagahi ijañ'ge fiñké
 you walk I said they, they Yes, just so, said he, they Chief his daughter the (ob.)
 say.

kaⁿ'bça atí, á-biamá. Kí gañ'ki uíça ahí-biamá. Çijañ'ge gaⁿ'ça
 I desire I have come, said he, they And then to tell to they arrived, they Your daughter desiring
 say.

3 atí-biamá. Níaciⁿga údaⁿ hégabaji ă, á-biamá. Cañ'ge taⁿ cti údaⁿ hégaji
 he has come, he Person good not a little I said, they say. Horse the too good not a little
 says. (std. ob.)

ă, á-biamá. Ké, ijin'ge fañk é wawagiká-biamá, fiñáhaⁿ aphiⁿ gñi-gă
 I said they, they Come, his son the that meaning them, they say, your sister's having him come
 say. (pl. ob.) his own husband back

hă, á-biamá níkagahi aká. Agíçá-biamá hă. Kí, Ké, řahaⁿ'ha, awíde
 said, they say chief the (sub.). They went for him, And, Come, sister's husband I ask you to
 they say go with me

6 atí hă. Añgáçigi-añgáti hă. Aⁿ'haⁿ, řahaⁿ'ha, á-biamá Mířasi aká. Cañ'ge
 I have We have come for you Yes, wife's brothers, said, they say Coyote the Horse
 come (sub.)

taⁿ ágigçiⁿ-daⁿ çiaⁿ'siqti uaⁿ'siqti maⁿçiⁿ-biamá. Níkaciⁿga çéçutaⁿ
 the sat on his own when pulled hard on to jumped high walked they say. People hence
 (std. ob.)

daⁿbe çéçé amá. Níkaciⁿga çíⁿ uçuⁿkaⁿ'pi ínahiⁿ ă. Níkaciⁿga dádaⁿ éⁿte
 gazed at a dis- they say. Person the well dressed truly I Person what he may
 tance (mv. ob.) be

9 uçuⁿkaⁿ'pi ínahiⁿ ă, á-biamá. Hau, égiçe aphiⁿ akí-biamá, níkagahi úju
 well dressed truly I said they, they Well, at length having him they reached home, chief princí
 say. they say, they say, pal

éii tē'di. Hau! ké, fiñáhaⁿ aphiⁿ gñi-gă, á-biamá. Cañ'ge taⁿ cegēdi
 his at the. Ho! come, your sister's husband him beyo coming said he, they Horse the (ob.) by those
 lodge things

ugáçk ígça'i-gă. Qáde 'fi-gă hă, á-biamá níkagahi aká. řahaⁿ'ha, wiřígaⁿ
 fasten ye it for him. Hay give to him said, they say chief the (sub.). My wife's my wife's
 brothers, father

12 mégaⁿ, cañ'ge aká qáde çatá-baji, á-biamá Mířasi aká. Janúřa-hnaⁿ
 likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only

çaté-hnaⁿi, á-biamá. Gañ'ki ubáhaⁿ açaí egaⁿ řířa ahí-biamá. Kí
 he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And

íí tē uçuzaⁿ tē'ya wa'ú áçixekíçai fiñké júççe a-íççiⁿ-biamá. Gañ'ki
 lodge the middle at tile woman was caused to the one who with her approaching he sat, they And
 (ob.) say.

15 haⁿ amá. Wináu, çiégçañ'ge fiñké umiⁿ'je giáxa-gă, á-biamá níkagahi
 night they say. First daughter, your husband the (st. ob.) couch make for him, said they say chief

aká. Tçi çictaⁿ'-bi ří Mířasi aká egaⁿ-biamá, Anéje bçé. Gañ'ki áci
 the Coire he finished, when Coyote the (sub.) said to her, they Meo I go. And out of
 (sub.) they say say doors

açaí Mířasi amá. İngçaⁿ'-siⁿ-snéde ahí-biamá. Kagéha, bçictaⁿ. Ckaⁿ'hna
 went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish
 (mv. sub.) say.

18 ří tçi-gă hă. Égaⁿ ikiçítaⁿ'tañ'ga gaxá-biamá. Caⁿ'qti baaⁿ'ba-biamá.
 if cot So alternatim faciebant they say. Valde et usque a vespere ad mane cum ea coibant they say.

Aⁿ'ba saⁿ' tihé ří níkagahi éçé cti bçuğaqtí uçuwiñ'çá-biamá. Edádaⁿ
 Day whitish comes when chief his too all assembled themselves they say. What
 suddenly relation

wat'aⁿ gē ctēwaⁿ bçuğa uçuwiñ'çá-biamá, wáçiⁿ açaí-biamá íí tē'ja.
 goods the (ob.) soover all they collected they say, having they went, they say lodge to the.

Wahútaⁿ ɸin ɸucⁿ-hnaⁿi, Ku+! ku+! Míyasi na'aⁿi ɸi ɸúha-biama. Ku+!
 Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!
 ku+! Áci uaⁿsiqtí á-íáça-biamá. Hau! Míyasi aké. Utin'-gá! utin'-gá!
 Ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!
 t'éçai-ga! Míyasi aká jéqti íçéç-hnaⁿ-biamá. Ingaⁿ-siⁿ-snéde ɸimúgçaⁿ 3
 kill him! Coyote the (sub.) valde sent flying regularly they say. Long-tailed cat stealing himself
 off
 agça-biamá. Míyasi t'éça-biamá Ūsa-biamá. Wáçijuájí áhaⁿ.
 went homeward, they say. Coyote they killed him, they say. They burnt him, they say. He did wrong !

NOTES.

99, 13. *ḍaṭi¹jahe a^a aka ḍi a-inaji¹-biamā.* The men of the village were playing there when the Coyote came in sight.

99, 14. a-iaçaça, from içaça, frequentative of içé. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. inahin ă. Here and elsewhere "ă" is a contraction of "ahan."

100, 4. *čaňk*, contraction from *čaňka*.

100, 18. *ikiñita^atañga*, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

TRANSLATION.

There was a Puma and also a Coyote, only these two. They met each other. "My friend," said the Coyote, "I will speak to you about one thing of which I have been thinking." There was a very populous tribe. "My friend, please do just what I speak to you about." "Yes," said the Puma. "They have been wishing to get the chief's daughter, but they have always failed; but I desire her. My friend, you will act the horse, and I will ride on you," said the Coyote. And he put the bridle on the Puma. And the Coyote sat on him. "My friend, please desire to act well, and to show your skill. Practice the actions of a horse such as prancing, jumping, arching the neck, champing the bit, walking, and also jumping high. And I will draw on large leggings; I will put on blackened moccasins; I will wear a winter robe with the hair outside; I will have an Osage-orange bow; and I will fasten very white feathers on one end of the bow. And I will ride you around the village when we come near it," said the Coyote. He approached and stood at the place where they were playing the game called "gapijaha." He continued sitting on the horse as it pranced, jumped, arched its neck, and went a little way at a time. "See, my friends, a person has come suddenly. Whew! a man has come, one whom we have never seen at all heretofore, a very different sort of a man from those we are accustomed to see! He is very well-dressed! He has come on an excellent horse! Stop! recognize him if you can," said they. The Coyote had thoroughly disguised himself. They did not think that he was the Coyote. They said as follows to him, "Well, why do you go?" "Yes," said he, "it is just so. I have come because I desire the chief's daughter." And they went to tell him. "He says that he has come desiring your daughter. He is a very handsome man! The horse too is a very fine one!" said they. "Come," said the chief, addressing his sons, "go for your sister's husband." They went for him. And they said "Come, sister's husband, I have come to invite you to go with us. We have come for you." "Yes, my wife's brothers," said the Coyote. Having mounted his

horse, he pulled on the bridle very hard to make him jump, and the horse jumped as he went along. All the people stood at a distance, looking at him. "The man in motion is indeed well-dressed! Whatever sort of man he may be, he is truly well-dressed!" said they. Well, at length they reached home with him, at the house of the head-chief. "Ho! come, bring your sister's husband to me. Fasten his horse by those things. Give him hay," said the chief. "My wife's brothers, and also my wife's father, the horse does not eat hay," said the Coyote. "He eats nothing but fresh meat." And they went into the lodge. And he approached the woman whom they caused to marry him, and sat by her. And it was night. Said the chief, "O first-born daughter of the household, make a couch for your husband." *Coitu completo*, the Coyote said to her, "*Mictum eo*." And the Coyote went out of doors. He reached the Puma: "*Amice, complevi; si cupias, coi*," *ait. Et alternatim faciebant, aiunt. Valde et usque a vespera ad mane coibant, aiunt.* The chief assembled all his relations at daybreak. They collected all kinds whatsoever of goods, and took them to the lodge. They were firing guns, "Ku+! ku+!" The Coyote heard it and was afraid. "Ku+! ku+!" He leaped out of the door and had gone. "Why! It is the Coyote. Hit him! hit him! Kill him!" The Coyote *valde et frequenter cacavit*. The Puma stole off and went home. They killed the Coyote. They burnt him. He did wrong!

THE COYOTE AND THE BUFFALOES.

TOLD BY FRANK LA FLÈCHE.

- Ègiçe Míyasi amá çé amáma. Kì Je-núga dúbá wabáhi maⁿçiⁿ
 At length Coyote the was going, they say. And Buffalo-bull four grazing were walk
- amáma. Kì è'di ahí-biamá. Kì wáçahaⁿ-biamá. Jigaⁿhã wiúgaⁿ mégaⁿ,
 ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand-father likewise,
- 3 cá'ean'giçá-gã. Maⁿoniⁿ-macè'di égaⁿqti maⁿbçiⁿ kaⁿbçégaⁿ Açúhaqti
 pity me. You walk by you who just so I walk I desire. For the very last time
- ía-gã, á-biamá Je-núga aká An'kaji, qigaⁿhã, caⁿ çá'ean'giçá-gã. Waçáte
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Fool
- kě íkiaè'qti onáte maⁿoniⁿ iⁿte égaⁿqti maⁿbçiⁿ kaⁿbçégaⁿ hã Wiⁿçak
 the spreading very you eat you walk it may be just so I walk I desire You tell the truth
- 6 áqt ijaⁿ tadaⁿ, á-biamá háci Je-núga iⁿçáge aká. Caⁿ-lmaⁿ çactaⁿ-
 how you do it shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not
- bají-biamá Míyasi aká. Ahaú! Hé-batçáge-hã, çé-gã, á-biamá. Ahaú!
 stop talking, they say Coyote the (sub.). Oho! Blunt-horns O! you try it, said he, they say. Oho!
- á-biamá Hé-batçáge aká. Ké, gúdugaqçe najin'-gã, egá-biamá. Ègiçe
 said, they say Blunt-horns the (sub.). Come, facing the other stand he said that to him, Beware
- 9 naⁿjiⁿ çaaⁿhe çiⁿhe aú, á-biamá. Há qigaⁿ, há qigaⁿ, qigaⁿ ha, áqtaⁿ
 a little you flee (sign of strong prohibition) said he, they say. Oho! grandfather, Oh! grandfather, grandfather Oh! how possible

- aaⁿ'he tádaⁿ. Nístustu ačá-biamá Ľe-núga Hé-batcáge aká. Maⁿ'naⁿ'u
I flee shall? Backing he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing
repeatedly the ground
- maⁿ'čiⁿ'-biamá, qčajé cti maⁿ'čiⁿ'-biamá. Ľanⁿ'de ké' cti jáha-bi-dé
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they
say, when
- čicpě'qti-hnaⁿ čéča-biamá. Kī Mīyasi aká čédečē daⁿ'be najiⁿ'-biamá. 3
broke off pieces sent off flying, they And Coyote the (sub.) out of the looking he stood they say.
invariably say. corner of his eye
- Qe-i, aⁿ'čihega úpicťqti áhaⁿ, ečégaⁿ najiⁿ'-biamá Mīyasi aká. Gčikaⁿ'qti
Whew! to hurt me a little altogether ! thinking stood they say Coyote the (sub.). Getting alto-
gether out of the way
- ahí-biamá. Kī éditáⁿ iénaxiča agí-biamá agčá-b egaⁿ' úsaŋga čie ítiⁿ
he arrived, they And thence to dash on him was coming back, went home- having without side hit
say. they say ward, they say him on
- ákiágča-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wiⁿ'čakégaⁿ éskaⁿ'bočegaⁿ 6
he had gone along, they Really! said, they say Blunt-horns the You told a little of I thought it might
say. (sub.). the truth be
- čaⁿ'cti. Anⁿ'kajī, ģigaⁿ'há, naⁿ'wigipégaⁿ caⁿ' há. Caⁿ' ģigaⁿ'há,
heretofore. Not so, grandfather, as I feared you, so (it was) Yet grandfather,
- ca'eaⁿ'gičá-gă. Maⁿ'oniⁿ' macé'di égaⁿ'qti maⁿ'bčēⁿ' kaⁿ'bčégaⁿ. (Two others
pity me. You walk by you who just so I walk I wish.
- made attempts, but the Coyote jumped aside each time. At last they 9
addressed the fourth, who was a young Buffalo bull.) Hau! Ľe-núga
Ho! Buffalo-bull
- jiⁿ'ga, čie-gă. Hau! á-biamá Ľe-núga jiⁿ'ga aká. Gúdugaqčē najiⁿ'-gă.
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other stand
way
- Če čaaⁿ'he xī t'éwičē tá minke há, á-biamá. Hau! ģigaⁿ'u, aaⁿ'ha-máji tá 12
This you flee if I kill you will I who he said, they say. Ho! grandfather I flee I not well
(time)
- minke há, á-biamá Mīyasi aká. Caⁿ' Ľe-núga nístustu ačá-biamá, maⁿ'naⁿ'u
I who said, they say Coyote the (sub.). And Buffalo-bull backing he went, they say pawing
repeatedly the ground
- maⁿ'čiⁿ'-biamá, qčajé cti maⁿ'čiⁿ'-biamá. Ľanⁿ'de ké' cti jáha-bi-dé čicpě'qti-
he walked they say bellowing too he walked they say. Ground the too poked at, they he broke off
(ob.) say, when pieces
- hnaⁿ čéča-biamá. Cī editáⁿ iénaxiča agí-biamá. Ėđfihi xī aⁿ'ha-bajī- 15
invariably sending them fly- Again thence to dash on him was coming back, He arrived when fled not
ing, they say. they say. there
- biamá Mīyasi aká. Čie ítiⁿ á-iáča-bi xī ékigaⁿ'qti Ľe-núga jiⁿ'ga júgčē
they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him
they say
- á-iáča-biamá. Gaⁿ' júkigčá-bi egaⁿ' ačá-biamá. Majaⁿ' wiⁿ' ahí-bi xī
had gone, they say. And with one another, being they went, they say. Land one arrived at, when
they say
- wabáhi-hnaⁿ'-biamá. Kī Mīyasi aká déje ké aⁿ'ctewaⁿ čatē maⁿ'čiⁿ'-biamá. 18
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.
- Caⁿ'qtiámá cti háci-xigčáⁿ-hnaⁿ'-biamá Wá! tēná! sagīgi égañ-gă há,
After moving a too in the he dropped invari- they say. What! fie! do be faster
great while rear ably
- é-hnaⁿ-biamá Ľe-núga iⁿ'cáge aká. Anⁿ'kajī, ģigaⁿ'há, déje ké nanⁿ'de-ímaⁿ
said invariably, they Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too
say much of it
- há, ádaⁿ wačáte-hnaⁿ uáxigčáspe há, é-hnaⁿ-biamá Mīyasi amá. 21
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (mv. sub.).

- Ci aça-biamá. Ki háci-hnaⁿ maⁿçiⁿ-biamá. Ėgiçe baxú wiⁿ éçaⁿbe
Again they went, they And behind regu- larly he walked they say. At length hill-top one in sight of
say.
- ahí-biamá. Ki Ĭe-núga dúbá amá kigčáha aça-biamá. Majaⁿ wiⁿ Ĭe-núga
they arrived, they And Buffalo-bull four the to the bottom went they say. Land one Buffalo bull
say. (pl. sub.)
- 3 dúbá amá ahí-biamá xī ičáča-biamá. Tīājīqti áhaⁿ. Ėdē údaⁿ hā,
four the reached, they say when waited they say. He has not ! To wait for is good
(pl. sub.) for him come at all him
- á-biamá. Ičáča-biamá xī xáči ahí-bají-biamá. Hau! Ĭe-núga jīn'ga,
they said, they They waited they say when for some he arrived not, they say. Ho! Buffalo-bull young
say. for him time
- uné maŋgčīn'-gā, á-biamá. Ahaú! á-b egaⁿ agčá-biamá Ĭe-núga jīn'ga
to seek begone, said (one), they Oho! said, they having went back they say Buffalo-bull young
him say.
- 6 aká Ėditaⁿqti nan'ge agčá-biamá. Majaⁿ uckaⁿ čaⁿ akí-biamá. Ki Ėgiçe
the Right from that running he went they say. Land deed the he reached again, And behold
(sub.). place back (ob.) they say.
- čīngē'qtiⁿ-bitéama Mīxasi amá. Agčá-biamá Ĭe-núga jīn'ga. Ėgiçe gaⁿ
he was not there at all, they say Coyote the Went they say Buffalo-bull young. At length and
(mv. sub.). home
- Mīxasi amá aça-biamá. Aça-bi xī Ėgiçe Mīxasi wiⁿ dádaⁿ unégaⁿ-hnaⁿ
Coyote the departed, they Went, they when behold Coyote one what seeking invari-
(mv. sub.) say ably
- 9 maⁿçiⁿ čīⁿ amá Čéčiⁿ hau! naⁿhéba-gā hau! á-biamá Mīxasi-Ĭe-núga jīn'ga
was walking they say. That O! wait O! said, they say Coyote-Buffalo-bull young
(mv. ob.)
- aká Čé maⁿbčiⁿ tē égaⁿqti maⁿoniⁿ ckaⁿona, á-biamá. Aⁿhaⁿ, jīn'čéha,
the This I walk the just so you walk you wish, he said, they say. Yes, elder brother,
(sub.). (way)
- égaⁿqti maⁿbčiⁿ kaⁿbčégaⁿ Hau! gúdugaqčé najīn'-gā, á-biamá. Aⁿhaⁿ,
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.
(sub.).
- 12 jīn'čéha, á-biamá. Ĭe-núga jīn'ga nístu maⁿnaⁿ'u maⁿçiⁿ-biamá. Jan'de
elder he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground
brother,
- kē' cti jáha-bi čicpē'qti čéča-biamá. Ėgiçe naⁿjīⁿ čaaⁿhe čī'hé aú!
the too poked at, they say broke off pieces sent they say. Beware a little you flee (sign of strong
(ob.) forcibly prohibition).
- Čéyataⁿ iénaxiča agí-biamá. Ūsaŋga číe itīⁿ ákiágča-bi xī Mīxasi aká
From that to dash on him was coming back, Without side hit on had gone by, when Coyote the
place they say. they say (sub.)
- 15 uaⁿsiqti á-iáča-biamá. Aⁿhe čabčiⁿaⁿ égaⁿ-bi xī aⁿhe-hnaⁿ-biamá
leaping far had gone, they say. Fled three times so, they say when fled invariably they say
- Mīxasi aká Wédubaⁿ tēdīhi xī, T'éwičē tá mīnke hā, á-biamá Ĭe-núga
Coyote the The fourth time it arrived when, I kill you will I who said, they say Buffalo-bull
(sub.).
- jīn'ga aká. Čéyataⁿ iénaxiča agí-biamá. Ėgiçe číe itīⁿ ákiágča-biamá
young the From that to dash on him was coming, they At length side hit on had gone by they say
(sub.) place say.
- 18 xī ékigaⁿqti Mīxasi júgčé aça-biamá. Aⁿoniuaⁿjī ičanahⁿ'i ā. Gúdiha
when just like him Coyote with him went they say. You have treated you, indeed ! Away
me ill
- maⁿčīn'-gā, á-biamá. Ci Ĭe-núga-ma úgine aça-biamá. Wáčiqaⁿ-bi egaⁿ
walk he said, they Again Buffalo-bulls the to seek he went, they say. Pursued them, having
say. they say
- úqča-bi egaⁿ ci wahaⁿ'a-biamá: Ĭigaⁿ'hā, cá'eañ'gičái-gā. Nīkaciⁿga
he overtook having again he asked a favor, they say: Grandfather pity ye me. Person
them, they say

wiⁿ aⁿ ʔiɰuáɰi hégaɰi. Hau! Je-núga jiⁿga, ʔe-gǎ. Hau! ké, gúdugaqɰe
 one ill-treated me very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other way
 naɰiⁿgǎ, á-biamá. Égiɰe ʔaaⁿhe te. Aⁿkaji há, ɰigaⁿha, áqtaⁿ aaⁿhe
 stand, said he, they say. Beware you flee lest. Not so grandfather, how possible I flee
 tádaⁿ, á-biamá Miɰasi aká. Aɰá-b egaⁿ edítaⁿ iénaxiɰa agí-biamá. Éⁿdi 3
 shall! said, they say Coyote the (sub.). Went, they having thence to dash on him was coming, they say. There
 akí-bi ɰiɰi Miɰasi jáha-biamá. Maⁿciáha aⁿɰa iɰéɰa-bi ɰiɰi gat' ihe
 reached when Coyote gored him they say. On high throwing him forcibly, they say when lay killed by the fall
 gaxá-biamá. Cetaⁿ.
 made him, they say. So far.

NOTES.

102, 5. ikiaǎqti, from ikiaē. Since the Buffaloes obtained their food without having to cultivate it, they fared better than men, in the estimation of the Coyote. Their food, grass, spread out very thick all over the surface of the ground. (See ukiaē, ugae, abaⁿ, etc., in the Dictionary.)

102, 5. wiⁿɰak aqt ijaⁿ tadaⁿ, contracted from wiⁿɰake aqtaⁿ ijaⁿ tadaⁿ, "You cannot mean what you say."

102, 8. egiɰe naⁿɰiⁿ ʔaaⁿhe ɰiⁿhe au. The word ɰiⁿhe is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and inihe (binihe) in the Dictionary.

103, 4. aⁿɰihega uɰiciqti ahaⁿ: "He could not hurt me a little with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji ké nande-imaⁿ há. The idea is that although the Coyote had eaten enough to satisfy hunger, the grass was so good that he wished to eat all of it. He did not wish to leave any. He could not, in his opinion, eat too much.

104, 9. ceɰiⁿ hau, said with the voice raised, the last word being emphasized.

105, 4. gat' ihe, contracted from gat'e ihe.

TRANSLATION.

Once a Coyote was going somewhere. And four Buffalo-bulls were grazing as they walked. And the Coyote went to them, and prayed to them: "O grandfather, and you my grandfathers also, pity me. I wish to live just as you are living." "Let this be the very last time that you speak it," said the Buffalo-bull. "No, grandfather, still pity me. You live by eating food that comes up abundantly, without your working for it; and I wish to live just so." "How can you be speaking the truth?" said the aged Buffalo-bull who was behind. Still the Coyote would not stop talking. "Oho! Blunt-horns, do you begin," said the aged Buffalo. "Oho!" said Blunt-horns. "Come, stand with your back to me," he said to the Coyote. "Beware lest you make even the slightest attempt to flee," said he. "Oh! grandfather! Oh! grandfather! grandfather Oh! why should I flee?" The blunt-horned Buffalo-bull kept backing, pawing the ground, and bellowing. He also thrust his horns into the ground, sending the pieces flying off in all directions. And the Coyote stood peeping at him out of one corner of his eye. "Whew! it would be impossible for him not to kill me, if he should touch me," thought the Coyote as he stood there. And he got altogether out of his way. When the

Buffalo-bull was coming from his place to rush against him, the Coyote having gone aside, the Buffalo-bull went by without hitting him on the side. "Really!" said Blunt-horns, "I did think that you were speaking the truth; (but now I do not think so.)" "No, grandfather, it happened so because I was afraid of you. Still, grandfather, pity me. As you are living, just so I wish to live." [Each Buffalo made an attempt, but the Coyote jumped aside every time. At last the aged Buffalo-bull said,] "Ho! Young Buffalo-bull, you begin." "Ho!" said the young Buffalo-bull. "Stand with your back to me. If you flee this time, I will kill you," said he. "Ho! grandfather, I will not flee," said the Coyote. And the Buffalo went backward by degrees, pawing the ground, bellowing, thrusting his horns into the soil, and throwing up the dust. And he was coming thence to rush on him. When he reached him, the Coyote did not flee. And he struck him on the side as he went, and the Coyote went with him, a young Buffalo-bull, just like him. And they departed together. And when they reached a certain land, they continued grazing. And the Coyote went eating grass of every sort. After moving a great while he invariably dropped in the rear. "What! fie! Do be faster," the aged Buffalo-bull kept saying to him. "No, grandfather, I cannot get too much of the grass, therefore I am holding myself back by eating," the Coyote kept saying. And they departed. And the Coyote continued walking behind. And they reached the top of a hill. And the four Buffalo-bulls went down to the bottom of the hill. The four Buffalo-bulls reached a certain land, and waited for him. "He has not come at all! It is good to wait for him," said they. And when they had waited for him a long time, he did not arrive. "Ho! Young Buffalo-bull, begone to seek him," said they. And saying "Oho!" the young Buffalo-bull went back. From that very place he went running. He got home to the land where the deed was done (*i. e.*, where the Coyote was changed into a Buffalo). And, behold, the Coyote was not there at all. The young Buffalo-bull went back. It happened that the Coyote departed. When he departed, behold a Coyote was walking as if seeking for something. "O you in motion there! O wait!" said the young Buffalo-bull who had been a Coyote. "Do you wish to live in this way, just as I am living?" "Yes, elder brother," said the Coyote, "I wish to live just so." "Well, stand facing the other way," said the Buffalo-bull. "Yes, elder brother," said the Coyote. The young Buffalo-bull went backward, pawing the ground, thrusting his horns into the soil, and throwing up the dust. "Beware lest you make even the slightest attempt to flee." Thence he was coming back, as if to attack him. He had come and gone without hitting him on the side, as the Coyote had leaped far and had gone. When he had fled thus three times, the Coyote fled invariably (*sic*). When the fourth time came, the young Buffalo-bull said, "I will kill you." Thence he came rushing on him. It happened when he struck him on the side and passed on, that he departed with him a Coyote, just like him. "You have injured me very much. Begone!" said he. He departed to seek the Buffalo-bulls again. Having pursued them and overtaken them, he asked a favor of them again. "My grandfathers, pity me. A person has done me a very great wrong." "Ho! Young Buffalo-bull, you begin." "Ho! come, stand with your back to me," said the young Buffalo. "Beware lest you flee." "No, grandfather, why should I flee?" said the Coyote. Having gone, he was coming back to rush on him. When he got back he gored the Coyote, and threw him up high into the air; and he occasioned his death by the shock of the fall. The End.

WAHAⁿΦICIGE'S ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

Wahaⁿφicige ixaⁿ júgigφe. ʔaⁿhá, ʔíi ɕaⁿʔa bɕé te. Hiⁿ! júɕaɕaⁿ,
 Orphan his he with his Grandmother, to the village let me go. Oh! grandchild,
 iɕiqáqa taí. ɕáji-á hɛ. Anⁿkaji, ʔaⁿhá, caⁿ bɕé tá minke. Ẹ́ʔa aɕá-
 they abuse will. Go not Not so grandmother, still I go will I who. Thither went
 you
 biamá. ʔíi ɕaⁿʔa ahí-biamá. Huhú! Macteinⁿge tí há, á-biamá. Níkagahi 3
 they say. To the village arrived, they say. Ho! ho! Rabbit has come said, they say. Chief
 ɕaṅkáya aɕiⁿ tiɕái-gá. Macteinⁿge ɕidaⁿ be tí há. Ké, aɕiⁿ gíi-gá. Uɕízaⁿʔa
 to them having him pass ye on. Rabbit to see you has come Come having be ye To the middle
 him coming.
 tiɕá-gá. Uɕéwinɕiɕái-gá há Ẹ́gaxe iɕaⁿ ɕai-gá. Ké, waɕátigaxe taté há
 Pass thou on. Assemble ye Around in a circle place ye. Come you dance shall
 Ké, iⁿquɕái-gá. Ké, Macteinⁿge wabásnaⁿ ɕaⁿ waciⁿ oniⁿ égaⁿ íbɕaⁿ ʔiwáɕé 6
 Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy
 (ob.) one
 oniⁿ há. Gaṅ'ki gíquɕa-bi egaⁿ watɕígaxá-biamá. Naⁿctaⁿ-biamá ʔi,
 you are . And sung for him, they having he danced they say. He stopped dancing they say when,
 Géɕicaⁿʔáɕicaⁿ níkagahi dúbá awáiqíxe há, á-biamá. Awáiqíxe tá minke
 Towards one side chief four I break in their (heads) said he, they say. I break in their will I who
 (heads) (heads)
 há, é há. Ẹ́gaxe iɕaⁿ ɕai-gá há, gaṅ'ki ánasái-gá há. Níkagahi dúbá ɕaṅká 9
 he said Around in a circle place ye and cut him off Chief four the (ob.)
 wáiqíxá-biamá. Gaṅ'ki aⁿhe agɕá-biamá. Uqɕá-baji-biamá Gaṅ'ki aⁿhe
 he broke in they say. And fleeing went they say. They did not overtake him, And fleeing
 their (heads) homeward they say.
 agɕá-bi egaⁿ u'úde ɕéɕaⁿska uɕé agɕá-biamá. Iɕaⁿ ɕiṅké'di akí-biamá.
 went home- having hole this size entering went homeward, His by the (ob.) reached home, they say.
 ward, they say grandmother
 ʔaⁿhá, maⁿ'ze gě hébe aⁿí-gá há, á-biamá. Kí, Maⁿ'ze cté aⁿɕiṅ'ge hě; 12
 Grand- iron the piece give to me said, they say. And, Iron even me none ;
 mother, (pl. ob.)
 wé'uhi eonaⁿ ɕe hébe hě, á-biamá. Anⁿíɕa-gá há, á-biamá. Gaṅ'ki ʔjɛbe
 hide- that only this piece said she, they say. Let me have it, said he, they say. And door
 scraper
 ɕaⁿ gaqápi ɕéɕé ʔi ʔi tē uɕíciⁿ gaxá-biamá. Áqtaⁿ t'éaⁿɕaɕé tába.
 the throw it through suddenly when lodge the covering it he made, they say. How poss- sibly you kill me shall?
 (ob.)
 Maṅɕiⁿi-gá. Úaⁿɕiṅ'ge ɕanájiⁿ. Cetaⁿ.
 Begone ye. For nothing you stand. So far.

15

NOTES.

This ɕegiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding ɕowiwe, to be published hereafter in "The ɕowiwe Language, Part I." 107, 1. Wahaⁿφicige, an orphan, syn., wahaⁿ.ɕiṅge: ɕowiwe, woniⁿ-qciṅe.

107, 8. *geřicaⁿ-ařicaⁿ*, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11. *u⁴de řeřaⁿ skā*. J. La Flèche says that the Rabbit passed through a small hole in the ground; but his wife told me that he found a small opening in the ranks of the men who surrounded him before the dance.

TRANSLATION.

Wahaⁿřicige lived with his grandmother. "O grandmother, let me go to the village." "Why! grandchild, they will maltreat you. Do not go." "No, grandmother, I will go at any rate." He went thither. He reached the village. "Ho! ho! the Rabbit has come." "Take him to the chiefs." "The Rabbit has come to see you," they said to the chiefs. "Come, bring him hither. Pass on to the middle. Assemble ye, and surround him." To the Rabbit the chiefs said, "Come, you shall dance." "Come," said he, "sing for me." "Come, Rabbit, as you are fat on the shoulder alone, you are one that cannot satisfy one's hunger." And as they sang for him, he danced. When he stopped dancing, he said, "I break in the skulls of four chiefs at one side." "He said, 'I will strike them and break in their skulls,'" exclaimed the bystanders. "Surround him. Cut off his retreat." He struck four chiefs and broke in their skulls. And he fled homeward. They did not overtake him. And as he fled homeward, he entered a hole this size (*i. e.*, the size of a hen's egg) and went homeward. He got home to his grandmother. "Grandmother, give me a piece of iron," said he. And she said, "I have no iron at all; there is only this piece of a hide-scraper." "Let me have it," he said. And when he threw it suddenly through the door, he made it cover the lodge. And when his pursuers came up, he said to them, "How can you possibly kill me? Begone. You are standing for nothing." The End.

WAHAⁿŘICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

Waha ⁿ řicige	aká	wahúta ⁿ ři ⁿ	wi ⁿ '	aři ⁿ '-biamá.	İndáda ⁿ	wájiŋgá
Orphan	the (sub.)	gun (bow)	one	had they say.	What	bird
řikidá-bi	etěwa ⁿ	múona ⁿ -báji-hna ⁿ '-biamá.	Ki	'ábae	ařá-biamá.	Ki
he shot at with it, they say	notwithstanding	he missed shooting not regularly	they say.	And hunting	went they say.	And
3 nřaci ⁿ 'ga	wi ⁿ '	ákipá-biamá,	ćinuda ⁿ	ská-qti-hna ⁿ	na ⁿ 'ba	júwagřá-biamá.
person	one	he met they say,	dog	very white (all over)	two	he went with they say. them
Ma ⁿ 'ze-weti ⁿ	kéde	áigřa	amáma.	Kagřha,	indáda ⁿ	ařni ⁿ ' ā, á-biamá
Sword	the (past)	carrying on was, they say.	his arm	Friend	what	you have I said, they say
nřaci ⁿ 'ga aká.	Kagřha,	ma ⁿ ' abři ⁿ '	á-biamá	Waha ⁿ řicige	aká.	İndáda ⁿ
person the (sub.).	Friend	arrow I have,	said, they say	Orphan	the (sub.).	What

icákide ctéwa' muáona'-máji-hna'-ma' hă. Īndaké, kagéha, céŋinke
I shoot at notwithstanding I miss in I not regu- I do Let us see, friend, that
with it ing shooting larly

kída-gă, á-biamá níaci'ga aká. Wajin'ga jín'áqtcí ɸínkě'di ábazú-biamá.
shoot at said, they say person the (sub.). Bird very small the (st. ob.) at he pointed at, they say.

Ki Waha'Ŧicige kída-biamá, t'éɸa-biamá. Kagéha, wapé ké qtáwíkiɸé 3
And Orphan shot at it, they say, he killed it, they say. Friend weapon the I love you
(ob.) for it

icánahi' á, á-biamá níaci'ga aká. Wíɸci'wi' te, á-biamá. Kagéha,
I truly I said, they say person the (sub.). I buy it from will said he, they Friend,
you (please) say.

i'wacta-máji, á-biamá Waha'Ŧicige aká. Īndáda' a'ɸá'i táda', á-biamá
I cannot spare it, said, they say Orphan the (sub.). What you give will I said, they say
me

Waha'Ŧicige aká. Cínuda' ɸeɸaŋké-i ki ma'ze-weti' ɸe céna wí' te 6
Orphan the (sub.). Dog these (ob.) are and sword this enough I will give
they (?) you

hă, á-biamá níaci'ga aká. Cínuda' ɸaŋká úɸibɸa' báda', á-biamá
said, they say person the (sub.). Dog the ones scent them they? said, they say
who

Waha'Ŧicige aká. A'ha', úɸibɸa'i hă. Īndáda' wanɸa agíɸawákíɸé
Orphan the (sub.). Yes they scent them What animal I cause them to go
for it

ctéwa' ɸasnú agɸi-hna'i hă. Ki ma'ze-weti' ɸé Īndáda' icáti' ctéwa' 9
no matter dragging they always And sword this what I hit no matter
what by the teeth come back with it what

icágaɸi-hna'-ma', á-biamá níaci'ga aká. Ki, Īndaké, ɸáqti-ma wi' 1
I kill it with regu- I do, said, they say person the (sub.). And, Let us see, deer (pl.) one
the blow larly

agíɸekiɸá-gă cínuda' ta', áma. Ahaú! Ma'ze-ɸaqa', ɸáqti wi' agíma'-
cause it to go for it dog the the one. Oho! Breaks-iron-with-his- deer one walk
(std. ob.) teeth,

ɸiŋ'gă hă, á-biamá níaci'ga aká. Cínuda' aká utciɸe égiháqti áíɸa- 12
for it said, they say person the (sub.). Dog the (sub.) thicket headlong he had
gone

biamá. Ki ga'éga'té-ctéwa'jì ɸáqti wi' ɸaxáxage aɸi' agɸi-biamá.
they say. And not even a little while deer one making cry re- having he came they say.
peatedly by biting it back

Īndaké, cì áma ta' ɸékiɸá-gă, á-biamá Waha'Ŧicige aká. Ahaú!
Let us see, again the other the send him, said, they say Orphan the (sub.). Oho!
(std. ob.)

I'Ŧ-ɸacɸje, wasábe wi' agíma'ɸiŋ'-gă hă, á-biamá níaci'ga aká. Cínuda' 15
Shivers-stones- black bear one walk for it said, they say person the (sub.). Dog
with-his-teeth,

aká cì aɸá-biamá. Ki ga'ega'té-ctéwa'jì cì wasábe wi' ɸahé akí-
the again went they say. And not even a little while again black bear one holding in he
(sub.) the mouth reached
home

biamá. Īndaké, ja' ceté ma'ze-weti' ké itin-gă, á-biamá Waha'Ŧicige
they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan

aká. Ja' té itin-bi xì gabɸijɸqti icéɸa-biamá níaci'ga aká. Wapé ké 18
the Tree the hit they when he knocked it down they say person the (sub.). Weapon the (ob.)
(sub.) (ob.) with it say very suddenly

i'wacta-máji édega' ca' wi' tá minke hă, á-biamá Waha'Ŧicige aká.
I cannot spare it but yet I give will I who said, they say Orphan the (sub.).
it to you

- Wí cti ꝑéꝑańká cínudaⁿ ꝑańká iⁿwacta-máji édegaⁿ caⁿ wí'í tá minke
 I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give will I who
 to you
- há, á-biamá níaciⁿga aká. Kí cínudaⁿ ꝑańká 'í-biamá, maⁿ'ze-wetiⁿ ké
 said, they say person the (sub.). And dog the he gave to him, sword the (ob.)
 (pl. ob.) they say,
- 3 edábe, Wahaⁿ'ꝑicige. Gaⁿ' édíqti akíꝑaha aꝑá-biamá. Kí Wahaⁿ'ꝑicige
 also Orphan. And just then apart went they say. And Orphan
- aká akí-biamá iꝑaⁿ' ꝑińké'di. Kí cínudaⁿ ꝑańka júwagge akí-biamá.
 the reached home, his by the (ob.). And dog the (pl. ob.) he with them reached home, they say.
 (sub.) they say grandmother
- Kí iꝑaⁿ' aká ihusá-biamá. Kí, Umaⁿ'e tē ꝑińgé'qtiaⁿ hē. Eátaⁿ cínudaⁿ
 And his grand- the scolded they say. And, Provisions the there are none Why dog
 mother (sub.) him (ob.) at all
- 6 ꝑańká cé júwagge ꝑagí á. ꝑaⁿ'há, wóucii égaⁿ wabꝑiⁿ'wiⁿ há, á-
 the (pl. ob.) that you with them you have ? Grandmother, useful as I bought them said
 come home
- biamá Wahaⁿ'ꝑicige aká. Wa'újińga umaⁿ'e ꝑińgé áb egaⁿ' í ákie
 they say Orphan the (sub.) Old woman provisions there are none said, having lodge stand-
 ing thick
- amáꝑa wéꝑiꝑicige aꝑé 'íꝑa-biamá. Gaⁿ' wahaⁿ'-biamá. Jí ákie amáꝑa
 to them to seek relief for going spoke they say. And removed they say. Lodge standing to them
 herself of thick
- 9 akí-biamá Gaqáaqteí í-biamá. Kí í amá néuꝑicaⁿ jín'gají ꝑaⁿ' é'di
 reached home, At one side she pitched the tent, they say. And the lodges lake not small the (cv. ob.) by
 they say.
- ꝑaⁿ'ha ké í amáma.
 border the pitched they say.
 tents
- Kí haⁿ'egaⁿ'tce ꝑi xagé za'é'qtiaⁿ'-biamá. ꝑaⁿ'há, eátaⁿ xagáí á
 And morning when crying they made a very great Grandmother, why they cry ?
 noise, they say.
- 12 á-biamá Wahaⁿ'ꝑicige aká. Éꝑaꝑaⁿ'hē! ꝑaⁿ'a'jí áqtaⁿ ádaⁿ, á-biamá
 said, they say Orphan the (sub.). O grandchild! you heard not how possible ? said, they say
- wa'újińga aká. Wakan'dagi dadéꝑaⁿ'ba aká níkagahi ijan'ge ꝑińké
 old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)
- wéna-biamá. 'Íi-báji ꝑi taⁿ'wańꝑaⁿ ꝑaⁿ' bꝑúga ꝑahúni 'íꝑa-biamá.
 begged they say. They not if tribe the all draw into he spoke of, they
 of them give to him his mouth say.
- 15 Ádaⁿ iáꝑe etái égaⁿ gígikaⁿ'i hē. Qa-í! á-biamá Wahaⁿ'ꝑicige
 There- to open his apt as they condole with Whew! said, they say Orphan
 fore mouth her (a relation)
- aká. Gaⁿ', wa'újińga, ákiꝑa-bádaⁿ t'éꝑ etái ꝑi. E cé égiꝑaⁿ'jī-á hē.
 the (sub.). Any- old woman, to attack and (pl.) kill him they ought. It that say not to (any one)
 how, him
- Égiꝑaⁿ'i tē' ctē gíná'aⁿ-hnaⁿ'-biamá Wakan'dagi dadéꝑaⁿ'ba aká.
 (One) says it to when even gíná'aⁿ-hnaⁿ'-biamá they say Water-monster seven heads the (sub.).
 (another) of him regu- larly
- 18 Wa'újińga, é'di bꝑé tá minke há, á-biamá Wahaⁿ'ꝑicige aká. Giákiꝑé
 Old woman, there I go will I who said, they say Orphan the I cause her to be com-
 (sub.) ing back
- tá minke wa'ú taⁿ. Gaⁿ' é'di aꝑá-biamá Wahaⁿ'ꝑicige aka. Kí w'au
 will I who woman the And there went they say Orphan the And woman
 (std. ob.).
- taⁿ ni ꝑaⁿ'ha ké'di ugáck iꝑaⁿ'ꝑa-biꝑińkéamá. Eátaⁿ ꝑagíꝑiⁿ' á,
 the water border at the fastened put she had been, they Why you sit ?
 (std. ob.) say.

á-biamá Waha'Ŧicige aka. Wakan'dagi dađéŦaⁿba aká a'ná-biamá,
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say
for me

kí 'fi-báji xī ta'waŋŦaⁿ Ŧaⁿ bŦúga Ŧahún 'íŦá-biamá, ádaⁿ íŦaⁿa'Ŧai
and they not if tribe the all swallow spoke of, they say there- I was put
to him

atí áta'hé. Kí Ŧickab' egaⁿ gŦékiŦá-biamá. ŦagŦé taté Ŧa'ja 3
I have I who stand. And untied, they having caused her to go home- You go shall though
come ward, they say ward, they say homeward

a'wa'ónajī te hă wi gŦéwikiŦé tē, á-biamá Waha'Ŧicige aka. Kí
you tell not of me will I I caused you to the said, they say Orphan the (sub.). And
go homeward (deed)

gŦé amá wa'ú Ŧiⁿ. Ké, Ma'ze-Ŧaqaⁿ, 'édi ma'ŦiŦ'gă, á-biama Waha'ⁿ-
went they woman the Come Ma'zo-Ŧaqaⁿ there walk said, they say Or-
home- (mv. one). ward

Ŧicige aká. Kí cínudaⁿ aká 'gihaŦti áiaŦa biamá. Ga'éga'tē-ctēwa'jī 6
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

'Ŧaⁿbe ákiŦa atí-biamá (Wakan'dagi aka). Kí, Ké, I'Ŧ'Ŧ-Ŧaci'je, 'édi
in sight to attack came they say (Water-monster the). And, Come, I'Ŧ'Ŧ-Ŧaci'je there

ma'ŦiŦ'gă, á-biamá Waha'Ŧicige aká. Kí júga ké'ja ákiŦa wágajī-
walk said, they say Orphan the (sub.). And body to the to attack he com-
him manded them

biamá cínudaⁿ ŦaŦká. Kí Waha'Ŧicige aka dá Ŧaⁿ ákiŦa-biama. 9
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi dađéŦaⁿba aká ckaⁿ-hnaⁿi Ŧan'di niúŦicaⁿ bŦúga bickaⁿ-
Water-monster seven heads (sub.) the moved regularly at the time lake the whole he made it
(when) move by his weight

hnaⁿ-biamá. Ní Ŧaⁿ ma'táhaŦti ctī wáŦiⁿ ákiágŦe-hnaⁿ-biamá. Ga'égaⁿ-
regularly they say. Water the far beneath too having he had gone regularly they say. Not even
(ob.) them home

tē-ctēwa'jī cī 'Ŧaⁿbe agŦi'-hnaⁿ biamá. ÉgiŦe dá Ŧaⁿ wiⁿ gasá-biamá 12
a little while again in sight they regu- they say. At length head the one he cut they say
came back larly off

Waha'Ŧicige aká. Kí ŦeŦéze Ŧaⁿ Ŧizá-biamá Waha'Ŧicige aká. Kí
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

dubaⁿ ákiŦa-bi xī t'Ŧa-biamá kī ŦeŦéze waŋ'giŦe Ŧizá-biamá. Kí t'ŦéŦe
four times he attacked when he killed him, and tongue all he took, they say. And killing
him, they say they say him

Ŧictaⁿ-bi tēdi'hi wáŦe-sábē wiⁿ ni Ŧaⁿha ké ugácaⁿ-máma. Kí dá 15
finished they when black man one water border the traveling was, they And head
say (shore) (ob.) say.

tē íŦa-biamá. Kí éjii tē'di waŋgiŦe 'iⁿ aki-biamá dá tē. Kí wa'ú
the found they say. And his at the all carry- reached home, head the And woman
(col. ob.) lodge they say, they say (col. ob.).

aká aki-hnaⁿi tē'di ímaxe-hnaⁿ-biamá. Ėbé-hnaⁿ gi'ŦikiŦé ā, á-bi
the reached regu- when questioned regu- they say. Who regu- has sent you ? said, they
(sub.) home larly larly home

ctēwaⁿ, AgísiŦa-májī, é-hnaⁿ-biamá. Kí ēbéi tē fbahaⁿ ga'Ŧa ectēwaⁿ 18
notwith- I do not remember, she said regularly, they And who it was to know desired notwith-
standing, say.

fbahaⁿ-báji-hnaⁿ-biamá.
they knew not regu- they say.
larly

- Ki níkagahi úju aká íekířë-wákiřá-biama i'c'áge. Wi'a'wa níkagahi
 And chief princ- the caused criers to go they say old men. Which one chief
 pal (sub) around
- íja'n'ge řínké gířikiřé éi'te gřǎ' te aí ářa, á-biamá i'c'áge amá. Ėgíře
 his the one caused her it may marry may he indeed, said, they say old man the At length
 daughter who to come back be her her says (pl. sub.).
- 3 wáqe-sábě aká, Wíebçi'n, á-biamá. Wakan'dagi đadéřa'ba aká t'éařega'
 black man the I am he, said, they say. Water-monster seven heads the I having killed
 (sub.), (ob.) him
- giákiřé wa'ú řínké, á-biamá wáqe-sábě aká. Níkagahi úju řínké uířa
 I sent her woman the one said, they say black man the Chief princ- the one to tell
 hither who, who, (sub.), pal who him
- akí-biama. Wáqe-sábě aká é aká há, á-biamá. Wiřan'de i'ři' ři'n gři-gǎ,
 they reached home, Black man the that is the one said, they say. My daughter's having him be ye com-
 they say. (sub.) one husband for me ing
- 6 á-biamá níkagahi úju aká. Ki wáqe-sábě ředá wa'n'gíře 'i'n'-bi ega' ředi 'i'n'
 said, they say chief princ- the And black man head all carried, having there car-
 pal (sub.) they say rying
- ahí-biamá níkagahi úju řínké'di. Ki wa'ú řínké ímaxá-biamá. řéřa' é á,
 arrived, they say chief princ- to the (st. ob.). And woman the he ques- they say. This he !
 pal (sub.) (st. ob.) tioned (st. ob.)
- gířikiřé ta'. An'kaji hě, ájiřtia'n' hě, á-biamá wa'ú aká. Wíebçi'n há. Wí
 caused you the one Not so very different said, they say woman the I am he I
 to come who. (sub.).
- 9 t'éařé há Wakan'da kě, á-biamá wáqe-sábě aká. Ca' níkagahi úju aká
 I killed him Water-deity the said, they say black man the And chief princ- the
 (ob.) (sub.). pal (sub.)
- 'í-biamá wáqe-sábě řínké wa'ú řínké. Mi'n'gřǎ' téga' úha'-biama Ki
 gave to him, black man the (st. ob.) woman the (st. ob.). To take a wife in order they cooked, they And
 they say say that say
- ta'wa'n'gřa' řa' bęúga wéku-biamá. Ki Waha'ńćicige aká na'a'-biama.
 tribe the all they were invited, And Orphan the heard it they say.
 (ob.) they say (sub.)
- 12 Wáqe-sábě řínké níkagahi íja'n'ge řínké 'fi tě na'a'-biama. Ga' úha' tě
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the
 (st. ob.) to him
- cířřai tě wébaha' gři'n'-biama, qubé aká ga' wébaha' gři'n'-biama. Ahaú!
 lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!
- Ma'ze-řaqa'n', ředi ma'řin'-gǎ. Ús'u úda'qti tě wi' i'ń' ři'n gři-gǎ, á-biamá
 Ma'ze-řaqa'n' there go. Slice very good the one having come back, said, they say
 (col. ob.) for me
- 15 Waha'ńćicige aká. Cínuda' ařá-biamá. Úha' tě cířřeqti gři'n' amáma ř'di
 Orphan the Dog went they say. Cooking the just lading they were sitting, there
 (sub.) out they say
- ařá-bi tě ca'ca'qti úsu wénac agřá-biamá. Céři'n' řiqái-gǎ, ř'bé cínuda'
 he went, when without stop- slice spatching went homeward, That pursue him, who dog
 they say ping at all they say (mv. ob.)
- eqai i'te. řiqá-biamá. Agřá-biamá ca'ca'qti Waha'ńćicige eqí eqá tě
 his it may Pursued him, they Went homeward without stop- Orphan his his
 be say say they say ping at all lodge (ob.)
- 18 égiha ákiágřa-biamá. Wařiqe amá ca'ca' ř'di ahí-biamá ří tě'di.
 headlong had gone homeward they say. Pursuers the continuing there arrived, they say lodge at the.
 (pl. sub.)
- Cínuda' wařáhe gři éga' bęúqe pí, á-biamá. A'ha'n, wi cuřęakiřé,
 Dog the one carry- he came as I have come chas- said (one), Yes, I I sent him to you,
 ing in his mouth back ing him they say
- á-biamá Waha'ńćicige aká. Wakan'dagi keřa' wi t'éařé, á-biamá Waha'ń-
 said, they say Orphan the Water-monster the I I killed said, they say Or-
 (sub.) (past. ob.) him

Ɔicige aká. IeƆeze cti waⁿgice bƆize, á-biamá. Cínudaⁿ ƆeƆaⁿka akíƆa
 phan the (sub.). Tongue too all I took, said, they say. Dog these both
 juáwagƆe, á-biamá. Gaⁿ uƆá agƆá-biamá. WahaⁿƆicige aká é akédegaⁿ
 I with them, said, they say. And to-till went homeward, Orphan the he it was, but
 it they say. (sub.)

é cínudaⁿ Ɔiⁿ agítikiƆé aká hā ús'u ké. Kí é t'Ɔe-bi aí hā Wakan'dagi ké, 3
 he dog the caused to come was alicé the And he killed he Water-monster the
 (mv. ob.) hither for it the one (ob.) him he says (ob.)

á-biamá níaciⁿga cínudaⁿ Ɔiqé ahí aká. AgímaⁿƆiⁿ'i-gā, á-biamá níkagahi
 said, they say person dog chasing ar. the Go ye for him, said, they say chief
 rived (sub.).

úju aká. Gaⁿ agíahí-biamá Kí Ɔ'di aƆiⁿ akí-biamá Kí níkagahi aká
 prin. the And arrived for they say. And there having reached home, And chief the
 cipal (sub.). him they say. (sub.)

wa'ú Ɔínké ímaxá-biamá. ƆéƆiⁿ ā gíƆikiƆé Ɔiⁿ, á-biamá níkagahi aká. 6
 woman the (ob.) questioned they say. This ? he who sent thee said, they say chief the
 her (mv. ob.) back, (sub.).

Aⁿ'haⁿ, Ɔé hē, á-biamá wa'ú aká. Ké, ugƆái-gā, á-biamá níkagahi aká.
 Yes, it is he said, they say woman the (sub.). Come, confess ye, said, they say chief ye.

WahaⁿƆicige taⁿ ƆtaⁿƆiⁿ ugƆá ágaji-biamá. Kí ugƆá-biamá WahaⁿƆicige
 Orphan the he first to confess he commanded him, And confessed, they say Orphan
 (std. ob.) they say.

aká. WahuⁿtaⁿƆiⁿ aƆiⁿ'i tēditaⁿ cínudaⁿ waƆiⁿ'wiⁿ Ɔaⁿka ctēwaⁿ ugƆá-biamá. 9
 the Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they
 (sub.) say.

Wakan'dagi ké t'Ɔeai té cti ugƆá-biamá. Ké, ugƆá-gā, wáqe-sábē, á-biamá
 Water-monster (ob.) the killed the too acknowledged, they Come, confess, black man, said, they say
 (fact) say.

WahaⁿƆicige aká. Íntaⁿ! áci bƆé kaⁿ'bƆa hā, á-biamá wáqe-sábē aká.
 Orphan the Hold on! outside I go I wish said, they say black man the
 (sub.). (sub.). (sub.).

UƆaⁿ'i-gā, á-biamá WahaⁿƆicige aká. Wáqe-sábē Ɔínké wiⁿ'kaji amá, 12
 Take hold of him said, they say Orphan the Black man the (ob.) did not speak they
 truly say,

ádaⁿ usá-biamá. WahaⁿƆicige aká níkagahi ijaⁿ'ge Ɔínke gaⁿ gƆáⁿ-
 there- they burnt him, Orphan the chief his daughter the (ob.) after married
 fore they say. (sub.) (all (f)) her

biamá. Cetaⁿ.
 they say. So far.

NOTES.

108, 1. wahuⁿtaⁿƆiⁿ. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it *ma*, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ƆeƆaⁿke-i, probably intended for ƆeƆaⁿka Ɔé hā, these are they.

109, 11. cínudaⁿ taⁿ, ama, i. e., cínudaⁿ ama taⁿ, "the other dog that is standing."

109, 13. gaⁿegaⁿtē-ctēwaⁿjí, from gaⁿegaⁿtē, a *slight while*, diminutive of gaⁿtē, a *while*; and ctēwaⁿjí (negative of ctēwaⁿ) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. IⁿƆ-Ɔacije, peculiar to this version. Joseph La Flèche gives Ni-uha-maⁿƆiⁿ instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabíjē-qtí ƆeƆa-biamá. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínudaⁿ Ɔaⁿka ce, etc., instead of cínudaⁿ ƆeƆaⁿka.

110, 8. ákie amaqa. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za'ëqtia^a-biamā, pronounced za+ëqtia^a-biamā by Frank La Flèche.

110, 12. épaça^ahē is used; but juçaça^ahē is the better form.

110, 15. iaçe etai ega^a, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. tēç etai xi, contraction from tēçē etai xi, they ought to kill him.

110, 20. iça^aça-biñkēama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2-3. iça^aaçai atī ata^ahe, "I have come hither, and am here now where they placed me." Ata^ahe should not be translated literally ("I who stand"), but "I am now" (*i. e., just at this moment*); on the other hand açi^ahe and miñke (from "çiñke") denote a longer continuance.

111, 3. çickab ega^a, contraction from çicka-bi ega^a. See "çicke," in the Dictionary.

111, 13. jeçeze, literally, "buffalo-tongue." See "çeze" and "jeçeze" in Dictionary.

111, 14. duba^a, four times, that is, four days.

111, 15. waçe-sabē. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50-54.

113, 2. Waha^açicige aka e ake dega^a (a^aça^abáha^a-báji añ'gata^a ça^actī): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e tēça-bi ai, *he said in our presence that he killed him.*

TRANSLATION.

The Orphan had a bow (gun). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Ma^aze-çaqa^a, go for a deer," said the man. The dog had gone headlong into a thicket. And scarcely any time had passed when he returned bringing a deer, which he made cry repeatedly by holding it in his mouth. "Let us see. Send the other one," said the Orphan. "Ho! I^aē-çacije, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Ma^{ze}-^çaqa", go thither," said the Orphan. And the dog went headlong into the water. Hardly any time had elapsed when the Water-monster came in sight to attack him. And the Orphan said, "Come, I^ç-^çacije, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them

to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma'ze-qaqa," go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs. He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

WAHA^sCICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Nújīnga wi^{n'} ugácaⁿ aḗa-biamá, waqpániqtei nújīnga amá, ca^{n'} íí
 Boy one traveling went they say, poor very boy they say in lodge
 fact
 pīngé'qti, níaci^{ga} ctéwa^{n'} pīngé'qti ugácaⁿ ma^{n'}ḗi^{n'}-biamá. Ki égiḗe
 none at all, person even none at all traveling walked they say. And at length
 3 sabájiqtei wabágḗze jīn'ga wi^{n'} íḗa biamá. Wabágḗze jīn'ga da^{n'}bá-
 suddenly very book (writing) small one found they say. Book small saw
 biamá xī égiḗe, Wahuṭa^{n'}ḗi^{n'} wi^{n'} wi'í tá minke, á-biḗa^{n'}amá. Ki ḗe
 they say when behold, Roaring weapon one I give you will I who said the writing, And went
 they say, they say.
 amá xī wahuṭa^{n'}ḗi^{n'} ké íḗa-biamá. Égiḗe wahuṭa^{n'}ḗi^{n'} ké ḗize amá. Kí
 they say when roaring weapon the found they say. And then roaring weapon the he took they say, And
 (ob.) (ob.) saw,

- nújīnga taⁿ wahútaⁿφiⁿ φizégaⁿ gañ'ki wabágφeeze jīn'ga daⁿbá-bi xī,
 boy the roaring weapon having taken and small saw it when,
 (std. ob.) is said
- e'aⁿ gáxe taté giaⁿ/za-bitéamá wahútaⁿφiⁿ ké. Gañ'ki nújīnga aká
 how to do shall he was taught, they say roaring weapon the (ob.). And boy the
 (sub.)
- wahútaⁿφiⁿ ké φizá-bi egaⁿ/ maqúde ují-biamá, maⁿ/ze-maⁿ ctí ugφaⁿ- 3
 roaring weapon the (ob.) took they having powder put they say, shot too put in
 say
- biamá. Gaⁿ/ cyú wiⁿ íφa-bi egaⁿ/ nújīnga aká kída-bi egaⁿ/ umúqpaφa-
 they say. And prairie- one found they having boy the shot they having made fall by
 chicken say (sub.) at it say shooting
- bi egaⁿ/ t'éφa-biamá cyú φínké. Níaciⁿga wahútaⁿφiⁿ ctéwaⁿ/ íbahaⁿ-
 they having killed they say prairie chicken the (ob.). People roaring weapon even knew
 say
- bají-biamá. Gañ'ki aφá-biamá xī, cī íáqti wiⁿ/ daⁿbá-biamá. Jáqti daⁿbá- 6
 not they say. And went they say when, again deer one saw they say. Deer saw
 say
- bi egaⁿ/ cī kída-biamá. Cī t'éφa-biamá. Édíhi nújīnga aká, Wahútaⁿφiⁿ
 they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon
 say (sub.).
- ké údaⁿ ínahiⁿ áhaⁿ, eφégaⁿ-biamá. Cī aφá-bi xījī, cī íáqti wiⁿ/ íφa-
 the good truly ! thought they say. Again went they when, again deer one found
 (ob.) say
- biamá. Gaⁿ/ cī íáqti t'éφa-bi egaⁿ/ gíφéqtiⁿ-biamá nújīnga aká. Wahú- 9
 they And again deer killed they having he was very they say boy the Roaring
 say (sub.).
- taⁿφiⁿ ké údaⁿ ínahiⁿ áhaⁿ, eφégaⁿ-bi egaⁿ/ gíφéqtiⁿ-biamá. Gaⁿ/ égiφe
 weapon the good truly ! thought they having he was very they say. And at length
 (ob.) say glad
- níaciⁿga wiⁿ/ íe na'aⁿ/-biamá. Qφabé cugáqti maⁿ/taφa maⁿφiⁿ/-biamá.
 person one talking he heard they say. Tree very dense within walked they say.
- Cínudaⁿ-ma wágaji átiáqφa-biamá. Hú! hú! hú! hú! á-biamá. Cínudaⁿ 12
 The dogs commanded them suddenly they say. Hu! hu! hu! hu! said, they say. Dog
- 'ábae-wákiφá-biamá. Kī nújīnga aká Wahaⁿφicige aká jaⁿ/ ákaⁿ najiⁿ/-
 to hunt he caused they say. And boy the Orphan the tree leaning stood
 them (sub.) (sub.) against
- biamá, íxínáqφe najiⁿ/-biamá; cínudaⁿ naⁿ/wapá-bi egaⁿ/ wahútaⁿφiⁿ agφáφiⁿ
 they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own
 say
- najiⁿ/-biamá. Gaⁿ/ égiφe cínudaⁿ amá nújīnga taⁿ íφa-biamá. Gaⁿ/ égiφe 15
 stood they say. And at length dog the boy the found they say. And at length
 (pl. sub.) (std. ob.)
- níaciⁿga aká é'di ahí-biamá. Níaciⁿga aká é'di ahí-bi egaⁿ/ ukía-
 man the there arrived, they say. Man the there arrived, having spoke to
 (sub.) (sub.) they say him
- biamá. Eátaⁿ céké ahniⁿ/ á. Wahútaⁿφiⁿ ké ímaxá-biamá, wahútaⁿφiⁿ
 they say. Why that you have ? Roaring weapon the he ques- they say, roaring weapon
 (ob.) tioned about
- íbahaⁿ/jī egaⁿ/ Kī nújīnga gá-biamá: Edádaⁿ waníña íaⁿ/be xī ítéáφé 18
 he knew not because. And boy said as follows, What animal I see when I kill
 they say: with it
- xī'jī, bφáte-hnaⁿ-maⁿ/ ádaⁿ abφiⁿ/, á-biamá. Gaⁿ/, Hín'degaⁿ/! cyú cétaⁿ
 when, I eat it inva- I do therefore I have it, said he, they And, Let me see! prairie-
 riably say, chicken that
- kída-gá, á-biamá. Nujīnga aká cyú taⁿ kída-bi xī t'éφa-biamá. Hín-
 shoot at it. said, they say. Boy the prairie- the shot at they when killed they say. Let me
 (sub.) chicken (std. ob.) say it

- daké, kagá, íwíqáⁿbe tai. Íǵa-gǵa wahútaⁿƆíⁿ kě. Gañ'ki 'í-bi Ɔí daⁿbá-
see, O friend, let me see your property Hand it to me roaring weapon the (ob.). And he gave to when he looked at it
- bi Ɔí: Kagé, údaⁿ ínahiⁿ aoniⁿ áhaⁿ, á-biamá. Kí, Hindá! kagé, ingaⁿ-
they when: Friend, good truly you have ! said, they say. And, Stop! friend, teach it say
- 3 za-gǵa, á-biamá Giaⁿ'za-biamá Gañ'ki cyú wiⁿ kída-biamá Ɔí t'éǵa-
to me, said, they say. Taught him they say. And prairie-one shot at they say when killed it chicken
- biamá niáciⁿga aká. Kagéha, wahútaⁿƆíⁿ kě wíǵíⁿwiⁿ kaⁿbǵa, á-
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, said
- biamá niáciⁿga aká. Kí nújĩnga aká uǵí'agá-biamá. ÉgaⁿƆaⁿ'ja in'-
they say man the (sub.). And boy the (sub.) was un- they say. Although so I willing
- 6 wacta-májí, á-biamá. Kí niáciⁿga aká: Wí údaⁿ áta wí'í te há, á-
cannot spare it, said, they say. And man the (sub.): I good beyond I give will said to you
- biamá. Kí, Edádaⁿ aⁿǵá'í tádaⁿ, á-biamá nújĩnga aká. Cínudaⁿ Ɔaǵká
they say. And, What you give me will ? said, they say boy the (sub.). Dog the (pl. ob.)
- naⁿbá-biamá. Cínudaⁿ ǵéǵaǵká akiwa wí'í te há, á-biamá. Kí, Edádaⁿ
two they say. Dog these both I give will said, they say. And, What to you
- 9 wéǵaxe taté cínudaⁿ Ɔaǵká, á-biamá. 'Ábaewaǵákiǵé té, á-biamá.
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.
- Hĩndegaⁿ! Waǵaⁿ'be te há. 'Ábae wágajĩgǵa. Kí níaciⁿga aká cínudaⁿ
Let me see! I see will To hunt command them. And man the (sub.) dog
- taⁿ íjǵe ǵadá-biamá: Ni-úha-maⁿƆíⁿ-á! ǵáqti wiⁿ agímaⁿƆíⁿ-gǵa, á-biamá.
the name called they say: Walks-following-the- O! deer one walk for it, said, they say. (std. ob.) stream
- 12 Cí, Maⁿ'ze-ǵaǵaⁿ-á! wasábe wiⁿ agímaⁿƆíⁿ-gǵa, á-biamá. Kí Ni-úha-maⁿƆíⁿ
Again, Breaks-iron-with- O! black bear one walk for it, said, they say. And Ni-úha-maⁿƆíⁿ his-teeth
- aká ǵáqti wiⁿ uǵǵé'qtcí aǵíⁿ akí-biamá. Cí Maⁿ'ze-ǵaǵaⁿ aká cǵí wasábe
the deer one very soon having reached they say. Again, Maⁿ'ze-ǵaǵaⁿ the again black bear (sub.) home
- wíⁿ uǵǵé'qtcí aǵíⁿ akí-biamá. Kí nújĩnga aká cínudaⁿ-ma qǵawaǵá-
one very soon having reached they say. And boy the (sub.) the dogs loved them home
- 15 biamá. Kí wahútaⁿƆíⁿ 'í-biamá níkaciⁿga áma taⁿ. Cí nújĩnga taⁿ
they say. And roaring weapon he gave to him, man the other the Again boy the (std. ob.) they say (std. ob.)
- cínudaⁿ Ɔaǵká 'í-biamá. Gaⁿ' níaciⁿga aká, Wí údaⁿ átaqti wí'í há,
dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give you they say.
- á-biamá. Maⁿ'ze-wetiⁿ cǵí edábe wí'í há, á-biamá. Kí nújĩnga aká,
said, they say. Sword too also I give you said, they say. And boy the (sub.),
- 18 Wí cǵí údaⁿ wí'í há, á-biamá. Edádaⁿ wanǵa íǵákide cǵéwaⁿ í'íeǵǵé-
I too good I give you said, they say. What animal with it I shoot at notwith- I kill with it standing
- hnaⁿ-maⁿ éde abǵíⁿ há, á-biamá. Kí, Ingaⁿ'za-gǵa há, wahútaⁿƆíⁿ kě,
inva- I do but I have it said, they say. And Teach me roaring weapon the (ob.), riably
- á-biamá. Gaⁿ' giaⁿ'za-biamá. Ũckaⁿ íbahaⁿ gaⁿǵá-biamá wahútaⁿƆíⁿ kě.
said, they say. And taught him they say. Deed (use) to know wished they say roaring weapon the (ob.).

- Ci áma aká: Kagéha, ingaⁿza-gă cínudaⁿ ɸańká, á-biamá. Cínudaⁿ
 Again the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog
 other
- ɸańká cdádaⁿ gáxe weɸéckaⁿhna ɸi, cínudaⁿ ijáje waɸáde-hnaⁿga.
 the (pl. ob.) what to do you wish them if, dog his name you call them regularly.
- Gaⁿ gaxái-gă, ecé ɸi, égaⁿ gáxe-hnaⁿ taité, á-biamá. Ki maⁿze-wetiⁿ 3
 Thus do ye you say if, so do inva- they shall, said he, they And sword
 riably say.
- ɸé cti ingaⁿza-gă, á-biamá. Edádaⁿ téqi áɸakipa ɸi aⁿɸásiɸá-daⁿ
 this too teach me, he said, they What difficult you meet if me you think and
 say.
- maⁿze-wetiⁿ ké ɸize-adaⁿ wétiⁿ abáha-hnaⁿgă hă, á-biamá áma aká.
 sword the (ob.) take and to strike make the always said, they say the other the
 with motion (sub.).
- Téqtiqti ctéctewaⁿ caⁿ égaⁿhnaⁿ taité, á-biamá. Gaⁿ akíɸaha aɸá- 6
 Very difficult notwithstanding still so always (it) shall said, they say. And apart went
 (be)
- biamá Akíɸaha aɸá-bi ɸi nújĩnga aká cínudaⁿ ɸańká júwagɸe aɸá-
 they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went
- biamá, ci áma aká wahútaⁿɸi ké aɸiⁿ aɸá-biamá. Nújĩnga taⁿwangɸaⁿ
 they say again the (ob.) the roaring weapon the having went, they say. Boy apart tribe
 the (sub.) it
- ɛdediɸaⁿ kańgěqtcí ahí-biamá. Kańgěqtcí ahí-bi ɸi mactińge úne 9
 the one that was there very near arrived, they say. Very near arrived, when rabbit to hunt
 them
- wágají-biamá nújĩnga aká. Maⁿze-ɸagaⁿ á, Ni-úha-maⁿɸiⁿ éɸaⁿba, ma-
 commanded they say boy the (sub.). Maⁿze-ɸagaⁿ O! Ni-úha-maⁿɸiⁿ also rab-
 them
- ctińge únai-gă, á-biamá Ki mactińge únai-bi ɸi mactińge hégaçtě-
 bit hunt ye them he said, they And rabbit hunted, when rabbit a very great
 say.
- waⁿjí t'éwaɸá-biamá cínudaⁿ amá. Ki nújĩnga aká mactińge hégaçtě- 12
 number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great
- waⁿjí waⁿiⁿ-biamá. Ki wá'ujĩnga wiⁿ gaqáɸaqti íi ɸińké amá. É'di
 number carried them on his back they say. And old woman one very far apart had pitched her they say. There-
 tent
- ahí-biamá nújĩnga amá. Wá'ujĩnga ɸińké'di ahí-bi égaⁿ, Mactińge
 arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit
 they say
- céɸańká wáɸizágă hă, á-biamá. Hiⁿ+! júɸaɸaⁿ+ mactińge ingíⁿ tí- 15
 those take them said, they say. Oh! my grandchild! rabbit carrying has
 for me come
- ena+, á-biamá. ɸaⁿhá, pahan'ga akíɸaha mactińge ɸańká wiⁿ waⁿi-
 I said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to
 say.
- gă hă, cínudaⁿ ɸańká, ɸi hácidaⁿ wahnáte táçé, á-biamá Égaⁿ gaxá-
 them , dog the (pl. ob.) you afterward you eat must said he, they So gaxá-
 say.
- biamá wá'ujĩnga aká. Gaⁿ égiɸe níkaciⁿga taⁿwangɸaⁿ hégaçtĩqti ecaⁿ- 18
 they say old woman the (sub.). And at length people tribe a very great close
 number
- adi gɸiⁿ amá xagé za'ěqtiaⁿ-biamá. Gaⁿ nújĩnga aká gá-biamá: ɸaⁿhá,
 to sat they say crying made a very great noise they say. And boy the said as follows, Grand-
 (sub.) they say: mother,
- eátaⁿ xagai á, á-biamá. Aⁿhaⁿ, Wakan'dagi daɸéɸaⁿba édegaⁿ níkagahi
 why they cry I said he, they Yes, Water-monster seven heads but chief
 say.

- ijañ'ge çasni^{n'} 'içai ega^{n'}, nıkagahi ijañ'ge çasni^{n'}-bâjî xî, ta^{n'}wañğçaⁿ
 his daugh- to swallow spoke of having chief his daughter swallow not if tribe
 ter her
- bçûgaqti çasni^{n'} 'içai ega^{n'} 'êdi açi^{n'} açe tá ama hê, ádaⁿ xagai hê,
 all to swallow spoke of having there having her go they will therefore they cry
- 3 á-biamá Kî, xa^{n'}há, eátaⁿ Wakan'dagi daðéçaⁿba t'éça-báji ä, á-biamá
 said she, they And, Grandmother why Water-monster seven heads they do not ? said, they say
 say. kill him
- nújînga aká. Hiⁿ+! iúcpaçaⁿ+! égiça^{n'}ji-ä hê. Qubai égaⁿ égiça^{n'} xî
 boy the (sub.). Oh! my grandchild! do not say it to He is as (one) says it if
 (any one) sacred to (another)
- wébahaⁿ-hnaí hê, á-biamá. Kî, Wébahaⁿ ctécte ca^{n'} xa^{n'}há, t'éçai xî
 he knows invariably said she, they say. And, He knows no matter if yet grandmother they kill him if
- 6 údaⁿ hä, á-biamá Égiçe wanáce amá nıkagahi ijañ'ge çinké açi^{n'} açá-
 good said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went
 he
- biamá Wakan'dagi daðéçaⁿba çinké'ia. Kî nújînga aká 'êdi açá-biamá.
 they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.
- Éduíha-báji, gacıbaa ma^{n'}çi^{n'}-biamá Kañ'ge açi^{n'} ahí-bi xî wa'ú çinké
 He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)
 them, side of her they say
- 9 'êdi çekiçaⁿ-biamá wanáce amá, hebádi na^{n'}cta^{n'}-bi ega^{n'}. Kî nújînga
 there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy
 they say
- aká, Waha^{n'}çicige aká, éta^{n'}çiⁿ ni xa^{n'}ha ké'ia ahí-biamá; Wakan'-
 the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-
 dagi daðéçaⁿba 'êdi éta^{n'}çiⁿ ahí-biamá nújînga aká. Égiçe wa'ú aká
 monster seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)
- 12 'êdi ahí-biamá nújînga tan'di. Nújînga aká wáçaha údaⁿqti xîxáxa-
 there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for
 himself
- bi ega^{n'}, ma^{n'}ze-wetiⁿ ctî açi^{n'} akáma. Kî wa'ú taⁿ ukía-bi ega^{n'}, Áwadi
 they having sword too had they say. And woman the talked they having, On what
 say (std. ob.) to her say business
- çatî ä, á-biamá nújînga aká. Hiⁿ+! ná! çaná'aⁿji áqtaⁿ ádaⁿ, á-biamá
 you ? said, they say boy the (sub.). Oh! why! you have not how possible ? said, they say
 have come heard
- 15 wa'ú aká. A^{n'}haⁿ, aná'aⁿ-máji, á-biamá nújînga aká. Wakándagi daðé-
 woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven
 heads the to swallow spoke of having come He does not swal- if then, alas! tribe
 (sub.) me of come low me (t)
- bçûgaqti çasni^{n'} 'içai ega^{n'} atîi hê, á-biamá. Kî nújînga aká, Mañğin'-
 all of to swallow bespoke having I have said she, they And boy the (sub.). Be-
 of come say.
- 18 gä, á-biamá Kî wa'ú aká, Hiⁿ+! çagçé etéde, çî níaciⁿ-ga uçuçikaⁿ-
 gone, said he, they say. And woman the (sub.), Oh! you should have gone, you man you dressed
- pıqtı çátaⁿcé. Égiçe Wakan'dagi daðéçaⁿba aká t'éçiçe tai, á-biamá.
 very well you who stand. Beware Water-monster seven heads the (sub.) kill you lest said she,
 they say.
- An'kaji, çî mañğçin'-gä, á-biamá nújînga aká. Ga^{n'} wa'ú aká agçá-
 Not so, you begono said, they say boy the (sub.). And woman the went (sub.) homeward

biamá. Wa'ú čin gčé xī núnjīga aká ni xan'ha ké'di a-inajiⁿ-biamá.
they say. Woman (mv. ob.) the went when boy the water border by the came and they say.
(sub.) home-ward stood

Maⁿ'ze-čáqaⁿ-á, dāhi híděqti čan'di ēdedí čátaⁿ'cé te hā. Ni-úha-
Maⁿ'ze-čáqaⁿ O! neck lowest part by the there you who stand will Ni-úha-

maⁿ'čín-á, sin'de híděqti čan'di ēdedí čátaⁿ'cé te hā, á-biamá. Cínudaⁿ 3
maⁿ'čín^a O! tail right at the by the there you who stand will said, they say. Dog

aká akiwa ní čaⁿ maⁿ'tāha áiáča-biamá. Ėgiče Wakan'dagi dađéčaⁿba
the both water the underneath had gone, they say. At length Water-monster seven heads
(sub.) (ob.)

aká dá čaⁿ wiⁿ' čawáčioná-biamá cínudaⁿ aká. Gañ'ki núnjīga aká
the head the one made appear by they say dog the (sub.). And boy the
(sub.) (ob.) biting (sub.)

maⁿ'ze-wetiⁿ čizá-bi egaⁿ' dá čaⁿ gasá-biamá Wakan'dagi dađéčaⁿba 6
sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gañ'ki, Kě', can'gaxai gā, á-biamá. Gaⁿ' núnjīga akā Wakan'dagi
And, Come do enough (=cease) he said, they say. And boy the (sub.) Water-monster

dađéčaⁿba dá čaⁿ čéze čizá-biamá. Gañ'ki dá čaⁿ ni xan'ha ké'di
seven heads head the tongue took they say. And head the water border by the
(ob.) (ob.)

aⁿ'ča-biamá, gaⁿ' ičéze čaⁿ ačín' ačá-biamá núnjīga aká. 9
throw they say and tongue the having went they say boy the (sub.).
away (ob.)

Li čaⁿ kañ'ge aki-bi, Mactin'ge únai-gā, á-biamá, cínudaⁿ čaňká.
Lodges the circle near reached home, Rabbit hunt ye for said he, they say, dog the (pl. ob.).
they say, them

Mactin'ge učéwiⁿwačá-bi egaⁿ' wa'ín'-biamá Wahaⁿ'čicige aká. Wá'ujīga
Rabbit collected them, they say having carried them they say Orphan the Old woman
(sub.)

čínké'di wa'ín' aki-biamá, mactin'ge čaňká. Xaⁿ'há, mactin'ge céčaňká 12
by the (ob.) carrying he reached home, rabbit the (pl. ob.). Grandmother, rabbit those
them they say,

wa'ín' agčí, á-biamá. Hiⁿ+! iúcpacaⁿ+! mactin'ge ingí'ín' gčí-ena+, á-biamá
carrying I have said, they say. Oh! my grandchild! rabbit carrying has ! said, they say
them come home for me come home

wá'ujīga aká. Ki mactin'ge wáčizá-biamá. Xaⁿ'há, gáčaⁿ i'čín'gčan-gā,
old woman the And rabbit took them they say. Grandmother, that put on something
(sub.) (cv. ob.) for me,

á-bi egaⁿ' čéze čaⁿ wá'ujīga čizá-bi egaⁿ' nan'de ičaⁿ'ča-biamá. Cínudaⁿ 15
he said, having tongue the old woman took, they having side of lodge put it they say. Dog

čaňká, xēⁿ há, é pahan'ga akičaha mactin'ge wiⁿ' wa'í-gā hā, á-biamá
the gran dmother, that before both (apiece) rabbit one give to them said he, they
(pl. ob.), say.

Učé čaňká čičiha hā, á-biamá. Gañ'ki haⁿ'egaⁿ'tce xī xagé za'č'qtiaⁿ-
Remain- the your own said he, they say. And morning when crying made a very
der (pl. ob.) great noise

biamá taⁿ'waňgaⁿ-mádi. Gaⁿ', Xaⁿ'há, eátaⁿ, á-biamá núnjīga aká. Hiⁿ+! 18
they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

iúcpačáⁿ, edé čínké ehaⁿ+. Miⁿ'jīga níkagahi ijaňge čínké qáča
my grandchild, what is he saying ! (fem.) Girl chief his daughter the back
(one who) again

akí amégaⁿ čí č'di ačín' ačé gaⁿ'čai égaⁿ xagái hē, á-biamá. Xaⁿ'há, Wa-
she reached home, and there having to go they wish as they cry said she, they say. Grand- Water-
as her mother.

- kan'dagi **dadéça**^{ba} t'éçē tai. Eátaⁿ t'éça-báji ā, á-biamá nújīnga aká.
 monster seven heads let them kill Why they do not kill I said, they say boy the (sub.).
- Júcpaçaⁿ+! qubé hégabaji, naⁿpai hē. Bēúga níkaciⁿga naⁿpai hē,
 O grandchild! sacred very, they fear him All people they fear him
- 3 á-biamá. Cī nújīnga aká ē'di aça-biamá Ní kē étaⁿçiⁿ a-inajiⁿ-biamá.
 said she, they Again boy the there went they say. Water the he first came and they say. (sub.) (lg. ob.) stood
- Gaⁿ wanáce amá cī wa'ú fiñké ē'di açiⁿ aça-biamá. Kañ'ge açiⁿ ahí-bi
 And soldiers the again woman the (ob.) there having went they say. Near having arrived, (pl. sub.) her they say
- xi ē'di fēkiçá-biamá. Kī wanáce agtá-biamá. Gaⁿ wa'ú amá ē'di aça-
 when there sent her they say. And soldier went homeward, As woman the there went (mv. sub.)
- 6 biamá ní çan'di. Kī égiçe nújīnga aká ēdedí akáma cī, ni xaⁿ'ha kē'di.
 they say water by the (ob.). And at length boy the there he was, they again, water border by the (sub.) (ob.).
- Nújīnga aká, Eátaⁿ cī ā, á-biamá wa'ú taⁿ é waká-bi egaⁿ. Hīⁿ+! ná!
 Boy the Why I said, they say woman (std. ob.) the that he meant, they say having. Oh! psha! (sub.), come
- çagçe etéde, fi níaciⁿga uçuçikaⁿpiçti çátaⁿcé. Égiçe Wakan'dagi **dadé**-
 you should have gone homeward you man you are dressed very you who stand. Beware Water-monster seven well
- 9 çaⁿba aká t'éçiçe tai, á-biamá. An'kaji, fi mañçiⁿ-gā, á-biamá nújīnga
 heads the he will kill you, said she, they Not so, you begone, said, they say boy (sub.) say.
- aká. Kī wa'ú aká agtá-biamá. Gaⁿ cī ní kē'di ahí-biamá nújīnga aká
 the And woman the went homeward, they say. And again water by the arrived, they say boy the (sub.) (sub.).
- Cínudaⁿ çañká úwagfiá-biamá. Ni-úha-maⁿçiⁿ-á! dāhi hídeçti çan'di
 Dog the (pl. ob.) he talked with they say. Ni-úha-maⁿçiⁿ O! neck the very bottom by the them, his own
- 12 ēdedí çátaⁿcé te há', Maⁿze-çáqaⁿ-á! sīn'de hídeçti çan'di ēdedí çátaⁿcé te
 there you will stand há', Maⁿze-çáqaⁿ O! tail the very by the there you will stand (sub.) robot
- há', á-biamá. Gaⁿ cínudaⁿ aká ní kē égiha áiaça-biamá. Égiha áiaça-
 said, they say. And dog the water the headlong had gone, they say. Headlong had gone (sub.) (ob.)
- biamá xi égiçe Wakan'dagi **dadéça**^{ba} dá naⁿ'ba çawáçioná-biamá.
 they say when at length Water-monster seven heads head two they made ap-pear by biting they say.
- 15 Nújīnga dá çaⁿ akiwa gasá-biamá. Çeze çaⁿ wáçizá-bi egaⁿ dá çaⁿ ni
 Boy head the both cut off, they say. Tongue the took them, they having head the water (ob.) (ob.)
- xaⁿ'ha kē'di an'ça-bi egaⁿ agtá-biamá. Gaⁿ íí tē kañ'ge akí-bi cī
 border by the threw away, having went homeward, they say. And lodge the near reached again (ob.) home, they say
- mactiñ'ge úna-biamá. Xaⁿhá, céçañká mactiñ'ge wáçizá-gā, á-biamá.
 rabbit he hunted them, Grandmother, those rabbit take them, said, they say. they say.
- 18 Kī wa'ujin'ga cī mactiñ'ge wáçizá-biamá Xaⁿhá, çeze çaⁿ iⁿçiñ'gtañ-gā,
 And old woman again rabbit took them they say. Grand-mother tongue the put on something for (ob.) me,
- á-biamá. Cī jaⁿ-biamá. Haⁿ amá. Cī haⁿegaⁿ'tce xagé za'çqtiaⁿ-
 he said, they Again slept they say. Night they say. Again morning crying made a very great noise say.

biamá yaⁿhá, eátaⁿ xagáí ǎ gáama, á-biamá Cpačaⁿ+, nřkagahi ijaⁿge
they say. Grand-mother, why they cry ? those, said, they say. O grandchild, chief his daughter

čínké qáča kí amégaⁿ gřkaⁿ égaⁿ xagáí hě, á-biamá Či éⁿdi ačíⁿ ačá-
the (ob.) back again she came home, to console as they cry said she, Again there having went her

biamá nřkagahi ijaⁿge čínké wanáce amá. Či nújnga étaⁿčínⁿ ni řaⁿha 3
they say chief his daughter the (ob.) soldier the Again boy he first water border (pl. sub.).

kěⁿdi ahí-biamá. Wáčaha udaⁿqti řiřáxa-biamá. Či waⁿú aká éⁿdi
by the arrived, they say. Clothing very good he made for they say. Again woman the there himself (sub.)

ahí-biamá. Nújnga taⁿ é waká-bi egaⁿ, Čiájí eté ří, á-biamá waⁿú aká.
arrived, they say. Boy the that she meant having, You ought not to come said, they say woman the (sub.).

Égiče Wakanⁿdagi dađéčaⁿba aká t'égiče taí hě, á-biamá. Kí nújnga aká, 6
Beware, Water-monster seven heads the he kill lest said she, they And boy the (sub.).

Ankaji há, čí maⁿgčínⁿ-gǎ, á-biamá. Hau, waⁿú aká agčá-biamá. Agčá-bi
Not so you begone, said he, they Well, woman the went homeward, Went home-ward, they say. (sub.)

ří nújnga aká, Maⁿ'ze-čáqaⁿ-á! đáhi híđeqti čanⁿ'di édedí čataⁿ'cé te há.
when boy the (sub.), Maⁿ'ze-čáqaⁿ O! neck the very bottom by the there you will stand

Ni-úha-maⁿ'čínⁿ-á! sínⁿ'de híđeqti čanⁿ'di édedí čataⁿ'cé te há, á-biamá. 9
Ni-úha-maⁿ'čínⁿ O! tail very root of by the there you will stand said, they say.

Čínudaⁿ aká akiwa ní čaⁿ maⁿ'táha áiača-biamá. Égiče Wakanⁿdagi dađé-
Dog the both water the (ob.) beneath had gone they say. At length Water-monster seven

čaⁿ'ba đá čábčínⁿ čaéčaⁿ'bá-biamá cínudaⁿ aká. Gaⁿ' nújnga aká đá tě
heads head three made emerge they say dog the (sub.). And boy the (sub.) head the

gasá-biamá čábčínⁿ Gaⁿ' čéze tě čizá-bi egaⁿ đá tě aⁿ'ča-bi egaⁿ 12
cut off they say three. And tongue the took, they having head the threw away, having (ob.) they say

agčá-biamá. (Miⁿ'jnga ří čaⁿ'řá kí-hnaⁿ čanⁿ'di ugčá gaⁿ'ča ctěwaⁿ' číⁿ'a-
went homeward, they say. (Girl lodges to the reached home, when to confess wished notwithstand- failed ing

onaⁿ' amá.) Gaⁿ' agčá-bi ří mactínⁿge čí úna-biamá. Mactínⁿge áhigi
invariably they say.) And went home-when rabbit again they hunted, they say. Rabbit many

úna-bi egaⁿ' waⁿ'ínⁿ akí-biamá. Wá'ujnga čínkědi akí-bi egaⁿ' čéze 15
hunted them, having carrying reached home, Old woman by the (ob.) reached home, having tongue they say them they say.

čábčínⁿ čí 'í-biamá. řaⁿhá, gátě itéiⁿčínⁿ'kičá-gǎ, á-biamá. Hau! ma-
three again he gave to her, Grandmother, that put away mine for me, said he, they Ho! rab- say. (col. ob.)

ctínⁿ'ge céčanka wácizá-daⁿ cínudaⁿ akiwa wiⁿ waⁿ'í-gǎ há, á-biamá. Hau,
bit those take them and dog both one give to them said he, they Well, say.

jaⁿ'-biamá čí.
slept, they say again.

Či haⁿ'egaⁿtce ří čí níaciⁿga-ma xagé zaⁿ'éqtiaⁿ'-biamá taⁿ'waⁿgčá-
Again morning when again people the crying made a very they say among those in great noise

mádi. řaⁿhá, gáama eátaⁿ xagáí ǎ, á-biamá. řučpačaⁿ! nřkagahi ijaⁿge
the tribe. Grand-mother those why they cry ? said he, they O grandchild! chief his daughter say.

- çinké cī qáça kí amégaⁿ é'di açi^{n'} afe ga^{n'}çai égaⁿ xagé améçe, á-biamá.
 the (ob.) again back she reached home there having to go they wish as they are crying said she, they
 again as her indeed say.
- ya'há, Wakan'dagi dadéçaⁿba t'éçe taí. Eátaⁿ t'éça-báji á, á-biamá
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him? said, they say
- 3 nújinga aká. Íçaⁿba^{n'} égiçaⁿji-á hē. Égiçaⁿ xī t'éçiçe taí, á-biamá wá'ujinga
 boy the (sub.). A second say it not to It is said if he will kill you, said, they say old woman
 time (any one) to (any one)
- aká. Ga^{n'} wanáçe amá cī açi^{n'} aça-biamá min'jinga çiⁿ. Kī nújinga amá
 the (sub.). And soldier the again having went they say girl the And boy the (mv. sub.)
 (pl. sub.) her (mv. ob.)
- é'di aça-bi ega^{n'} cī étaⁿphiⁿ ahí-biamá ni xa^{n'}ha ké'di. Kī min'jinga amá
 there went, they having again he first arrived, they say water border at the. And girl the (mv. sub.)
 say
- 6 é'di ahí-biamá. Cī nújinga aká, Mañçiñ'-gā. Eátaⁿ cī éiⁿte, á-biamá.
 there arrived, they say. Again boy the (sub.) Begone. Why do you come? said they say.
 he
- Wa'ú amá agçá-biamá cī. Ni-úha-ma^{n'}çiⁿ-á, dáhi hídēqti çan'di çanájiⁿ te
 Woman the went homeward, again. Ni-úha-ma^{n'}çiⁿ O! neck the very by the you stand will
 (mv. sub.) they say bottom
- há. Ma^{n'}ze-çáqaⁿ-á, sin'de hídēqti çan'di çanájiⁿ te há, á-biamá. Cínudaⁿ
 Ma^{n'}ze-çáqaⁿ O! tail the very root by the you stand will said, they say. Dog
- 9 akiwa ní ké é'di égihe áíça-biamá. Uqçé'qtcī dá wiⁿáqtcī çacçaⁿbá-
 both water the (ob.) there headlong had gone, they say. Very soon head one made emerge
 by biting
- biamá. Ga^{n'} nújinga aká dá çaⁿ gasá-biamá. Çeze çaⁿ çizá-biamá. Já
 they say. And boy the (sub.) the head the (ob.) out off they say. Tongue the took it they say. Head
 (ob.)
- tē égazēze ni xa^{n'}ha ké'di it'ça-biamá. Ga^{n'} nújinga amá agçá-bi xī
 the in a row water border by the put them, they say. And boy the (mv. sub.) ward, they
 (col. ob.) say
- 12 égiçe wáqe-sábē ni xa^{n'}ha ké uhá ma^{n'}çiⁿ-biamá. Já tē íça-biamá
 it hap- black man water border the follow- walked they say. Head the found, they say
 pened (col. ob.)
- wáqe-sábē aká. I^{n'} agçá-biamá wáqe-sábē aká Wakan'dagi dadéçaⁿba
 black man the Carry- ing went homeward, black man the (sub.). Water-monster seven heads
 (sub.) they say
- aká t'éaçē há, á-biamá. Ga^{n'}, Huhú! wáqe-sábē çéamá Wakan'dagi dadéçaⁿba
 the I killed him said, they say. And, Really! black man this Water-monster seven heads
 the one who
- 15 dá tē iⁿ agçi, á-biamá. Níkagahi xī t'é'a iⁿ mañçiñ'-gā, á-biamá.
 head the carry. has come said they, they Chief lodge to the carry- begone said they, they
 (col. ob.) ing home say.
- É'a iⁿ ahí-biamá. Gaⁿ, Já tē águdi hnize á, á-biamá níkagahi aká Kī,
 Thither carry- he arrived, they And, Head the where you took? said, they say chief the (sub.). And,
 ing say. (col. ob.) them
- Wakan'dagi dadéçaⁿba aké édegaⁿ t'éaçē, á-biamá wáqe-sábē aká. Ga^{n'},
 Water-monster seven heads the one but I killed said, they say black man the (sub.). And,
 who him
- 18 Hau! çī t'éaçē xī'ji cin'gajinga wiwíña çagça^{n'} tatē, á-biamá níkagahi aká.
 Ho! you you killed him if child my own you marry shall said, they say chief the (sub.).
 her
- Ga^{n'} úhaⁿ-biamá, waçáte gaxá-biamá. Níkaciⁿga bçígaqti min'gçā t'égaⁿ
 And cooked, they say, food made they say. People all to marry in order
 that

wéku-biamá. Cín'gajín'ga wiwíŋa wáŋe-sábě gǎⁿ te ecaí xī gǎⁿ taté hǎ.
invited they say. Child my own black man he marry may ye say if he marry shall
them

Kí níŋaciⁿga amá gá-biamá: Aⁿ'haⁿ, taⁿ'waŋgǎⁿ bǐŋga níawaŋaí hǎ, ádaⁿ
And people the said as follows, Yes, tribe all he saved us there-
(pl. sub.) they say: fore

gǎⁿ te ecaí xī gǎⁿ te hǎ, á-biamá.
he may ye say if he marry may said they, they
marry her say.

3

Kí nújīŋga aká íbahaⁿ gǐiⁿ-biamá, wáŋe-sábě wa'ú ǐŋkě gǎⁿ taté;
And boy the (sub.) knowing sat they say, black man woman the (ob.) marry shall
it her

gíŋa-báji gǐiⁿ-biamá. Gá-biamá nújīŋga aká: Maⁿ'ze-ŋaqaⁿ á, é'di
glad not sat they say. Said as follows, boy the (sub.): Maⁿ'ze-ŋaqaⁿ O! there
they say

ma'ŋín'-gǎ hǎ. Míŋ'gǎⁿ tégaⁿ úhaⁿi té ús'u wiⁿ' ǧahé gí-gǎ, á-biamá. 6
walk thou He marry her in order cooked the slice one carrying come back, he said, they
that (ob.) in the mouth say.

Cínudaⁿ auna é'di aŋá-biamá. Cínudaⁿ éŋaⁿ'be hí xī níaciⁿga amá, Cínudaⁿ
Dog the there went they say. Dog in sight ar. when people the Dog
(mv. sub.) rived (pl. sub.),

údaⁿ ínahiⁿ tí áhaⁿ, á-biamá. Cínudaⁿ aká wáŋate ǧan'di aŋá-bi egaⁿ' ús'u
good truly has ! said they, they Dog the (sub.) table by the went, they having slice
come say.

wiⁿ' ǧahé agǎⁿ-biamá. Hu-hú! cínudaⁿ ǧiⁿ piáji hégaⁿji gǎxai. Ǫiŋáí-gǎ, 9
one carrying he went homeward, Really! dog the bad very he has done. Pursue ye
in the they say. (mv. one.) mouth him

á-biamá níaciⁿga amá. Kí wá'ujīŋga ǧiⁿ té'di ǧahé akí-biamá. Cínudaⁿ
said, they say people the And old woman lodge by the carrying he reached home, Dog
(pl. sub.) in his they say. mouth

ǐŋkě níaciⁿga eǧá ǐŋkě edábe ahniⁿ' ckiⁿ te, á-biamá níŋagahi aká.
the (ob.) man his the (ob.) also you have you come will, said, they say chief the
him back (sub.).

Wanáce-ma gáŋe wágaji-biamá. Kí wanáce amá wá'ujīŋga ǧiⁿ té'ŋa ahí-bi 12
The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived, they say
them (pl. sub.)

xī éŋiŋe níaciⁿga cínudaⁿ eǧá aká níaciⁿga uŋúkaⁿ'piŋti wáŋaha údaⁿ'qti
when behold man dog his the (sub.) man dressed very well clothing very good

akáma. Kí wanáce é'di ahí-bi xī níaciⁿga ǐŋkě ábagaⁿ-biamá. Kí,
was, they say. And soldier there arrived, when man the drew back they say. And,
they say (st. ob.) from him through shame

Awádi catí éiⁿte, á-biamá nújīŋga aká. Aⁿ'haⁿ, cínudaⁿ míŋ'gǎⁿ tégaⁿ 15
For what have you come ? said, they say boy the (sub.). Yes dog wedding for the

úhaⁿi té wáŋate ǧahé gí té daⁿ'be tíawakiŋaí, á-biamá. Níaciⁿga eǧá
cooked the food in his coming as to see him he caused us to said they, they Man his
mouth back say.

ǐŋkě edábe júāŋŋe aŋgáŋŋe tá-bi aí hǎ, á-biamá. Ké, maŋŋŋiⁿ'i-gǎ.
the one also we with him we go home- shall he said they, they Come, begone ye.
who ward said say.

Cubŋé tá míŋkě'ce, á-biamá nújīŋga aká. Gaⁿ' nújīŋga aká wáŋaha údaⁿ'qti 18
I go to you will I who must said, they say boy the And boy the clothing very good
(sub.). (sub.).

xīŋáŋa-bi egaⁿ' ǧéze té aŋiⁿ'-bi egaⁿ' é'di aŋá-biamá. Kí wáŋe-sábě aká
made for him- having tongue the had them, having there went they say. And black man the
self, they say (col. ob.) they say (sub.).

- ceta^{n'} ɪ tē'di ahí-bají-bitéamá, ɪ wédají gɛi^{n'} tē Ēgiçe ɛ'di ahí-biamá
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they say
- nújinga aká, tēçeze aɛi^{n'}-bi ega^{n'}. Édádáⁿ wíbɛipii-májì ega^{n'} wanáçe
boy the (sub.) tongue had them, they say having. What I did wrong to you because soldier
- 3 añ'gihíwaçakiçai ă, á-biamá. Wakan'dagi wi^{n'} ta^{n'} wañgçaⁿ ɛaⁿ ca^{n'} qti éçasniⁿ
you made them come for ? said he, they say. Water-monster one tribe the in spite of to devour
me say. you everything you
- tí akédegaⁿ t'éwikiçai há. Éátaⁿ wanáçe a^{n'} ɛizewaçakiçai ă, á-biamá.
will he was the I killed him for Why soldier you caused them to take me ? said he, they say.
one, but you.
- Ga^{n'} gátē Wakan'dagi ðaðéçaⁿba ɛçeze tē, á-bi ega^{n'} níkagahi ɛínké 'í-biamá.
And that (col.) Water-monster seven heads tongue the said, having chief the (ob.) gave to him, they say.
(col. ob.) they say
- 6 Ga^{n'}, É ɛínké Wakan'dagi ðaðéçaⁿba t'éçē ɛínké, wiñan'de éē há, á-biamá
And, That he who Water-monster seven heads killed him he who my daughter's it is said, they say
husband he
- níkagahi aká. Mi^{n'}jinga gañ'ki júgçe gɛiñ'kiçá-biamá wáçe-sábē igáççaⁿ.
chief the (sub.) Girl and with her made him sit they say black man his wife.
- A^{n'}haⁿ, dádihá, éē hē, á-biamá, nú é waká-bi ega^{n'}. Gañ'ki níkagahi
Yes, O father, it is he said she, they say man him she meant, having. And chief
- 9 aká, Wáçe-sábē ɛínké aɛi^{n'} gñi-gă, á-biamá Ki wanáçe agíçáçá-biamá
the Black man the (ob.) having he ye return- said, they say. And soldier went for him, they say.
(sub.), him ing
- Aɛi^{n'} akí-biamá wáçe-sábē taⁿ. Ga^{n'} uɛúciçaa ɛa^{n'} ɛa najin'kiçá-bi ega^{n'}
Having reached home, black man the And in the middle putting him made him stand, they having
him they say (std. ob.). say
- wawémaxá-biamá Ki, Áwatégijaⁿ ɲi Wakan'dagi ðaðéçaⁿba kē t'éçaçē ă,
questioned him they say. And How you did when Water-monster seven heads the you killed ?
(past ob.) him
- 12 á-biamá. Ga^{n'}, Ē'di pí ega^{n'} áakíɛçe ega^{n'} t'éçāçē, á-biamá. Kí, Edádáⁿ
said he, they And, There I having I attacked him having I killed him said he, they And, What
say. reached him say.
- ít'eçāçē ă, á-biamá. Máhiⁿ ít'eāçē, á-biamá. Ēgiçe wa'ú aká nú ɛínké
you killed ? said, they say. Knife I killed him said, they say. At length woman the man the (ob.)
him with with (sub.)
- júgçe éçaⁿbe atí-biamá. Dádihá, ɛçē hē, nú ɛínké Wakándagi ðaðéçaⁿba
with him in sight came, they say. O father, this is he man the one Water-monster seven heads
who
- 15 t'éçē ɛínké, níá^{n'}ɛē ɛínké ɛēē hē, á-biamá. Wáçe-sábē ɛínké uɛa^{n'}i-gă, á-bi
killed the one he saved me the one this is said she, they Black man the (ob.) hold him, said,
him who who he say. say. they say
- ega^{n'} áci aɛi^{n'} aɛá-bi ega^{n'} náqudeçá-biamá.
having out having went, they having caused him to they say.
him say be burnt

NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.

- 116, 1. waqpaniqtei, pronounced waqpa+niqtei by the narrator.
 118, 1. iwiqa^ube, from igida^ube; iqa-gā, from iqa, to cause to be coming, etc.
 119, 16. akiqaha mactiŋge qaŋka wi^a wa'i-gā hā—akiqaha, *apart, apiece*, hence *both*:
 "Give *each* dog one of the rabbits, but place them *apart, each one by itself*."
 119, 18. hegajiqti, pronounced he+gajiqti.
 119, 18; 121, 17; 122, 19; 123, 19. za'eqtia^u-biama, pronounced za+'eqtia^u-biama.
 120, 2; 120, 17. bəŋgaqti, pronounced bəŋ+gaqti.
 120, 8. gacibaqa ma^uqia^u-biama. He did not walk *in their ranks* (baza^u, or gaza^uadi), but *outside of* them (gacibe), and to a *place outside of their ranks* (gacibaqa).
 120, 12; 123, 4; 125, 18. uda^uqti, pronounced u+da^uqti.
 121, 13. qucpaqa^u+, iŋgi^u qəi-ena+. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iŋgi^u ti; but now she uses qəi instead of ti, as he lives with her.
 124, 1. xage ameŋə, contracted from xage amá éŋə.
 126, 7. waga-sabe igaqqa^u, his *promised* wife.

TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, "I will give you a gun." And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, "Truly the gun is good!" And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, "Truly the gun is good," he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, "Hu! hu! hu! hu!" He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. "Why do you have that?" He asked him about the gun, as he did not know what the gun was. And the boy said as follows, "When I see any animal, I kill it with it, and I always eat it, therefore I keep it." And the man said, "Let me see. Shoot at yonder standing prairie-chicken." When the boy shot at the prairie-chicken, he killed it. "Let me see! O friend, let me see your property. Hand the gun to me." And when the boy gave it to him, he looked at it and said, "Friend, you have indeed a good thing." And he said, "Stop, friend, teach me how to use it." He taught him. And when the man shot at a prairie-chicken, he killed it. "O, friend, I wish to buy the gun from you," said the man. And the boy was unwilling. "Nevertheless, I cannot spare it," said he. And the man said, "I will give you something better." "And what can you give me?" said the boy. The dogs were two. "I will give you both of these dogs," he said. And the boy said, "What can I do with the dogs?" Said he, "You can cause them to hunt for game." "Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma'çi", go for a deer. Here, Ma'ze-çaqa", go for a black bear." And Ni-uha-ma'çi" got back very soon with a deer; and Ma'ze-çaqa" soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other man. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said, "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (*i. e.*, make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma'ze-çaqa" and Ni-uha-ma'çi", hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma'ze-

φaqa"! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^sφi"! you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water-monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-ma^sφi"! you are he who will stand by the very bottom of the neck. O Ma^sze-φaqa"! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Ma^sze-φaqa"! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^sφi"! you are he who will stand where the very root of his tail is." And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his

heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uba-ma"fi! you will stand by the very bottom of his neck. O Ma"ze-çaqa! you will stand by the very root of his tail." And both dogs went down into the water. Very soon they bit the remaining head, causing it to emerge from the water. And the boy cut off the head. He took the tongue. He placed all the heads in a row on the bank of the stream. And when the boy went homeward, it came to pass that a black man walked along the bank of the stream. The black man found the heads. The black man carried the heads away. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma"ze-çaqa, go thither. Bring back in your mouth a slice of the meat that is cooked for the marriage-feast." The dog went thither. When the dog came in sight the people said, "A very fine dog has come!" The dog went to the table, and went homeward, carrying a slice in his mouth. "Really! The dog has done very wrong. Pursue him," said the people. And he reached his home at the lodge of the old woman, carrying the meat in his mouth. The chief said, "Return ye with the dog and his owner too." He commanded the soldiers to do this. And when the soldiers reached the lodge of the old woman, behold, the man who was the owner of the dog was a very good-looking man, and he had on very excellent clothing. And the soldiers were ashamed before the man (*i. e.*, he was such a respectable person that they did not like to state their business). And the boy said, "For what have you come?" "Yes, we have been sent hither to see the dog which came back with a slice of meat in his mouth, taken from the marriage-feast," said they. The chief said in our presence that we were to bring home with us the dog's owner

also." "Come! begone! I am bound to go thither to you," said the boy. And the boy made the very best clothing for himself; and he went thither, taking the tongues. And the black man had not yet reached the lodge of the chief. He was in a lodge elsewhere. At length the boy arrived at the chief's lodge with the tongues. Said he, "What wrong have I done you all that you sent soldiers after me? A Water-monster was about to devour your whole tribe in spite of all that you could do; but I killed him for you. Why did you cause the soldiers to take me?" And having said, "Those are the tongues of the Water-monster with seven heads," he gave them to the chief. And the chief said, "That is he, he who killed the Water-monster with seven heads. That is my daughter's husband." He made him sit with the girl, the wife of the black man. "Yes, father, it is he," she said, referring to the man. And the chief said, "Go ye after the black man." And the soldiers went for the black man. They returned with the black man. When they made him stand in the middle, the chief questioned him, saying, "How did you kill the Water-monster with seven heads?" Said he, "I went thither and attacked him and killed him." The chief said, "With what did you kill him?" He said, "I killed him with a knife." And the woman came to the lodge with the man, and appeared. "Father, this is he, the man that killed the Water-monster with seven heads. My preserver, this is he," she said, referring to the Orphan. And the chief having said, "Take ye hold of the black man," they carried him outside and burnt him.

WAHAⁿÇICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Wahaⁿçicige é ihaⁿ gít'ai içádi cti gít'ai tē iñ'ge júgigçá-biamá.
 Orphan he his mother died his father too died when his sister he with his they say.
 Kí iñ'ge aká nú wiⁿ wakídepíqtiaⁿ é áçixá-biamá. Kí 'ábae açá-bi xí
 And his sister the man one a very good marksman that she took for a hus- And hunting went, when
 (sub.) band, they say.
 jáqti wiⁿ 'iⁿ agí-biamá. Kí Wahaⁿçicige, Hiⁿtce+! ɬaŋgéhă, wiñáhaⁿ wa'iⁿ 3
 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying
 ing they say.
 gri çíⁿ. Waciⁿqti bçáte tá minke, á-biamá. Kí akí-bi xí ɬeázaⁿtasí çáⁿ
 he is coming Very fat I eat will I who said, they say. And he got home, when kidneys the
 home. they say (ob.)
 waciⁿ ubç'taⁿ çáⁿ çizá-bi egaⁿ çiqçúda-bi egaⁿ ɬedí çáⁿ edábe 'í-biamá.
 fat wrapped the she took, they having pulled it they having liver the (ob.) also she gave, they
 around (ob.) say out of say say.
 Céçáⁿ çatá-ă hē. Waciⁿ ckaⁿhna içanahiⁿ ă, á-biamá iñ'ge aká. Onáte 6
 That eat thou Fat you wish you, indeed ! said, they say his sister the (sub.). You eat
 oníctaⁿ xí ú'e kē ákihíde nnaⁿçíⁿ-ă, á-biamá. Kí gañ'ki çatá-bi xí ú'aqa
 you finish when field the to watch it go said she, they And then he ate, they when to the
 (ob.) say. say field

- açá-biamá, gíça-bajıqtı açá-biamá. Kí ú'e ké'di ahı-bi xı nú aká ja' wi'
he went, they say very sorrowful went they say. And field at the arrived, when man the tree one
they say (sub.)
- áta'-bi ega', Wajın'ga-mácě ú'e ké çaté gfi-gá, á-biamá. Gañ'ki agçá-
stood on, having, Ye birds field the to eat it be ye said he, they And went
they say (ob.) say. homeward
- 3 biamá ha' xı. Cı ha'ega'tce xı ıáha' amá ıáqtı wi' 'ı' agı-biamá.
they say night when. Again morning when his sister's the deer one carrying was coming
husband (mv. sub.) home, they say.
- Hu-hú! ıańgeha, wıáha' wa'ın' gi fı' Wa'ete waci'qti hébe bçáte tá
Oho! O sister, my sister's carrying he is coming This once very fat a piece I eat will
husband home.
- mınke, á-biamá. Cı éga' gaxá-biamá. Uba' ça' fızá-bi ega' ıedı ça'
I who said he, they Again so she did, they say. Fat around the took, they having liver the
say. (ob.) say (ob.)
- 6 edábe 'ı-biamá. Céça' çatá-ă hě. Waci' ça' cka'hna ıcanahı' ă, á-biamá.
also she gave him, That eat thou Fat the you wish you, indeed ! said she, they
they say. (ob.) say.
- Gañ'ki, U'e ké ákilihede ma'çı' -ă hě, á-biamá. Kı ca' éga' tē duba' gaxá-
And, Field the to watch it go said she, they And in thus it was four times she did
(ob.) say. fact
- biamá. Wéduba' tē'dı, Wákida gçı' -ă hě. Ú'e ké a'da'be tań'gata',
they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kı Waba'çicige aká ja't'ē'qtci ja' akáma, úkızáqtci xı. Kı
said she, they And Orphan the (sub.) sound asleep was they say altogether alone when. And
say. lying
- sabájıqtci wa'ú u'da'qti wi' ē'di ahı-bi xı çıqı-biamá Páha'-ă hě. Eáta'
very suddenly woman very beauti- one there arrived, when awakened him, Arise Why
ful they say they say.
- çaja' ă, á-biamá. Kı pába' amá xı, Eáta' waci'qti çéğē é hébe
you sleep ! said she, they say. And he arose they say when, Why very fat these that piece
- 12 onáte etē xı, á-biamá. Éga'ça'ja, wıań'ge amá eçai hă. Égiçe
you ought to eat said she, they Nevertheless my sister the it is hers (I am afraid)
say. (sub.) lest
- a'ça'husa tai, á-biamá. Kı, Hébe máqa'-áda' çatá-ă hě, á-biamá (wa'ú
she scold me said he, they say. And, Piece cut off and eat thou said, they say (woman
aká). Éde nújınga, Éga'ça'ja, ubçı'age, á-biamá. Kı wa'ú aká naji'-bi
the). But boy Nevertheless I am unwilling said he, they And woman the stood, they
say. (sub.) say
- 15 ega' úda'qti ça' hébe máqa'-biamá, níaci'ga wi'áqtci çaté éça'skaqtı
having very good the (ob.) piece cut off they say person one to eat just that s.ze
- máqa'-biamá, jégça'-biamá. Çatá-ă hě, á-biamá, nújınga çıńké 'ı-bi ega'.
she cut off they say, roasted it they say. Eat thou said she, they boy the gave it to having
say (ob.) him, the say
- Gañ'ki wága máqa'-bi ça' égiga'qti gaxá-biamá wa'ú aká. Gañ'ki cı
And slice she cut off, they the just as before she made it, they woman the And again
say (ob.) say (sub.)
- 18 éga' tē duba'-biamá. Gañ'ki wa'ú aká agçá-biamá xı sigçé tē waçıonaqtı
so the four times they say. And woman the went homeward, when trail the very plain
(act) (sub.) they say (ob.)
- gáxe agçá biamá. Gañ'ki nújınga aká sigçé tē uçuhe açá-biamá.
making went they say. And boy the (sub.) trail the (ob.) following went, they say.
it homeward
- A'n'b ıçauğçēqtı ma'çı'-bi xı égiçe dázēqtci ahı-bi xı égiçe ıı wi' úda'qti
Throughout the day walked, they when at length arrived, when behold lodge one very good
say the evening they say

- ɛdɛdɪ te amá, ɪí saⁿʔɛ. Kɪ uɔ́á-bi ɣɪ égiɕe wa'ú aká é akáma. Gañ'ki
 it was there, they say, lodge whitened. And entered, when behold woman the (sub.) it was she, they And
 they say say.
- umiⁿje ké' cti údaⁿqti gɛiⁿ akáma. Kɪ jaⁿ-uqpe jin'ga ɪá gáaube ugɪpiqti
 couch (ob.) too very good she was sitting on, they say. And wooden bowl small pounded buffalo very full
 meat
- 'í-biamá Kɪ 'í-biamá ɣɪ, Naⁿpaⁿ'hiⁿqti-maⁿ ɕaⁿ'cti. Áqtaⁿ aⁿɕaⁿ'bɕaⁿ 3
 gave to him, they say. And gave to him, when, I very hungry heretofore. How me to get enough
 possible
- etédaⁿ, eɕégaⁿ gɛiⁿ-biamá. Kɪ wa'ú aká, An'kajɪ, caⁿ' ɕatá-á hɛ. Íɕibɕaⁿ
 shall I thinking he sat they say. And woman the (sub.), Not so at any rate eat thou You get
 enough
- taté, á-biamá. Gañ'ki ɕatá-biamá ɣɪ inandɛqtiⁿ-biamá ɣɪ caⁿ' uɕácta-
 shall said she, they And ate they say when he was filled to they say when still he left some
 say, repletion food
- biamá uqpe jin'ga ké'di. Gañ'ki gɪ'í-biamá uqpe jin'ga ké wa'ú ɕink'. 6
 they say bowl small in the. And gave back to her, bowl small the (ob.) woman the (ob.).
 they say
- Gañ'ki haⁿ ɣɪ jaⁿ-biamá, umiⁿje íbehiⁿ cti údaⁿqti gaxá-bi egaⁿ.
 And night when he lay down they say, couch pillow 'too very good she they
 made say having.
- Kɪ égiɕe jaⁿt'ɛqti jaⁿ-bi ɣɪ haⁿ'egaⁿtce íɣɪɕá-bi ɣɪ ɪí ctéwaⁿ ɕingé
 And at length sound asleep he lay, they when morning he they when lodge even there was
 say aroused say none
- amá, qádadi jaⁿ-biamá Gañ'ki ci sigéé tɛ waɕónaⁿqti ci aɕá-bitéamá. 9
 they say, on the grass he lay they say. And again trail the very plain again she had gone, they
 say.
- Kɪ ci égaⁿ tɛ ci dubaⁿ-biamá. Gañ'ki ɪé-wa'ú akáma. Kɪ waté-
 And again so it was again four times they say. And Buffalo-woman she was, they And preg-
 say.
- zugɕaⁿ-bi tɛ wédaɕá-biamá. Wédaɕá-bi ɣɪ tɛɛckaⁿqti idaɕá-biamá,
 nant they say when she gave they say. She gave they say when very short she bore it they say,
 birth
- bɛúgaⁿqti ská'qtcɪ. Gañ'ki Ietníke amá ɕé amáma. Sabáɣiⁿqti é'di 12
 all over very white. And Ietníke the (mv. sub.) was going, they say. Very suddenly there
- ahí-biamá. Winaú, eátaⁿ ajaⁿ ă, á-biamá. Kɪ, ɪɣaⁿhá, níxa aⁿnie
 arrived, they say. O first daughter, why you do it I said he, they say. And, O grandfather stomach aches me
- hɛ, á-biamá. Hé! wiúɕapajɪⁿqteíɕé, níxa iⁿnie taⁿ-ana, á-biamá Kɪ
 said she, they say. Alas! my dear little grandchild stomach for me she stands I said he, they And
 say.
- gañ'ki ɪe-jin'ga idaɕá-bi ɣɪ ská'qtcɪ taⁿ amá. Gañ'ki Ietníke aká 15
 then Buffalo-calf she bore they say when very white it was standing And Ietníke the (sub.)
 they say.
- iɪaⁿhe ɕéɕa-biamá. Kɪ ɪe-miⁿ'ga gá-biamá: Hiⁿ+! ɣigaⁿhá, ɕiúɕpa
 in his robe pushed it they say. And Female-buffalo said as follows, Oh! grandfather your grand-
 suddenly child
- áwaɕínké ă, á-biamá. Cetaⁿ tiɕáɣi há, á-biamá. ɪigaⁿhá, ɕiúɕpa
 where is he I said she, they say. So far has not passed out said he, they Grandfather your grand-
 say. child
- tiɕé ɕaⁿ, á-biamá. Gañ'ki cíte-hnaⁿ wa'ú égiɕaⁿ-biamá. Caⁿ' Ietníke 18
 pass did said she, they And repeatedly woman said it to they say. Yet Ietníke
 out (formerly) say. him
- aká, ɕingéé há, é-hnaⁿ najiⁿ-biamá. Gañ'ki Ietníke aká, Winaú,
 the There is none saying con- he stood they say. And Ietníke the (sub.), O first
 (sub.), tinually daughter,
- bɕé tá minke, tiɕáɣi há, á-biamá. ɪigaⁿhá, wiⁿ'ɕakajɪ hɛ, á-biamá
 I go will I who it has not passed out said he, they say. Grandfather, you do not speak truly said she, they
 say.

- Jé-wa'ú aká. Kí gañ'ki ačá-biamá Ictínike amá. Ačá-bi xī wéahi-
 Buffalo- the And then went they say Ictínike the Went, they say when very
 woman (sub.),
 dē'qti ahí-biamá Ictínike amá íkisa'ñ'čì. Ahí-biamá xī Jé-jin'ga
 far arrived, they say Ictínike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf
 3 čizá-bi ega' biqá gčì'-biamá Ictínike aká Jé-jin'ga čínké. Kí ská'qtcì
 took, they having wiping sat they say Ictínike the (sub.) Buffalo-calf the (ob.) And very white
 say him
 úda'qtia' amá. Háha! ga'badá, Jé-jin'ga úda'qtcì wakínacé amá,
 very good they say. Ha! ha! how easily I Buffalo-calf very good we have had it they
 say have done it, snatched from us
 á-biamá. Gañ'ki Jé-jin'ga aká naji' biamá. Gañ'ki Jé-jin'ga aká Ictínike
 said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ictínike
 say. (sub.)
 6 učíca' nañ'ga-biamá. Wá! kagé, gr-gá! gr-gá! é-hna' naji'-biamá.
 going around him ran they say. Why! third son, come! come! saying stood they say.
 continually
 Gañ'ki Jé-jin'ga aká é'di agí-biamá Ictínike ta' Gañ'ki cì Jé-jin'ga
 And Buffalo-calf the (sub.) there was coming bac., Ictínike the And again Buffalo-calf
 they say (std. ob.).
 aká učíca' ačá-bi xī wéahide jin'ga nañ'ga-biamá. Wá! kagé, égiçe
 the around him went they when at a distance little ran they say. Why! third son, beware
 (sub.) say
 9 čana'esa te há. Wiwíqa oni' há, á-biamá. Éga' té duba'-bi xī wé-
 you run too far lest My own you are said, they say. So it was four times they say when the
 duba' té ca'ca' iha' čínké'ja nañ'ge agčá-biamá. Kí, Gí-gá! gr-gá!
 fourth time when continuing his mother to the running went homeward, they say. And, Come! come!
 kagé, égiçe čana'esa te há, á-bi xī ca'ca'qtí ačá-biamá. Gañ'ki gíča-
 third son beware you run too far lest said, they when continuing went they say. And very
 say
 12 bají'qti ačá-biamá Ictínike aká wédajíqti. Égiçe Jé-jin'ga amá ačai
 sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went
 xī gañ'ki Jé-núga i'c'áge wi' gčì' akáma. Kí Jé-núga i'c'áge aká
 when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)
 gá-biamá: Kagé, číha' čé ačì' ačai. Jahé cehíčeké kigčáha ačì'
 said as follows, Third son, your mother this having her they went. Hill that yonder down to the foot having
 they say: (way)
 15 áiačai Kí naji' wi'ča'ča'qti ga' ma'oni' oné taté, žucpáha, á-biamá.
 they have And rain just one by one so you walk you go shall grandchild said, they say.
 gone.
 (Wacka'jaŋga giáxe ga'čai éga' íe égičai.) Gañ'ki Jé-jin'ga amá
 (Strong to make for him wished as words said to him.) And Buffalo-calf the
 (mv. sub.)
 čé xī naji' wi'ča'ča'qti édi-biamá. Gañ'ki dahé ké kigčé ké'di
 went when rain just one at a time there, they say. And hill the (ob.) bottom at the
 18 ahí-bi xī, cì Jé-núga wi' gčì' akáma. Kagé, číha' čé i'ntca'qtcì
 arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now
 they say (way)
 ačì' ačai, á-biamá. Jahé cehíčeké kigčáha ačì' áiačai, á-biamá.
 having they went said he, they Hill that yonder to the foot having her they have said he, they
 her say. gone say.
 Nají'úbixa'qti ga' íčama'oni' oné taté, á-biamá. (Qtágičéqtia' té
 Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much
 21 áda' íe té égičai-hna'i té). Gañ'ki Jé-jin'ga amá čé xī naji'úbixa'qti
 therefore words the said to him invariably. And Buffalo-calf the (sub.) went when very fine, misting rain
 ga' íma'čì' ačá-biamá.
 so walking in he went they say.

- Gaṇ'ki ḍahé kē kigḑé ké'di ahí-bi xī cī Je-núga jin'ga, t'egaḑti,
 And hill the (ob.) bottom of at the arrived, when again Buffalo-bull young, very new,
- jin'ga, hé kē pa-iḑti amégaⁿ é'di gḑiⁿ akáma. Kī Je-núga jin'ga aká
 small, horn the very sharp like them there was sitting, they say. And Buffalo-bull young the (sub.)
- gá-biamá. Kagé, ḑihaⁿ ḑé iⁿ'teaⁿ-ḑtei aḑiⁿ aḑai, á-biamá. ḍahé céhiḑekē 3
 said as follows, Third son, your mother this now just having they said, they say. Hill that yonder they say:
- kigḑaḑa aḑiⁿ áiaḑai, á-biamá. Cúdemáhaⁿḑti gaⁿ íḑamaⁿoniⁿ oné taté
 to the foot having they have said he, they say. A very thick fog so you walk in it you go shall her gone
- há, á-biamá. Gaṇ'ki Je-jin'ga amá ḑé xī cúdemáhaⁿḑti ímaⁿḑiⁿ aḑá-
 said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went
- biamá. Gaṇ'ki ḍahé kē kigḑé ké'di ahí-bi xī égiḑe Jé amá hégaḑaji 6
 they say. And hill the the foot of at the arrived, when behold Buf (pl. sub.) a great many they say
- é'di amáma, égaxe gḑiⁿ-bi xī ihaⁿ ḑínké ídaⁿbe gḑiⁿ'kiḑa-biamá. Kī,
 they were there, around in they sat, they when his the (ob.) in the they made her they say. And, it is said, a circle say mother center sit
- Huhú! cín'gajin'ga ḑiⁿ éḑaⁿbe tí há, á-biamá. (Uíḑpaḑai té íḑidahaⁿi
 Oho! child the in sight has said, they say (What it lost it knew for itself (mv. ob.) come
- ádaⁿ ca-i tē) Kī égiḑe Je-miⁿ'ga wa'ú-jin'gaḑti díxéḑti, waḑpániḑti wiⁿ 9
 there- it was coming And behold Female-buffalo very old woman very scabby, very poor one fore to you.)
- Je-jin'ga í ḑin'di uskaⁿ'skaḑti Je-jin'ga eá ḑínké júgiḑe gḑiⁿ akáma.
 Buffalo-calf com- from the in a very straight Buffalo-calf her the (ob.) she with her was sitting, they say. ing one (mv.) line with own own
- Kī gaṇ'ki Je-saⁿ jin'ga amá Je-wa'újin'ga édi ahí-bi egaⁿ mazé-iⁿ-
 And then White- young the Buffalo-old woman there arrived, having sucked the (mv. sub.) they say the breasts
- biamá, naⁿpéhiⁿḑtei egaⁿ. Gaṇ'ki, Je dúbá, éḑa ḑínké agitiḑai-gá 12
 they say, very hungry being. And, Buffalo four, this one the (ob.) pass on for him. behind
- Gáḑu mazé-iⁿ há, á-biamá. Aṅgáḑigi-aṅgátii há. ḑihaⁿ aká éḑa
 There he sucks the said he, they say. We have come for you Your the this one breasts the (sub.) behind
- akéi há, á-biamá. Kī Je-jin'ga aká uḑi'agá-biamá. Aḑiⁿ agḑé gaⁿ'ḑa-
 it is she said he, they say. And Buffalo-calf the (sub.) was un- they say. Having to go they akéi willing him homeward wished
- bi xī ḑi'á-biamá. Kī dúbá agḑá-biamá. Akí-bi xī, Núdaⁿhaṅgá! 15
 they when failed they they say. And four went they say. Reached they when, O leader! say they failed homeward home say
- a'ḑi'ái, á-biamá. He-bázabáji, é'di tiḑá-daⁿ wa'újin'ga t'éḑa-gá, á-biamá.
 we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they say. say
- Kī é'di ahí-bi egaⁿ t'éḑa-biamá. Gaṇ'ki Je-saⁿ jin'ga aḑiⁿ agḑá-bi xī,
 And there arrived, having killed they say. And White- young having went, they when, they say her buffalo him say
- cī uḑi'agá-biamá. ḑihaⁿ éḑa ḑínké, aṅgáḑe te há, á-biamá. Caⁿ 18
 again he was un- they say. Your mother this the (ob.) let us go homeward said he, they say. Yet willing one behind
- Je-jin'ga uḑi'agá-biamá. Kī cī ḑi'á akí-biamá. Núdaⁿhaṅgá, a'ḑi'ái cī,
 Buffalo-calf was unwilling, they say. And again failed reached home. Leader, we have again, failed they say. failed
- á-biamá. Gaṇ'ki, Dúbá é'di tiḑá-ba Je-miⁿ'ga ḑiṅḑéḑti gaḑá-i-gá, á-biamá.
 said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

- Gaṇ'ki é'di tičá-bi ega^{n'} Je mi^{n'}ga čiepácpa čingé'qti gaxá-biamá. Gaṇ'ki
And there passed they having Female-buffalo pulling off nothing at all made they say. And
on say pieces her
- ač'i^{n'} ač'á-biamá Je-sa^{n'} jin'ga. Égič'e iha^{n'} čínke'di ač'i^{n'} akí-biamá Kí
having went they say White-buffalo young. At length his by the having reached home, And
him homeward buffalo mother him they say.
- 3 ač'i^{n'} akí-bi xī iha^{n'} čínke júgigč'e gč'in'kičá-biamá. Júgigč'e gč'in'kičá-
having reached when his the (ob.) he with her caused him to sit they say. He with her caused him to sit
him home, they mother say
- bi ega^{n'} égaxe gč'i^{n'} akáma, hégaji Lé amá. Kí égič'e Waha^{n'} čicič'e
they having around in they were sitting, a great Buffalo the And at length Orphan
say a circle they say, many (pl. sub.).
- amá č'á^{n'}be ahí-biamá dahé kedi, igáqč'a^{n'} čínke ugi^{n'}ne amáma ceta^{n'}-
the in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so
(mv. sub.)
- 6 hua^{n'} Kí, č'iegč'aŋge č'á^{n'}be tí č'a^{n'}ja Je-mi^{n'}ga č'ekiga^{n'}qti win' júč'a-
far. And, Your husband in sight has come though Female-buffalo just like you one you with
- gígč'e čagč'i^{n'} te hā. Íčigidaha^{n'} xī, č'í júčagígč'e čagč'e te hā, á-biamá
your own you sit will He knows you, if, again you with him, you go will said he, they
his own his own your own homeward say.
- Kí íčibaha^{n'}ji xī, t'éa^{n'}č'e taŋ'gata^{n'}, á-biamá. Kí é'di ahí-biamá nújiŋga
And he does not know if, we kill him we will, said he, they And there arrived, they say boy
you say
- 9 amá. Kí, Je-mi^{n'}ga eaŋ'kiga^{n'}qti win' juan'gč'e gč'in'kičai hě. Kí, č'igáqč'a^{n'}
the (sub.). And, Female-buffalo just like me one with me they cause her to sit. And, Your wife
- áwač'ínké á, aí xī, Gáč'ínké, ecé te hě, á-biamá. Níqa áma tē bč'icka^{n'}
which one ? they when, That one you say will said she, they Ear the other the (ob.) I move
say say say
- tá minke hě, á-biamá. Č'í cin'gajiŋ'ga čínke éga^{n'} gáxe tá amá
will I who said she, they say. Again child the (ob.) so do will they (?)
- 12 č'a^{n'}ja č'í níqa áma tē č'icka^{n'} xī oníze te hě, ma^{n'}č'a^{n'} uíč'a-biamá
though again ear the other the he moves when you take him will secretly she told they say
(ob.) him
- igáqč'a^{n'} aká. Kí Je-mi^{n'}ga č'kiga^{n'}qti júgigč'e gč'in'kičá-biama. Ké,
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
č'igáqč'a^{n'} áwač'ínké^{n'}te gč'íza-gā, á-biamá. Kí wada^{n'}be naji^{n'}-bi xī
your wife which one she may be take her, your said he, they And looking he they when
own, say say stood say
- 15 égič'e níqa áma č'icka^{n'}-biamá wa'ú aká. Gáč'ínké, á-bi ega^{n'} uč'a^{n'}-
behold ear the other she moved, they say woman the (sub.). That one, said he, ha'ing he took
they say hold of her
- biamá. Kí cin'gajiŋ'ga éga^{n'} gaxá-bi ega^{n'} č'í éga^{n'}-biamá Č'éč' hā
they say. And child so did, they say having again so they say. This is he
- cin'gajiŋ'ga wiwiqa, á-biamá. Gaṇ'ki č'izai tē. Gaṇ'ki, Ca^{n'} hā.
child my own, said he, they say. And he took him. And, Enough
- 18 Júgigč'a-gā, á-biamá, Ceta^{n'}.
Go with your own, said he, they So far.
say.

NOTES.

131, 3. hi^{n'}tee+, syn., huhu; in ɣowiwe, hietciŋko+, according to Sanssouci.

131, 4. ɣe-aza^{n'}tasi č'a^{n'}, the kidneys of *all* animals are so called by the Omahas; but in ɣowiwe, the name of the *animal* must be prefixed to that of the kidneys, as ɣe-aŋu^{n'}tee, buffalo-kidneys; ta-aŋu^{n'}tee, deer-kidneys, etc.

132, 2. wajiŋga-mace u'e ɸate gii-gā. See next version. If the field was the *home* of the birds, gii-gā was appropriate; if not, ii-gā should have been used.

132, 4. wa'ete waci^uqti hebe bɸate ta miŋke, in ɽɽiwere, iya^uha^u waci^uqtei he átei hniye ke.—Sanssouci.

132, 5. uba^u ɸa^u, is defined as, “ɽeaza^utasi ɸa^u waci^u ubeta^u ɸa^u, the fat wrapped around the kidneys;” in ɽɽiwere, aɽna^utce-uɽraŋe naŋa.—Sanssouci.

132, 10. uɽa^uqti, pronounced u+ɽa^uqti by the narrator.

132, 11–12. eata^u - - ɽnate ete ɽí. See English translation. In full, Eata^u waci^uqti ɸegé e hebe ɽnate ete ɽí ɽnatajǐ ā: *literally*, “Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?” Or, Waci^uqti ɸegé e hebe ɽnate ete ɽí. Eata^u ɽnatajǐ ā: “You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?”

132, 15. niaci^uga wi^uaqtei maqa^u-biama: in ɽɽiwere, wa^ucike iyaŋ^u/ki rutcé inaɽkéqtei ááwe ánye ké.

132, 20. ɽazéqtei, pronounced ɽa+zéqtei.

133, 3. aqta^u a^uɸa^ubɸa^u eteda^u. Sanssouci gives as the ɽɽiwere: ta^u/ta hi^upraŋ^u/e ke! but I suspect that instead of “ke,” he should have said “ihatayi^u.”

133, 5. inandeqtia^u-biama, pronounced i+nandeqtia^u-biama.

133, 13. eata^u aja^u ā: “What are you doing?” “What are you about?” or “How do you do?”

133, 14. wiɽcupaji^uqteice (said to both males and females); but in ɽɽiwere, hi^uta-ɽwa-miyiŋe (to a female), and hi^utaɽwa-yiŋe (to a male).

133, 14. nixa i^unie ta^u-ana (said by a male); nixa i^unie ta^u-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi i^unie ɸi^u-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final “-ana” is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require áha^u (for males) or eha^u+ (for females).

133, 18. tiɸe ɸa^u, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ɸiɽcupa tiɸeagiɸé hě, “I have caused your grandchild, my own son, to come forth.”

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha ga^ubada^u, etc. In ɽɽiwere, háha kaku^u u^u kũ^u/ra-na cũ^u u^u teí tce-yiŋe piqtei waɽice ánye ké.—Sanssouci. This latter, when rendered literally, is “Haha! in that manner, to do, wished-having, thus, did, because, ‘buffalo-calf, good-very, from us has been snatched,’ they say.” Ictinike laughs when he thinks how people will talk of his strategy: “Because I have done as I wished, they say, ‘A very fine Buffalo-calf has been taken from us.’” Ga^ubada^u is said to be equivalent to ga^u ga^uɸa éga^u.

134, 15. naji^u wi^uɸa^uɸa^uqti (uɽpaɸé) ga^u ma^uɽni^u ɽne tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. cudemaha^u. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajǐ, pronounced he+gabajǐ.

135, 16. he-bazabajǐ, from he, horn: and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajǐ, pronounced he+gajǐ.

TRANSLATION.

When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say?) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say?) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo-calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,

go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHAⁿØICIGE AND THE BUFFALO-WOMAN.

MIXASI-NAZI'S VERSION.



Hiⁿ-yu-no+! hiⁿ-yu-no+! wi-taⁿ-haⁿ ta qaⁿ-yé cé-wa-há-nyi ki+
My elder sister! my elder sister! my sister's husband, deer big is bringing it home



hiⁿ-yu-no+! Hú-hu-hú! Wajin'ga waçáte fi-gã. Ú'e øékë onáhniⁿ tai há.
my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall

3 Aⁿwaⁿqpani tcábe há. Wajin'ga-mácë bçúga íi-gã. Waníja dídaⁿ-macé'
Me poor very Bird ye who all be ye coming. Animal what ye who

cti égaxe íi-gã, á-biamá. Majaⁿ áhe bçé tá minke, á-biamá. * * * Øéamá
too around it be ye said, they say. Land to pass I go will I who, said he, they These ones
in a circle coming, over the surface say.

wateígaxe júçigçé 'çai, á-biamá (wa'ú aká). * * * Jé amá gçin'-bi xí
to dance they with they speak you said, they say (woman the). Buffalo the sitting, they when
(sub.) say

ma^{n'}ci aḥá-biamá, gia^{n'} aḥá-biamá. Ma^{n'}xe ké'ja aḥé taité, á-biamá Jé-
 above went they say, flying they went, they say. Upper world to the go shall said, they say Buffalo-
 wa'ú aká Jé-wa'ú aká nisúda bihúta': T-t-t-t-t, á-biamá. Ní-jaŋg'iqti
 woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t, said, they say. Water very big
 ké'di a-ígḥi^{n'}-biamá, ḡa^{n'}haqti ké Jé amá. Ė'di ahi-biamá. Égiḥe ɿi wi^{n'} 3
 at the they were coming and shore the Buffalo the There he arrived, they It hap- lodge one
 sitting, they say, (ob.) (sub.) say, pened
 ga^{n'}-te amá. * * * Hidadi ahi tá amá. Masáni ágiagḥe tá áma (á-biamá
 it had stood for a At the they will To the other they pass by will (said, they say
 while, they say. bottom arrive side here
 Jé-wa'ú aká). * * * Ucka^{n'} ké-hna^{n'} ga^{n'}-ke amá. Sigḥe ctéwa^{n'} wéḥají-
 Buffalo-woman the). Deed the regularly (see note). Trail in the least not discovered
 biamá. * * * A-ígḥi^{n'}-biamáma * * * Hau! cutí, á-biamá. Ḧigáḡa^{n'} 6
 they say. They had been coming and Why! he has come said they,
 sitting, they say. directly hither, they say. Your wife
 ugḥixida-gá, á-biamá. * * * Ė'di a-í-biamá nújīga tan'di. * * * A^{n'}ḥa^{n'}-
 seek for your own, said they, they There she was coming, boy to the. You
 say.
 epaha^{n'} uḥiciqti-ja^{n'} ɿi (niḡa áma tē bḥickaŋ'gḥe tú miŋke hē, á-biamá
 know me you unable when (ear the other I move suddenly will I who said, they say
 Jé-wa'ú aká). Niḡa amá tē ḥickaŋ'gḥa-biamá. * * * Jáwahéḡḥe-hna^{n'} 9
 Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them regularly
 suddenly
 biamá Jé-ma * * * Ḧaḡicpaḥiŋ'gḥetia^{n'}i. Caŋ'gaxa-gá, á-biamá. Jé-ma
 they say the Buffaloes. You push yourselves altogether Stop it, said he, they The Buffa-
 to nothing say. loes
 gacíje ḡḥi^{n'} iḥa^{n'}ḥa^{n'}-biamá. ɿigḥibḥaze t'ḥiḥewáḥe maḥi^{n'}-biamá. * * *
 falling on the knees sat suddenly and repeatedly, Tearing them- he made them kill he walked they say.
 they say. selves open themselves

NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. anahni^{n'} tai há, intended for anasni^{n'} tai há, from ḥasni^{n'}.

141, 3-4. égiḥe ɿi wi^{n'} ga^{n'}-te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. ucka^{n'} ké hna^{n'} ga^{n'}-ke amá. If this refers to the buffalo, ké denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, ké shows that it was thus each time that he lay down.

141, 11. gacíje ḡḥi^{n'} iḥa^{n'}ḥa^{n'}-biamá: gacíj iḥa^{n'}ḥa^{n'}, to continue falling down suddenly on the knees.

TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Waha'Ŧicige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu-hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. * * * The Buffalo-woman gave birth to two calves. * * * They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Wahaⁿçicige was directed to identify her. * * * "These speak of dancing with you," said she. * * * When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. * * * The Buffalo-woman blew a horn, saying, "T-t-t-t-t." * * * The Buffaloes reached the shore of the great water, and were sitting there. Wahaⁿçicige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." * * * When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. * * * She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." * * * She moved the right ear quite briskly. * * * The next day the Buffaloes had a dance. Wahaⁿçicige went to it. He changed himself into a martin, and darted here and there among the Buffaloes. He continued making sudden thrusts at the Buffaloes. "You will destroy yourselves by thrusting. Stop it," said he. The Buffaloes continued to fall down suddenly on their knees. He went about, causing them to kill themselves by tearing themselves open. * * * —

WAHANÇICIGE AND THE BUFFALO-WOMAN.

ÇAÇIⁿ-NAⁿPAJİ'S VERSION.

* * * Aⁿba wéduba jaⁿ tē'di gá-bianná wa'ú aká: Aggé tá minke
 Day the fourth sleep when said as follows, woman the I go home will I who
 they say, (sub.):

çaⁿja siggé kē aⁿçaⁿwaⁿçahé maⁿhniⁿ' te hē, á-biamá. Ní kē masáni
 though trail the (ob.) you follow me you walk will said she, they say. Water the on the other
 (ob.) side

3 akí xī cí te hē. Géce te hē: Hau! wígaççaⁿ, çéçu ecéçti çaⁿ cubçé
 I reach when you will You say will Ho! my wife here just as you said I go to
 home come as follows

tá átaⁿhé áça, ecé-daⁿ ictá hníp'iⁿze-daⁿ ní kē áçagajáde te hē, á-biamá
 will I who indeed, you say when eye you close when water the you stride over will said, they say
 stand (ob.)

wa'ú aká. Ci éduátaⁿ wiⁿ' maⁿá watícka uqéúqaçti içéççti çígiaxe taité.
 woman the Again the next one bank creek very deep hollow going down, they make will
 (sub.) down for you surely.

Ē'di cí xī, Hau! wígaqqa', ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, ecé-daⁿ ictá
 There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye
 arrive

hníp'iⁿze-daⁿ uqúqá kě áɸagajáde te éɸé, á-biamá. Cí éduátaⁿ waqága
 you shut when deep hollow the (ob.) you stride over will indeed, she said, they Again the next thorns
 say.

pa-i gě majaⁿ bɸúgaqti áhe ɸígíaxe taité. Ē'di cí xī, Hau! wígaqqa', 3
 sharp the land over all on the they make will surely. There you when, Ho! my wife, 3
 scattered surface for you arrive

ɸéɸu ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, ecé-daⁿ ictá hníp'iⁿze-daⁿ waqága
 here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-i gě áɸagajáde te éɸé, á-biamá. Cí éduátaⁿ maⁿ'xe ɸaⁿ'á ujaⁿ'ge gáxe
 sharp the you stride over will indeed, she said, they Again the next sky to the road made
 (ob.) say.

gaⁿ aɸé taité. Ē'di cí xī, Hau! wígaqqa', ɸéɸu ecéqti ɸaⁿ cubɸé tá 6
 so they will There you when, Ho! my wife, here just as you said I go to will
 go surely. arrive you

átaⁿhé áɸa, ecé-daⁿ ictá hníp'iⁿze-daⁿ maⁿ'xe ɸaⁿ áɸagajáde te éɸé,
 I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá wa'ú aká. Wa'ú aká aⁿ'ɸa agɸá-biamá. Jé-ma gazaⁿ akí-
 said they say woman the (sub.). Woman the (sub.) left him went homeward, they say. The Buffa- among after
 loes

maⁿ'ɸiⁿ-biamá. Ní kě masáni Jé amá akí amáma. Éɸaⁿ'be ahí-biamá 9
 reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say
 walked, they say. (ob.) other side (pl. sub.) home, they say.

Waha'Ūcigice aká cí. Huhu'á! cé atí há, Waha'Ūcigice, á-biamá. Igáqqa'
 Orphan the again. Really! that has Orphan said they, His wife
 (sub.) one come they say.

cin'gajinga edábe wíugihe maⁿ'ɸiⁿ-biamá. Cí úckaⁿ wiⁿ' cí uínai-gá,
 child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cí édi ahí-bi xī égageze jaⁿ'wakiɸá-biamá Jé-miⁿ'ga dúbá. Ē'di 12
 said they, Again there he arrived, when in a row they made them lie they say Female-buffalo four. There
 they say.

ahí-bi egaⁿ, Hau! ɸigáqqa' áwakě, á-biamá. Nízá ionúga ɸaⁿ ɸickan'gɸa-
 arrived, having, Ho! your wife where lying? said they, Ear right the she moved
 they say suddenly (ob.)

biamá. Wígáqqa' gáaké á-biamá Waha'Ūcigice aká. Huhu'á! cí úckaⁿ
 they say. My wife that one lying said he, they Orphan the (sub.). Really! again deed
 is she say

wiⁿ' cí uínai-gá, á-biamá. Egíɸe haⁿ'egaⁿ'tce xī iɸiɸa-bi egaⁿ, Waha'Ūcigice 15
 one again seek ye for him, said they, At length morning when awoke they having, Orphan
 they say.

aká enáqtcí qádadi jaⁿ'-biamá. Wa'ú amá Jé-ma júwagígɸe áiaɸa-
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,
 (sub.) (mv. sub.)

bitéama. Égíɸe Jé amá maⁿ'á watícka uqúqáqti iɸéɸqti wiⁿ masáni
 they say. At length Buffalo the the cliff creek very deep hollow going down, one on the other
 (pl. sub.) side

aɸá-biamá. Kí Waha'Ūcigice amá édi ahí-biamá. Gá-biamá: Hau! 18
 went, they say. And Orphan the there arrived, they say. He said as follows, Ho!
 (mv. sub.) they say:

wígaqqa', ɸéɸu ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, á-bi egaⁿ, ictá ɸip'iⁿze-daⁿ
 my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when
 stand, they say

uqúqá kě ágajade áiaɸa-biamá. Huhu'á! cé atí há, Waha'Ūcigice,
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úckaⁿ wiⁿ' cí uínai-gá, á-biamá.
 said they, Again deed one again hunt ye for him, they say.

aŋgúkiji maⁿ/tanahá ičé-gaⁿ aⁿčañ'giča-báji égaⁿ uwágčaqtiⁿ aŋ'gataⁿ.
 we are related to a lone place he had as we could not find him as we are suffering very much.
 to him gone

Wačáhide čjidaⁿ ehaⁿ+, á-biamá. Nǎ! ɣaŋgéhǎ, wíebčeiⁿ hǎ, á-biamá
 Toriduculens it is unnecessary ! said she, they say. Indeed! O sister, I am he said he, they say.

Égiče ɣaŋ'ge aká ictá čaⁿ giđígugudá-bi egaⁿ gičaⁿ/be gaⁿ/ čéča- 3
 At length his sister the (sub.) eye the (ob.) rubbed holes in repeat- having to see her own so sent it (vision)
 edly, they say

biamá. Ígiđahaⁿ-biamá. Hǎ! wísaⁿčaⁿ! in'gči hǎ, á-biamá. Čiáhaⁿ
 they say. She knew her own, they say. Heigho! my dear younger has come said she, they say. Your wife's brother
 brother!

gčí hǎ, á-biamá, nú číŋké čispaⁿ-bi egaⁿ. ɣaŋgéhǎ, čičičaⁿ gátědi
 has re- said she, they man the (st. ob.) pulled at, they having. O sister, your brother's in that place
 turned say, say

gčíⁿ. Čiúčka é'di ačín' gčíⁿ. Ě'di ačímaⁿčín'-gǎ, á-biamá Wahaⁿ/čicige 6
 sits. Your brother's there having she sits. There walk for her, said, they say Orphan
 child him

aká. Ačín' akí-biamá. Ačín' akí-bi egaⁿ, waníča bčúgaqti čí qáča
 the Having her reached home, they say. Having her reached home, having, animals every one again back again
 (sub.). they say

agí-biamá. Či ɣáhaⁿ aká čí íqtaqti t'éwačá-biamá. Égiče ɣaŋ'ge aká
 were coming. Again his sister's the again at pleasure killed them, they say. At length his sister the (sub.)
 they say. husband (sub.)

iⁿ/taⁿ uckúdaⁿ-biamá Cetaⁿ.
 now kind they say. So far.

9

NOTES.

ɣačín-naⁿpají's variation from the first version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. čəču ece-qti čaⁿ, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. maqpi kě atataqti ača-biamá. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqtiⁿ číŋke ama "She had been sitting very poor"; equivalent to waqpaniqtiⁿ akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejidaⁿ conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother-in-law had no success in hunting.

145, 7. bčúgaqti, pronounced bču+gaqti by ɣačín-naⁿpají.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes. The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellowing. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

TOLD BY NUDAⁿ-AXA.

Égiçe taⁿwañgçaⁿ wiⁿ ēdedí-amáma. Máçe égaⁿ-daⁿ amá wahaⁿ-
 It happened tribe one there it was, they say. Winter as this is when they say they re-
 moved
 biamá. Waḥáhaⁿ te, aí aça+, á-biamá. Égiçe nú wiⁿ wa'ú ḥiñgá-biamá,
 they say. You are to remove, he says indeed, said, they say. It hap- man one woman had none they say, pened
 iñā'ge aká dúbā-biamá. Gaⁿ wahaⁿ-biamá ḡi, Aⁿaⁿḥai-gā, á-biamá nú 3
 his sister the four they say. And removed they say when, Leave ye me, said, they say man
 (sub.)
 aká. Gaⁿ aⁿḥa-biamá. Nú aké cénujinga wakéga kéḥaⁿ iñā'ge amá
 the And they left they say. Man the one young man sick he who his sister the
 (sub.) him (pl. sub.)
 giaⁿḥa atíi hā, é-hnaⁿ-bíamá taⁿwañgçaⁿ bēḡga. Cí wahaⁿ-biamá ḥé ḡi
 left him they have come said invari- they say tribe the whole. Again removed they say this lodge
 ably
 amá bēḡga. Kí ḥé iñā'ge háci jingá aká qḥabé iñā'ga ké'di iñinaqḥá- 6
 the all. And this his sister after small the tree big by the hid herself
 (sub.)
 biamá. Gaⁿ agḥá-biamá. Qáḥa ujañ'ge ugḥa-biamá. Égiçe ḡi tē
 they say. And she went back, they say. Back again road she followed again, At length lodge the
 say.
 éḥaⁿbe akí-biamá. Kí xagé agḥá-biamá iñā'ge. Gaⁿ iñnu aká cetaⁿ
 in sight of she reached home, And crying went homeward, his sister. And her elder the so far
 they say.
 nīja jaⁿ akáma. Eátaⁿ cki ḡ, wihé, á-biamá. Gaⁿ, iñuhá, caté ḡi 9
 alive was lying, they say. Why have you I O younger said he, they And, O elder brother, you die when
 come back sister, say.
 iwidahaⁿ tégaⁿ dí, á-biamá. Gaⁿ júgigḥe najiⁿ-biamá. Égiçe gá-biamá:
 I know you in order I have said she, they And with her own she stood, they say. At length he said as fol-
 that come back say. lows, they say:
 Wihé, najiḥa iⁿḥiñ'gahá-gā, á-biamá. Gaⁿ najiḥa iñā'ge aká giáha-biamá.
 O younger hair for me comb, said he, they And hair his sister the combed they say.
 sister, say. (sub.) for him
 Waiiⁿ ḥaⁿ iⁿḥiñ'ḥizá-gā hā, á-biamá. Gaⁿ iḡiḥizá-biamá. Céḥu wa'iⁿ tē'di 12
 Robe the take mine for me said he, they And she took his they say. Yonder pack in the
 (ob.) say. for him
 hiⁿqḥé uági'aⁿhe hā; é cti iⁿḥiñ'ḥizá-gā hā, wihé, á-biamá. Gaⁿ iḡiḥizá-
 fine feather I put mine in that too take mine for me O younger said he, they And she took his
 sister say. for him

- biamá. Ga^{n'} hi^{n'}bé çaⁿ ctí, uta^{n'} çaⁿ ctí, á-biamá. Zani ígiçizá-biamá. Ga^{n'}
they say. And moccasin the too, leggings the too, said he, they All she took his they say. And
(ob.) (ob.) say. for him
- ugíta^{n'}-biamá bçúga, hi^{n'}bé çaⁿ, uta^{n'} gë edábe, hi^{n'}qpe kë ctí ágídaxa^{n'}-
he put on his, they say all, moccasins the leggings the also, fine feather the too he stuck his own
(ob.) (ob.) (ob.) (ob.) on
- 3 biamá ásku çan'di. Ga^{n'} waii^{n'} çaⁿ waii^{n'}cíçe i^{n'}-biamá; xigçipi-qtí-biamá.
they say scalp-lock at the. And robe the with he wore, they he wore it very they say.
(ob.) (ob.) hair outside say; well
- xí'a^{n'}-biamá. Gá-biamá: Wihé, ukie çiçin'gegaⁿ icíxaⁿ uwíne bçé tá
he painted his face, He said as follows, O younger to talk as you have none your brother's I seek I go will
they say. they say: sister with wife for you
- minke, á-biamá. Ga^{n'} dúbá ja^{n'}-biamá. Jijébe ejaⁿ tē unajín' égaⁿ ca^{n'}ca^{n'}-
I who, said he, they And four sleeps they say. Door his the he stood as always
say. (ob.) in
- 6 bi-te wéahide aça-bají-biamá. Ga^{n'} égasáni xí daze hí amá. Kí çéaka
they say, far he not they say. And the next day when evening arrived, they say. And this one
as went
- iñnu aká ga^{n'} ja^{n'}-biamá. Égiçe gá-biamá iñan'ge aká, áci aça-bi ega^{n'}:
her elder the as he lay down, they say. At length said as follows, his sister the out went, they having:
brother (sub.) was they say (sub.), say
- Jinuhá, wa'ú wi^{n'} atí aká hë, á-biamá. Çicixaⁿ açi^{n'} grí-gá, á-biamá
O elder brother, woman one has come said she, they Your brother's come with her, said he, they
say. say. wife
- 9 Çixa^{n'}, çiaça í-á hë, á-biamá. Ha^{n'} amá. Kí a^{n'}ba amá. Çi daze hí amá.
O brother's to the come said she, they Night they say. And day they say. Again evening ar- they
wife, lodge say. rived say.
- Ugáhana daze uhan'ge tē di iñan'ge aká áci aça-biamá. Kí çí wi^{n'} atí akáma.
Darkness (first) end when his sister the out went they say. And again one had come, they
(sub.) say
- Jinuhá, çéaka wa'ú wi^{n'} atí aká hë, á-biamá. Çicixaⁿ açi^{n'} grí-gá, á-biamá
O elder brother, this one woman one has come said she, they Your brother's come with her, said, they say
say. wife
- 12 iñnu aká. Ga^{n'} na^{n'}ba wagça^{n'}-biamá. Ga^{n'} akiwa watézugça^{n'}-biamá.
her the And two he married they say. And both pregnant they say.
brother (sub.) them
- Ga^{n'} akiwa cin'gajin'ga idawaça-biamá, akiwa nújingá-biamá. Ga^{n'}
And both child bore them they say, both boy they say. And
- újawaqti ga^{n'} júwagigçe gçi^{n'}-biamá. Kí cin'gajin'ga akiwa íe wakan'dagi-
very so with them he sat they say. And child both to forward
pleasantly speak
- 15 hna^{n'}-biamá. Ga^{n'}, Çisan'ga éçaⁿba kixína-bajú-gá, á-biamá içádi aká.
only they say. And, Your younger brother he too fight ye not, said, they say his father the
(sub.)
- Ga^{n'} égaⁿ-biamá. Jígaxe júkigçe-hna^{n'}-biamá. Égiçe kixína-biamá
And so they say. Playing with each other invariably they say. At length fought they say
- nújinga na^{n'}ba akiwa. Akiwa kigça^{n'}-hna^{n'}-biamá. Çí çiba^{n'} Jé-wa'ú çin',
boy two both. Both reviled only they say. You your Buffalo-woman she is,
each other mother
- 18 á-biamá. Çi áma aká, Çi ctí çiba^{n'} Wata^{n'}zi-wa'ú çin', á-biamá. Ga^{n'}
said (one), Again the the You too your Corn-woman she is, said he, they And
they say. they say. (sub.), mother say.
- akí-biamá xí Jé-jin'ga aká iha^{n'} çin' ugça-biamá. Gañ'ki çí áma aká çí
they reached when Buffalo-calf the his the told of they say. And again the the again
home, they say (sub.) mother (ob.) himself (sub.)
- ugça-biama. Na^{n'}há, wiji^{n'}çe aká, Wata^{n'}zi-wa'ú hni^{n'}, aí, aná'aⁿ, á-biamá.
told about himself, O mother, my elder the Corn-woman you are, he I heard said (one) they
they say. brother (sub.) said. him. say.

Ki áma aká, gá-biamá: Kagé aká, na^hhá, Jé-wa'ú hniⁿ, aí, aná'aⁿ,
 And the the said as follows, My younger the O mother, Buffalo-woman you are, he said I heard
 other (sub.), they say: brother (sub.),

á-biamá. Ga^{n'} ha^{n'} te akiwa waji^{n'} cta-biamá wa'ú aká, nú ñiñké ukía-baji-
 said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not
 they say. (sub.), talk with

biamá. Ca^{n'} fé Jé-wa'ú ñiñké ja^{n'} aⁿhá-biamá.
 they say. Yet this Buffalo-woman the one cum ea coit they say.

3

Ga^{n'} a^{n'}ba amá. Égiçe nú aká enáqtei ja^{n'} akáma; wa'ú amá akiwa
 And day they say. Behold man the alone was lying, they say; woman the both
 (sub.) (pl. sub.)

ákiágça-bitéama. Ga^{n'} gçi^{n'}-biamá. Égiçe gá-biamá: Wi^hé, á-biamá, ñiúcka
 had gone again, they say. For some he they say. At length he said as fol- O sister said he, they your
 time sat lows, they say: say, brother's son

uáigine bçé tá minke, á-biamá. Ga^{n'} a^{n'}ba té'di aça-biamá. Ca^{n'} ga^{n'} ñan'de 6
 I seek my I go will I who said he, they And day when he went, they say. Right along (!) ground
 own say.

áçita maⁿçi^{n'}-biamá. Égiçe ðazéqtei hí xi agçá-bikéama, sigçé wéça-
 crossing he walked, they say. At length late evening arrived when had gone homeward, trail he found
 they say

biamá. Ga^{n'} sigçé kē wíuha-biamá. Iha^{n'} amá cti ga^{n'} Jéi tē, gañ'ki cī
 they say. And trail the (ob.) he followed them, His the too was a Buffalo and again
 they say. mother (mv. sub.)

ijjī'ge amá cti Jē-jīn'ga-bitéama, nañ'gēqtei agçá-bikéama iha^{n'} éça^{n'}ba. 9
 her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too.
 (mv. sub.) they say

Égiçe watçicka wi^{n'} cúgaqti naji^{n'} te amá xi, xi wi^{n'} waçíona améde, Çetē é
 At length creek one very thick stood they say when, tent one plain they say. This it
 when,

te-ána, eçéga^{n'}-biamá nú aká. Ga^{n'} é'di a-ígçi^{n'}-biamá, éça^{n'}ba-baji-biamá.
 must be ! thought they say man the (sub.). And there approaching he sat, not in sight they say.
 they say

Égiçe ijjī'ge éça^{n'}be ahí-biamá. Jē-jīn'ga aké aké (á-biamá). Iⁿdádi aká 12
 At length his son in sight arrived, they say. Buffalo-calf the it is (said he, they say). My father the
 (sub.) (sub.)

atí aká há, á-biamá (Jē-jīn'ga aká). Içádi çat'a^{n'} edécte a^{n'}baçé'qti maⁿçi^{n'}
 has come said, they say (Buffalo-calf the). His father you had even if this very day walking

çaxáge maⁿhni^{n'}, á-biama. Edída! wágimaⁿçi^{n'}-ä hē, á-biamá Jé-wa'ú
 you cried you walked said she, they Simpleton! go after him said, they say Buffalo-woman

aká. Ga^{n'} é'di ahí-biamá. Ki ja^{n'}-uqpé jīngáqtei 'í-biamá, éède áçibçá- 15
 the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom spread on
 say.

biamá. Ní bçáta^{n'}-máji éga^{n'} aⁿça^{n'}bize ça^{n'}cti, djúb ínahi^{n'} há, eçéga^{n'}
 they say. Water I drink I not but I was thirsty heretofore a little truly thinking

gçi^{n'}-biamá nú aká. Çata^{n'}-biamá; ça^{n'}á-biamá ní kē. Djúbaqtei
 sat they say man the (sub.). He drank they say; he left (some) water the. A very little

aⁿça^{n'}waⁿhébe ça^{n'}cti, égiçe ní tē be^{n'}á áha^{n'}, eçéga^{n'}-biamá. Uqpé tē cī 18
 insufficient for me heretofore, at length water the I fail to ! thought he, they say. Bowl the again
 drink

'í-biamá. Ki já hébe éçça^{n'}ska 'í-biamá. Naⁿpa^{n'}/hi^{n'} ça^{n'}cti, jañgéga^{n'}
 she gave, they And jerked piece this size she gave, they I hungry heretofore somewhat large
 say.

aⁿ'í etéde, eçéga^{n'}-biamá. Cī ça^{n'}á-biamá. Ki hébe uçácte gí'í-biamá.
 she should have he thought, they say. Again he failed in eating, And piece left from he gave it back, they say.
 given me they say. eating

- Waçúte jin'ga ínahiⁿ, á-biamá wa'ú aká Ga^{n'} íá çaⁿ wa'ú aká naⁿbáçaⁿ
 Food small truly said, they say woman the (sub.). And jerked the meat (ob.) woman the (sub.) in two parts
- gaxá-bi ega^{n'} gçásniⁿ içéça-biamá. Ga^{n'} ha^{n'} égaⁿ gaⁿ ja^{n'}-biamá wañ'griçe.
 made, they say having swallowed suddenly, they say. And night so as they were slept, they say all.
- 3 Umi^{n'}je údaⁿçti gaxá-bi ega^{n'} ja^{n'}-biamá. Aⁿba ega^{n'} ja^{n'} wídataⁿ-bi ega^{n'}
 Bed very good made, they say having they slept, they say. Day being lying turned himself, having they say
- nefixidá-biamá. Égiçe íí fiñgçé ja^{n'} akáma, uta^{n'}nadiçti. Ga^{n'} wíuhá-biamá
 he looked around, they say. Behold tent he was lying, in a very lone place. And he followed them, they say
- sigçe açaiⁿ tç Edüzçgtçi hí çí égiçe úçça-biamá çí. Çí wateçka wi^{n'}
 trail went. Late that evening ar- when at length he overtook them, again. Again creek one they say
- 6 édedí-ké ama; çí íí wi^{n'} édedí-té ama. Ga^{n'} çí é'di a-igçinⁿ-biamá íí çanⁿha
 there it was, they say; again tent one it was there, they say. And again there approaching he sat, tent border they say
- ké'di. É nújinga aká çí éçaⁿbe ahí-biamá. Nā! indádi aká atí aká hā,
 at the. That one boy the (sub.) again in sight arrived, they say. Why! my father the (sub.) has come
- á-biamá. Içádi cat'a^{n'} edecté a^{n'}baçéçti ma^{n'}çi^{n'} çaxáge ma^{n'}hni^{n'}, á-biamá
 said he, they say. His father you had even if this very day walking you cried you walked, said, they say
- 9 Jé-wa'ú aká. Wébaⁿ çéça-ā hē, á-biamá. Dadíha, í-gā hau, á-biamá
 Buffalo-woman the (sub.) To call them send (the voice) said she, they say. O father be coming ! said, they say
- nújinga aká. Ga^{n'} é'di ahí-biamá. Kí ja^{n'}-uqpé jingáçti 'í-biamá, çéde
 boy the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom
- áçibçá-biamá. Kí nú aká úckaⁿ tç íbahaⁿ-bi ega^{n'}, çaquba-bají-biamá
 spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- 12 Çata^{n'}-biamá; ça'á-biamá ní tç. Uqpé tç çí 'í-biamá. Kí íá hébe
 He drank they say; he failed in drink- water the (ob.). Bowl the (ob.) again she gave, they say. And jerked piece meat
- çéçaⁿska 'í-biamá. Kí nú aká úckaⁿ tç íbahaⁿ-bi ega^{n'}, çaquba-bají-biamá.
 this size she gave, they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- Kí íá çaⁿ çí ça'á-biamá. Kí hébe uçacte gí'í-biamá. É waçáte jin'ga
 And jerked the meat (ob.) again he failed in eating. And piece he left he gave back, they say. That food small
- 15 ínahiⁿ, á-biamá Jé-wa'ú aká. Já çaⁿ çicpá-bi ega^{n'} gçásniⁿ çéça-biamá.
 truly, said, they say Buffalo-woman the (sub.). Dried the (ob.) pulled a piece having swallowed suddenly, they say. hers
- Ga^{n'} ha^{n'} égaⁿ ja^{n'} biamá. Nú aká hájinga wi^{n'} açi^{n'}-bi éde wa'ú kē sihí tç
 And night as they slept, they say. Man the (sub.) cord one had, they say but woman the feet the lying
- wan'daⁿ íkikaⁿta^{n'}-biamá. Ha^{n'} ja^{n'} tç çiqú-bají égaⁿ, çiqú ga^{n'} çai égaⁿ,
 together he tied with it they say. Night slept when he was not roused as to be he wished as, roused
- 18 Cka^{n'}i tédihi a^{n'}çiçi etégaⁿ áhaⁿ, eçégaⁿ-biamá nú aká. Ga^{n'} ja^{n'}-biamá.
 Moving when to wake me apt ! thought they say man the (sub.). And they slept, they say.
- Égiçe a^{n'}ba amá. Égiçe ictá çibçá-bi ega^{n'} uta^{n'}nadiçti ja^{n'}akáma.
 At length day they say. At length eye opened, they say having in a very lone place he was lying, they say.
- Ga^{n'} sigçe çí wíuhá-biamá. Baxú çañgáçti ké'di éçaⁿbe ahí-biamá.
 And trail again he followed them, they say. Peak very big at the in sight of he arrived, they say.

- Égiçe ní ɬaŋgáqti wi^{n'} ɬiɛ tá akamá ɬi ɛ'di ahí-biamá (nú aká). Kí
 At length water very big one they would have to cross when there arrived, they say (man the). And
 nú aká ja^{n'} tē áka^{n'}-bi, íɬinaqɬá-biamá. Égiçe ní úha ma^{n'}ɬi^{n'}-bi tē'di
 man the wood the leaped against he hid himself, they say. At length water following he walked, they when
 (sub.) (ob.) they say, say
 iha^{n'} éɬa^{n'}ba íe na'a^{n'}-biamá nú aká. Cin'gajin'ga tēgiçe améde hindá 3
 his her too speaking he heard, they say man the Child he loves if let me see
 mother (sub.).
 ní kēdi gákēdi atí tá amé, á-biamá. Ga^{n'} iha^{n'} éɬa^{n'}ba ní ɬiɛ agɬá-
 water at the at that place he will come, said she, they And his mother she too water crossing went
 say, homeward
 biamá ijin'ge aká: qɬáje-bna^{n'}-bi, ci iha^{n'} ainá cti éga^{n'}-hna^{n'}-biamá. Ga^{n'}
 they say her son the cried out regularly again his the too so regularly they say. And
 (sub.): (mv. sub.)
 ní uka^{n'}ska ida^{n'}be ahí-bi ɬi iha^{n'} éɬa^{n'}ba, égiçe nú aká hi^{n'}qpe kē 6
 water in a straight through the they arrived, when his she too, behold man the (sub.) fine feather the (ob.)
 line middle they say mother
 gɬíza-biamá. Ga^{n'} hi^{n'}qpe kē nú aká bihiɬa éɬa^{n'}-biamá. Éta^{n'}ɬi^{n'}
 took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first
 (ob.)
 masáni ahí-biamá. Bihiɬa éɬai tē é ca^{n'}ca^{n'} masáni ahí-biamá Hi^{n'}qpe
 the other reached, they say. He blew off sud- when that without the other he reached, they Fine feather
 side denly stopping side say.
 ɬiɬáxai, ci ɬiɬiɬiɬa éɬai nú aká. Kí qɬabé wi^{n'} áɬaskabá-biamá. Ga^{n'} 9
 he made again blew himself off sud- man the (sub.). And tree one he stuck to they say. And
 himself, denly
 iha^{n'} éɬa^{n'}ba wada^{n'}be gɬi^{n'}-biamá. Masáni agɬi-biamá ijin'ge éɬa^{n'}ba.
 his mother her too seeing them he sat they say. The other side they came back, her son he too.
 they say
 Hi^{n'} ɬa^{n'} bibíza-biamá, uɬiɬata^{n'}-biamá ɬíza kēdi. Cin'gajin'ga tēgiçe
 Hair the they rubbed dry, they rolled themselves, sand on the. Child he loves
 they say, they say
 améde hindá atí ta amé, á-biamá Lé-wa'ú aká. Ga^{n'} nañ'gēqti agɬá- 12
 if let me see he will come, said, they say Buffalo woman the (sub.). And running fast they went
 homeward
 biamá uíɬa^{n'}be. Ga^{n'} wíuha-biamá nú aká. Baxú kē éɬa^{n'}be ahí-bi ɬi
 they say up-hill. And followed they say man the (sub.). Peak the in sight of he arrived, when
 them they say
 égiçe ɬi édedi-ɬa^{n'} amá, húɬuga jin'gají ɬa^{n'} amá. Ga^{n'} ɛ'di a-íɬɬi^{n'}-
 behold lodge there was the (circle), tribal circle not small the they say. And there approaching
 they say he sat
 biamá baxú kē'di. Na^{n'}há, i^{n'}dádi aká atí aká há, á-biamá. É'di 15
 they say peak on the. O mother, my father the (sub.) has come said (the Calf), There
 they say.
 wágima^{n'}ɬi^{n'}-á, á-biamá. É'di ahí-biamá ɬi wéɬají-biamá, hi^{n'}qpe ɬiɬáxa-bi
 walk for them said (the mother), There he arrived, they when he did not they say, fine feather made himself
 they say, say find them
 ega^{n'}. Ci, Wihe, ɛ'di wágima^{n'}ɬi^{n'}-á, á-biamá Lé-wa'ú aká. Ga^{n'} wágiahi-
 having. Again, O sister, there said, they say Buffalo- the (sub.). And she arrived
 woman for them
 biamá ɬi wéɬají amá. Ja^{n'}ɬéha, ɬiŋgai hē, á-biamá Tēnā! ít'aɬewáɬe 18
 they say when she did not they say. O elder sister, there is said she, they say. Why! hateful
 find them none
 ínahi^{n'} é, á-biamá. Wéɬana'úqtei-hna^{n'}i, á-biamá Lé-wa'ú aká. Ga^{n'} ci
 truly ! said she, they You passed close by only said, they say Buffalo woman the (sub.). And again
 say, them
 wi^{n'} aká ɛ'di aɬá-biamá. Ja^{n'}ɬéha, weáɬa-máji, á-biamá ci. Ci wi^{n'}
 one the (sub.) there went, they say. O elder sister. I do not find them. she said, they say again. Again one

- aká é'di ačá-biamá cī, wéčaji amá Jaⁿčéha, weáča-máji, á-biamá. Cī
 the (sub.) there went they say again, she did not they say. O elder sister, I have not-found them said she, they Again
 wiⁿ aká é'di ačá-biamá Jaⁿčéha, weáča-máji, á-biamá. Čit'ačewáče
 one the (sub.) there went, they say. O elder sister, I have not found them, said she, they say. You hateful
- 3 ičanahiⁿ é. Akihaⁿ-hnaⁿ cīi hē, á-biamá. Adibče tá minke, hindá!
 you indeed ! Beyond, invariably ye went said she, they say. I go for him will I who, behold!
 á-biamá Jé-wa'ú aká. Hindá! ičáča-máji eskaⁿ, á-biamá. Ki édi ahí-
 said, they say Buffalo-woman the Let me see! have I not found him! said she, they say. And there she
 (sub.) arrived
 biamá. Wahnáte tégaⁿ ačigiatí-hnaⁿ, eátaⁿ čagčiⁿ-hnaⁿ á, á-biamá.
 they say. You eat in order that they came in- why you sit invariably I said she, they
 (sub.) for you riably say.
- 6 Égaⁿčaⁿ'ja é'be aň'giti-áji égaⁿ. Gaⁿ' agčiⁿ minké, á-biamá nú aká
 Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).
 Gaⁿ' júgče agčá-biamá Égiče wa'ú aká ukikiji aká dúbá akáma, é
 And with him she went they say. Behold woman the near the four they were, she
 homeward relations (sub.) it is said,
 wésatāⁿ aká é wáčixe ahí aká. Gaⁿ' grčikaⁿ-biamá. Jí tē úkiza
 the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one
 (sub.) for her there
- 9 giáxa-biamá. Čé ian'ge aká e-hnaⁿ júwagigčai tē.
 they made for her, This her sister the (sub.) only she was with them.
 Égiče haⁿ'egaⁿtce amá. Ičaⁿ' aká gá-biamá (iúcpa é wagiká-bi
 At length morning they say. His grand- the said as follows, (her grand- him she meant her
 mother (sub.) they say child own, they say
 egaⁿ): Čiadi iⁿ'é jeégčaⁿ hē, iⁿ'úde juágče tégaⁿ, á-biamá. Gaⁿ' iⁿ'úde
 having Your stone I have heated for him sweat- I with in order said she, they And sweat-
 father bath him that, say. bath
- 12 júgča-biamá ian'de aká. Gaⁿ' Je-núga amá nan'dičégaspe gáxai fi tē
 he with her, they her daughter's the And Buffalo-bull the to hold down the walls making came, when
 say husband (sub.) (pl. sub.)
 déčabčiⁿ-biamá. Gaⁿ' ičaⁿ' aká iⁿ'é jahá-bi xī gáčaⁿská-biamá; cī pí
 eight they say. And his wife's the stone pushed at, when that size they say; again again
 mother (sub.) they say
 jahá-bi xī gáčaⁿská-biamá; wéčabčiⁿ'aⁿ jahá-bi xī gataⁿ'hičaⁿ-biamá; cī
 she pushed when that size they say; the third time she thrust at, when that high suddenly, they and
 at, they say say;
- 15 pí jahá-bi xī jí tē éčaⁿskáqtciaⁿ'-biamá iⁿ'é tē. Nú aká hiⁿqpé
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather
 they say (col.) (sub.)
 xīxáxa-bi egaⁿ Je-núga íha biákibesaⁿ'-bi egaⁿ' hiⁿqpé bihičaⁿ čéča-
 made himself, having Buffalo-bull tent-skin made double up by lean- having fine feather blew off suddenly
 ing against, they say
 biamá, íha ákibesaⁿ kē égiⁿ áiáča-biamá. Jé-wa'ujin'ga, Jandé,
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's
 husband,
- 18 učínadáčaⁿ égaⁿ, á-biamá. Aⁿ', xaⁿhá, á-biamá. Cī gaⁿ'te amá. Jandé
 you are accus- somewhat, said, they say. Yes, O wife's said he, they Again a long they say. O daughter's
 tomed to heat mother, say. while husband
 e'aⁿ' égaⁿ á, á-biamá Jé-wa'ujin'ga aká. Nát'e eskaⁿ ečégaⁿ égaⁿ ímaxá-
 how is it I said, they say Buffalo old-woman the Killed by she hoped as asked him
 (sub.) the heat
 biamá. Xaⁿhá, gaⁿ' gčiⁿ minke, á-biamá. Gaⁿ' wasisige íe tē
 they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

ájì'ájì'qti égičá'-biamá. Cì ga'-akáma xī, ǵandé, e'a' éga' ā, a-biamá.
spoke very he said to her, they say. Again they sat for when, O daugh- how is it † said she, they
fearlessly

ǵa'ha, ga' gfi' minké, a'wa'nabčī ctēwa'-máǵi, á-biamá. Égičē
O wife's all right I am sitting, I perspire in the least I not, said he, they say. At length
mother

ǵé-wa'ujin'ga náwakandičá-biamá; é nát'exičē ačá-biamá fáčuháqtcī. 3
Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost.
say;

A'wan'kandičē'qti-ma', gátē i'ncičiba-ā hē, á-biamá. Gíciaxá-biamá xī
I am very impatient from heat, that undo for me said she, they say. They pulled off for her, when
they say

éčá'be akí-biamá. Ca'ca' t'é áiačá-biamá ǵé-wa'ujin'ga aká. Čéaka
in sight she reached home, Without dead had gone they say Buffalo old-woman the (sub.). This one
they say.

ian'de aká éčá'be akí-bi xī ca' unábčī ctēwa'-bají-biamá. Nā! i'úade 6
her daugh- the in sight reached when yet he perspired in the least not they say. Why! I took a
ter's husband (sub.) home, they say sweat-bath

áčī'hé ctē snia't'e a'wan'kandičē, á-biamá. Igáqčá aká gá-biamá:
I who move even I cold I am impatient of, said he, they say. His wife the (sub.) said as follows,
they say:

Učínabčī ctēwa'jī; wa'újin'ga akéja nát'e ké, á-biamá. Éga'ja snia't'e
You perspire not in the least; aged woman on the other lies dead from said she, they Nevertheless I cold
the heat, say.

a'wan'kandičē, á-biamá. Égičē ixa' aká gisi'-biamá. Gisi'-biam éga' 9
I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they as
mother (sub.) say

égasani wa'ú čańká zaní ixa' aká wagígčá-biamá. (ǵe-jin'ga aká)
the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)

gá-biamá: Nā! dadíha, i'na'ha uhníxide táí (čagígčápa' te), á-biamá.
said as follows, Why! O father, my mother you will look around (you will know your said he, they
they say: own), say.

Čéaka ian'ge méga' indé ča' wi'áqtcī-biamá, wa'ú úda'qti-hna'-biamá, ca' 12
This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact
(ob.)

indé ča' wi'áqtcī-biamá, úda'i tē. Ga' wáčicta'-biamá, xī'an'kičá-biamá
face the (ob.) one they say, as to beauty. And they finished them, they they caused to paint them-
selves, they say

wan'gičē, najin'wakičá-biamá. Égazeze najin'wakičá-biamá, xidáxuwixē-
all, they caused them to stand, they say, In a row they caused them to stand, they they caused them to
say,

wákičá-biamá, igáqčá' čínké igipaha'jī gíga'čai éga'. Ga' égazezai tē, 15
push themselves around, his wife (the ob.) not to know his wished for him because. And they were in when,
they say, a line

Ké, ǵandé, čigáqčá' ugčixidá-ā hē, á-biamá ǵé-wa'ujin'ga aká. Ga' ugčí-
Come, O daugh- your wife look around for said, they say Buffalo old-woman the And looked
ter's hus- band, (sub.).

xidá-biamá nú aká. Gáta' éé hā, á-biamá. Učá'-biamá. Ga' čań'gaxá-
around for his, man the That one is she he said, they He took hold, they say. And they ceased
they say (sub.).

biamá. Gá-biamá ǵe-jin'ga aká: Dadíha, gasáni nújin'ga ákibána'wakičai 18
they say. Said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race
they say (sub.):

'čai éde éduéhe tá minke. A'wa'hnixide táí, á-biamá. A'čá'cpaha'jī
spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me.

tédíhi wixá' aká t'éčič' 'čai, á-biamá. Ga' ákibána'-biamá égasani xī.
in case my grand the killing spoke of, he said, they And they ran they say the next day when
mother (sub.) you say, a race

- Gá-biamá nújĩnga aká: Dadíha, Je-jĩn'ga sátaⁿ waaⁿ'ça-ma é wécađe maⁿ-
Said as follows, boy the (sub.): O father, Buffalo-calf five those who leave that the sixth I
they say (sub.):
- bɛiⁿ tá mĩnke, á-biamá. Gaⁿ égasáni ákibanaⁿ'-biamá. Je-jĩn'ga amá
walk will I who, he said, they And the next day they ran a race they say. Buffalo-calf the
say. (pl. sub.)
- 3 sátaⁿ waaⁿ'ça-biamá, kĩ wiⁿ' wĩutaⁿ inaⁿ'ɛiⁿ'-biamá. Kĩ nú aká gá-biamá:
five left them they say, and one next to he walked they say. And man the said as follows,
them (sub.) they say:
- Cin'gajĩn'ga wiwĩja ɛiⁿ é, á-biamá. Áwaɛiⁿ' ǎ, á-biamá Je-wa'ujĩn'ga
Child my the that, said he, they Where is he ? said, they say Buffalo old-woman
(mv. ob.) say.
- aká. Sátaⁿ waaⁿ'ça amá é wécađe eduátaⁿ ɛiⁿ éé hǎ, á-biamá. Gaⁿ
the Five left them the that the sixth next to the it is he he said, they And
(sub.) (sub.) (mv. ob.) say.
- 6 cañ'gaxá-biamá. Úwagiɛa-hnaⁿ'i atá, á-biamá Je-wa'ujĩn'ga aká.
they ceased they say. They told him invariably I won- said, they say Buffalo old woman the
der if (sub.):
- Gaⁿ égasáni Je-jĩn'ga aká gá-biamá: Dadíha, wiɛaⁿ' aká ɛikí-
And the next day Buffalo-calf the (sub.) said, they say, O father, my grand- the (sub.) running
as follows: mother
- banaⁿ 'ɛai, á-biamá. Úɛáqɛajĩ ɣĩ t'ɛɛiɛ 'ɛai, á-biamá. Wácka' égañ-gǎ,
a race spoke of said he, they say. You do not if she kills spoke of, he said, they Do be strong
with you overtake her you say:
- 9 á-biamá Aⁿ, nisíha, ɛiɛaⁿ' égaⁿ tégaⁿ cée hǎ, á-biamá. Gaⁿ égasáni
he said, they Yes, my child, your grand- so in order she said he, they say. And the next day
say. mother that says that
- ɣĩ in'an'de ɛĩnké gikibanaⁿ'-biamá. Gaⁿ júgɛe aɛá-biamá. ɟahé waɛú-
when her dāgh- the (ob.) she ran a race they say. And with him she went, they Hill very
ter's husband with her own say.
- deäji'qti jaⁿ ké é júgɛe aɛá-biamá. Jandé, céhikédítaⁿ añgági taté,
distant it was lying that with him she went, they say. O daughter's from yonder place we coming shall,
husband, back
- 12 á-biamá. Ē'di júgɛe ahí-biamá. Kĩ eɛátaⁿ júgɛe agí-biamá. Gaⁿ ɛé
she said, they There with him she arrived, they And thence with him she was coming And this
say. say.
- níaciⁿ'ga waɛúdeäji aⁿ'ça-biamá. Gaⁿ ɛat'é taté, á-biamá Je-wa'ujĩn'ga
man very far she left him, they And you die surely said, they say Buffalo old-woman
say.
- aká. Gaⁿ aⁿ'ça agɛá-biamá. Gaⁿ baxú wiⁿ' ɛáaⁿ'be akí-biamá. Kĩ
the And she left him she went they say. And peak one in sight of she reached home, And
(sub.) (sub.): homeward they say.
- 15 caⁿ'caⁿ'qti agɛá-biamá Wa'újĩnga amá aⁿ'ça agí, á-biamá. Wa'újĩnga
without she went they say. Old woman the left him she is said they, Old woman
stopping at all homeward (mv. ob.) coming back they say.
- ɣĩ kañ'ge akí-bi ɣĩ, Man'dehi háha ihéi'ɛiⁿ'kíɛai-ǎ, cagɛé, á-biamá. Nú
lodge near to reached home when, Dart prepare ye mine for me, I go home- she said, they Man
they say, ward to you. say.
- amá liⁿ'qpé gɛíza-bi egaⁿ' bihíɛa ɛéɛa-bíamá ɣĩ, égiɛe ɣĩ tē égiha
the fine feather took his, they having he blew off suddenly, they say when, behold lodge the right into
(mv. sub.) say (ob.)
- 18 ákiágɛa-biamá, wa'újĩnga aká man'dehi gíná agíi tē. Kĩ jaⁿ't'éqti
had gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep
coming
- jaⁿ'-biamá; céɛcɛtēwaⁿ'jĩ. Cetaⁿ'qtihi uɛúaaⁿ'bɛe hē, á-biamá. Kĩ ijiñ'ge
he lay, they say; he stirred not at all. At last I have hindered him she said, they And his son
say.
- aká gá-biamá: Wa'újĩnga gáɛiⁿ edé hnaⁿ éĩnte; iⁿ'dádi aká ɣáciqti agɛí,
the said as follows, Old woman that one what only it may be: my father the very long ago came
(sub.) they say: (sub.) says she (sub.) back

- á-biamá. Hm+! á-biamá wa'újīnga. Iha^{n'} aká gá-biamá: Čiadi kí ada^{n'},
said he, they Paha! - said, they say old woman. His mother the said as follows, Your reached I
say. (sub.) they say: father home
- á-biamá. Xáci i'dádi agfí égaⁿ jaⁿ t'éqti ja^{n'}i, wa'ú cti iñgčéza,
said she, they Long ago my father had come as sound asleep he lies, woman too talks
say. home incessantly,
- á-biamá nújīnga aká. Ga^{n'}, Wa'újīnga, qčáji égaⁿ-ā hě, xáci agfí, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came said, they say
back,
- ijañ'ge aká. Či ga^{n'} ja^{n'} biamá. Dadíha, wixa^{n'} aká hečúbajaⁿ a^{n'} júčigč
her daugh- the Again so he slept, they say. O father, my the swing to play with you
ter (sub.). grandmother (sub.)
- 'čai, á-biamá. Ga^{n'} hájīnga ukiátcatčáqti é'di naji^{n'}, á-biamá. Kí áma
she said (the boy), And cord tied in many places there stands, said he, they And the
spoke of they say. other
- tě údaⁿqtiaⁿ sé čīngé, á-biamá. Kí gátě hájīnga sása kě učúdaⁿbečí- 6
the very good break there is he said, they say. And that cord broken in the they cause
(ob.) none, many places (ob.)
- kípe xí é añ'-gá, á-biamá nújīnga aká. Ga^{n'} é'di júčge ahí-biamá.
you to when that use, said, they say boy the (sub.). And there with her he arrived, they
examine say.
- Ga^{n'} hájīnga áwaⁿji kě é čizá-biamá nú aká. Qčabé ma^{n'}ciadi tě
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)
- maⁿá xáⁿha kě ágčé akáma. Hau, Ké, iandé, añgáče té, á-biamá. Ixa^{n'} 9
cliff edge the (ob.) was standing on, they say. Well, Come, O daughter's let us go, said she, they And the
husband say. mother
- éčaⁿba waⁿdaⁿ ačá-biamá. Uka^{n'}skaqti idaⁿbe ahí-bi xí, égičge ijanⁿde
she too together went, they say. Right in a line in the middle they arrived, when, behold her daugh-
ter's husband
- bisá-biamá hájīnga. I^{n'}é kě kañ'gěqci ahí-bi xí, égičge gisíča-bi; hiⁿqpé
broke it, they say cord. Stone the very near to arrived, when, at length remembered, fine feather
they say: they say;
- kě gčizá-bi ega^{n'} bihiča čéča-biamá. Égičge masániaja a-tjaⁿ-biamá. 12
the took his, they having blew it off suddenly, they say. At length to the other side approached and lay,
(ob.) say they say.
- Ga^{n'} akí-biamá, xigčí'a-biamá ijanⁿde éčaⁿba. Égičge banaan'ge kide
And reached home, failed in doing for her- her daughter's he too. At length banaan'ge they were
they say, self, they say husband play.
- akáma. Je-núga jīn'ga wi^{n'} naji^{n'}-bi ega^{n'} a-í-biamá. Kagéha, á-biamá,
ing, they Buffalo-bull young one stood, they say having came, they say. My friend, said he, they
say, say.
- čé Je-wa'ú wi^{n'} ní agí taté, éčaⁿbe tí xí čikíqa taté. Kíqaji-gá; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi xí kíqa-biamá. Nú aká daⁿ'ba-baji-biamá Či áputaⁿ a-í-biamá
she came, when she laughed at him, Man the did not look at her, they say. Again straight to was coming,
they say they say. (sub.) they say
- xí, čí kíqa-biamá; čí nú aká kíqa-baji-biamá. Agí-biamá xí ní tě 18
when, again laughed at him, again man the did not laugh at her, they say. Coming back, they when water the
they say, (sub.) (ob.)
- íčije agí-biamá; čí éřataⁿ kíqa agí-biamá. Kí uhékiča-báji tě, nú taⁿ
liding out coming back, again thence laughing at him they say. And she did not let him have man the
they say, (std. ob.)
- íqa amá. Kí čéama Je-núga amá banaan'ge kide amá bčúga aⁿ'ha-
laughed, they say. And these Buffalo-bull the (pl. sub.) banaan'ge those who played all fled,
the (pl. sub.)
- biamá. Égičge éčaⁿbe atí-biamá, iénaxičá-biamá égčañge aká. Ga^{n'} 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

- eḡataⁿ éḡaⁿbe atí tē ɬanⁿde kē bacpé éḡḡa-biamá, ɬeska amá wajiⁿ-píbaɬi
 thence in sight he when ground the thrust off sent suddenly, ox the enraged
 came they say, (sub.)
- maⁿnaⁿ‘u taⁿ ‘ḡaⁿqtiaⁿ‘-biamá. Gaⁿ, Aⁿ‘ha-gā, é-hnaⁿ-biamá. Caⁿ‘
 pawing the the standing just so, they say. And, Flee said all they say. Yet
 ground on-
- 3 céḡḡetewaⁿ‘jī najiⁿ‘-biamá. Gidaⁿbe najiⁿ‘-biamá nú aká. Ė‘di ahí-
 not stirring in the he stood they say. To see him stood they say man the (sub.). There he
 least arrived.
- biamá. Ė‘di ahí-biamá ɬi, nú aká waiiⁿ‘ iⁿ‘i ḡaⁿ aⁿ‘ḡa éḡḡa-bi egaⁿ‘,
 they say. There he arrived, they when, man the (sub.) robe he wore the threw away suddenly
 say (ob.) they say
- manⁿde kē ugínaⁿḡpá-biamá. Jáwahe ḡé amá ɬi, hiⁿḡpé ḡḡíza-bi egaⁿ‘
 how the strung his they say. To gore went they say when, fine feather took his, they say having
- 6 bihiḡa éḡḡa-biamá. ḡié ámaḡáḡicaⁿ ahí-biamá nú aká. Ci egaⁿ‘-biamá.
 blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.
- ‘Ŭ ḡiḡḡé kēḡáḡicaⁿ ci é‘di ahí-biamá. Gaⁿ‘ níaciⁿga aká Je-núga
 Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-hull
- t’éḡa-biamá. Gaⁿ‘ki iḡaⁿ‘ ḡiḡké iénaxiḡe aḡḡá-biamá. Gaⁿ‘ iḡidahaⁿ‘
 he killed, they say. And his wife’s the (ob.) to attack he went back, they say. And he knew for
 mother himself
- 9 amá ádaⁿ ɬíbaḡḡa a-í-biamá. Gaⁿ‘ t’éḡiḡá-biamá iḡaⁿ‘ ḡiḡké.
 they therefore from an oppo- he was coming, And he killed his, they say wife’s the (ob.).
 say site direction they say. mother

NOTES.

147, 1. maḡe ḡegaⁿ-daⁿ. Nudaⁿ-axa told this myth during the winter; hence he refers to the season: “It was during the winter, as it now is.”

147, 2. aḡa+. Criers say aḡa+, instead of áḡa, when those addressed are at a great distance.

148, 3. waiiⁿciḡe, equivalent to the Omaha ahiⁿciḡe. See 99, 11.

148, 20. naⁿ‘ha, wijiⁿḡe aka. The Corn-woman’s son was the younger, so he calls the Buffalo-woman’s son his elder brother.

149, 7. dazēqtci, pronounced ḡa+zēqtci by Nudaⁿ-axa.

149, 12. ḡe-jiḡga ake ake. Sanssouci gives the equivalent ɬoiwere: ḡe-yiḡe e aré ke, “Buffalo-calf that is it”; to be distinguished from the following: ḡe-jiḡga aká é aka hā’ (in ɬoiwere, ḡe-yiḡe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; ḡéaka ḡe-jiḡga aká: “There is the calf,” or, “There is a calf” (one for which he was not hunting); ḡéaka é aka ḡe-jiḡga aka hā: “There is the calf for which I have been looking!” (denoting surprise at finding it unexpectedly).

149, 13. iḡadi ḡat’aⁿ edectē aⁿbaḡḡḡti maⁿḡiⁿ ḡaxage maⁿhniⁿ. Sanssouci gives as the ɬoiwere, aⁿtce ratūⁿ cke, haⁿ‘we ḡe mányi raxáḡe ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. “If you had a father, you would not have been crying to-day when walking”; or, “You should have had a father, for to-day you have been crying while walking.”

149, 15. jaⁿ-uḡpe jiḡgaqtci. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uḡpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

150, 3. u^ada^aqti, pronounced u+da^aqti.

150, 5. e^azəqteci, pronounced e^ada+zeqteci.

150, 19. uta^anadiqti, pronounced uta^a+nadiqti.

151, 5. qəaje, refers to the cry of the Buffalo-calf and its mother.

151, 14. huçuga, pronounced hu+çuga.

152, 13-15. The stones in the sweat-lodge became the size of men's heads the first time that the old woman thrust at them. Next they became larger than good-sized watermelons. The third time, she made them as high as a table (about three feet high). The last time they became so large that they filled the lodge.

152, 14. gata^ahiç^a-biam^a, contracted from gata^aha and iça^a.

152, 18. ga^ate ama, pronounced ga^a+te ama.

153, 9. gisi^a-biam egan, in full, gisi^a-biamá égan, equivalent to gisi^a-bi ega^a.

153, 10. egasani wagigça-biam^a ika^a aka wa'u çañka zani. Sanssouci says that this would mean "the grandmother resembled the women who were her relations," which is not the meaning, and is obscure. He would substitute wágçawakiçá-biam^a for wagigça-biam^a, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, wagigça-biam^a, from wagi-gçe, "To go homeward for them (*i. e.*, for those who were not her relations)."

153, 12. u^ada^aqti-hna^a-biam^a, pronounced u+da^aqti-hna^a-biam^a.

154, 6. uwagiç^a-hna^ai atě. "I wonder if some one has not been telling," or, "I am sure that they have been telling." The old woman suspected this. It was something which she did not wish to be told.

154, 13. waçudeäjⁱ, pronounced waçu+deäjⁱ.

155, 1. çia^adi ki ada^a. The mother was not in the lodge when the father came.

155, 3. wa'ujfnga qçiäji ega^a-ă he. The old woman was speaking in a loud voice.

155, 11. i^aă kě kañgěqteci ahi-bi çⁱ, about two feet from the rocks.

155, 11. kañgěqteci, pronounced kañ+gěqteci.

155, 13. banañge kide, a game played by the Ponkas, Omahas, and other tribes: "to shoot at something caused to roll by pushing." (A description of the game will be given elsewhere in this volume.)

155, 19. uhekiç^a-ba^ajⁱ tě. The man tried to keep from laughing; but the Buffalo-woman would not let him have his way, so at last he had to laugh.

155, 20. bçuga, pronounced bçu+ga.

156, 8. içi^adaha^a ama. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As

I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (or, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?). The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo-woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

THE ADVENTURES OF HIQPE-AGÇE.

TOLD BY JOSEPH LA FLÈCHE.

- Gaṇ'ki wa'ú çinké ciṇ'gajin'ga pahaṇ'ga idaçè çinké aṇ'çaṇ'kaṇ aṇgáti,
 And woman the one who child before born the one who we have a contest with him we have come
- á-biamá. (Níaciṅga píäji aká wiṇ' égiçaṇ'-biamá.) Gaṇ' nújnga aká é'di
 said they, they (Man bad the one said to her, they say.) And boy the there (sub.)
- 3 aça-biamá. Içádi ihaṇ' çinké éçaṇ'ba uçi'agá-bi çaṇ'ja, caṇ' é'di aça-biamá.
 went they say. His his the one she too were unwilling, though, yet there he went, they say.
 father mother who they say
- É'di ahí-biamá xī, Aṇ'çaṇ'çikaṇ taṇ'gataṇ, á-biamá. Aṇ'haṇ, içānahiṇ,
 There he arrived, they say when, We have a contest with you we will, said they, they Yes, I consent,
- á-biamá. Edádaṇ aṇgáxe taí ā, á-biamá nújnga aká. Kí níaciṅga píäji
 said he, they say. What we do will I said, they say boy the (sub.). And man bad
- 6 aká jaṇ' wiṇ snédeqti múza-bité'ama, onáqtei. Gaṇ'ki, Jaṇ' cété aṇgáne xī
 the wood one very long had planted as a post, very smooth. And, Wood that (ob.) we climb when (sub.)
- wiṇaṇ'wa háci aṇgáçgi xī t'eaṇ'kiye taté, á-biamá. Gaṇ' áne aça-biamá xī,
 which one behind we come back when we kill him will said they, they And climbing they went, when, they say
 surely say.
- égiçe níaciṅga píäji aká é pahaṇ'ga akí-bi egaṇ' nújnga t'éça-biamá.
 at length man bad the he before got back, having boy he killed, they say.
 (sub.) they say
- 9 Gaṇ'ki ci wa'ú çinké ci ciṇ'gajin'ga idaçè amá. Cī naṇ' amá nújnga
 And again woman the one again child she bore him, they Again grown they say boy

ŋinké. Na' amá xī, cī wi' áðē ahí-biamá. Cīn'gajīn'ga ŋiŋŋa
the one who. He was they when, again one to ask him arrived, they say. Child your

a'ŋaŋ'ka' aŋgáti, á-biamá. Kī iŋádi aká iha' éŋa'ba cī uŋi'agá-biamá.
we have a con- we have said he, they And his the his she too again were unwilling, they
test with come say. father (sub.) mother say.

Égiŋe, cī nújīŋga aká na'-biamá, ga' é'di aŋá-biamá. Gaŋ'ki é'di hí 3
Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-
rived

amá nújīŋga ŋi'. Cī éga' ika'-biamá. Cī, Edáda' a'a' te á, á-biamá.
they say boy the Again so they had a contest And, What we do will ? said he, they
(mv. one.) with, they say.

Kī, Heŋúbaja' a'a' te há, á-biamá. Heŋúbaja' a'-biamá. Háajīŋga áma
And, Swing we use will said they, they Swing they used, they say. Cord the one

kē sásaŋtia'-biamá, kī áma kē úda'ŋtia'-biamá. Háajīŋga úda' kē é 6
the was broken very much, and the the was very good, they say. Cord good the that
(ob.) they say other (ob.)

nújīŋga ŋinké aŋ'kiŋá-biamá; kī háajīŋga sása kē é níaci'ga píajī aká
boy the (ob.) they caused him to use, and cord broken the that man bad the
they say, (ob.) (sub.)

a'-biamá. Égiŋe háajīŋga úda' kē égiŋe píajī ké amá. Háajīŋga
he used, they say. At length cord good the behold bad lay they say. Cord
(one which)

gaséga' nújīŋga gat'é amá. Ga' té amá nújīŋga kē. Cī wa'ú ŋinké cī 9
it was cut, as boy the fall they killed And dead they say boy the Again woman the one again
who (one lying).

cīn'gajīn'ga ídaŋá-biamá nújīŋga wi'. Cī nújīŋga ídaŋaí ŋinké cī na'
child bore they say boy one. Again boy born the one again who
grown

amá. Na' amá xī, cī agíahí-biamá. Cīn'gajīn'ga ŋiŋŋa a'ŋaŋ'ka' aŋgáti
they say. He was they when, again they came for him, Child you we have a con- we have
grown say they say. test with come

á-biamá. Iha' aká iŋádi éŋa'ba uŋi'agá-bi ŋa'ja, ca' nújīŋga aká é'di 12
said they, they His the his father he too the were unwilling, though, yet boy the there
say. mother (sub.) they say (sub.)

aŋá-biamá. Ke, cī a'ŋa'ŋika' taŋ'gata', á-biamá. Cī íka' bi xī cī
went they say. Come, again we have a contest we will, said they, they Again íka' bi xī cī
with you say. him, they say

nújīŋga kíbana' ákiŋá-biamá. Cī nújīŋga ŋi' gia'ŋa-bi éga' cī nújīŋga
boy racing they contended, they Again boy the left him, they having again boy
say. (mv. ob.) say

ŋi' t'éŋa-biamá. Égiŋe cī wi' ídaŋá-biamá iha' aká. Égiŋe cīn'gajīn'ga 15
the they killed, they At length again one bore they say his the At length child
(mv. ob.) say. mother (sub.)

Hiŋqpe-ágŋe ídaŋá-biamá. Kī maja' bŋúgaŋti ídaŋaí tē uná'a'-biamá,
Fine-feather-stuck-in she bore, they say. And land all over that he was born heard of it, they say,

Hiŋqpe-ágŋe ídaŋaí tē. Nújīŋga ŋi' wakíde-pi hégaŋi'ega' edáda' waníŋa
Hiŋqpe-ágŋe that he was born. Boy the good marks- very being what animal
(mv. ob.) man

ctéwa' ŋi'á ŋiŋg'éŋtia' amá. Ca' maja' ŋa' bŋúgaŋti nújīŋga íbaha'- 18
soever falling there was none at they Indeed land indeed all over boy knew him
all say.

biamá, nújīŋga úda' hégaŋi-biamá. Égiŋe nújīŋga na' xī, égiŋe cī áðē
they say, boy good very they say. At length boy was when, at length again to ask
grown him to go with him

- ahí-biamá. Nújĩnga çiçĩa aⁿçañ'kaⁿ aṅgátĩ, á-biamá. Kĩ içádi aká
they arrived, they say. Boy your we contend with we have said they, they And his father the (sub.)
- iháⁿ éçaⁿba uçĩ'agá-biamá. Çĩñáji te, á-biamá. Kĩ nújĩnga aká: Naⁿhá,
his she too were unwilling, they say. Please do not go, said they, And boy the (sub.): O mother, mother
- 3 iⁿdádi éçaⁿba, éⁿdi bçé tá minke, á-biamá. Çĩjĩⁿçe égaⁿ wágiatĩ éde
my father he too, there I go will I who said he, they say. Your elder so they came for but them brother
- wáçĩⁿ açai éde t'éwaçè-hnaⁿi, á-biamá iháⁿ aká. Kĩ, Caⁿ, naⁿhá, éⁿdi
they took them but they killed them said, they say his the And, Still, O mother, there away invariably, mother (sub.).
- bçé tá minke, á-bi égaⁿ, éⁿdi açá-biamá nújĩnga aká. Éⁿdi ahí-biamá.
I go will I who said, having, there went they say boy the (sub.). There he arrived, they say they say.
- 6 Aⁿhaⁿ, caⁿ há çatĩ tẽ, á-biamá. Kĩ, Ké, edádaⁿ aⁿaⁿ taĩ á, á-biamá
Yes, that will do you have as, said they, they And, Come, what we do will I said, they say do come say.
- nújĩnga aká. Jaⁿ cètẽ aṅgáne taté, á-biamá. Gaⁿ nújĩnga aká hiⁿqpé
boy the Wood that we climb shall, said they, they And boy the fine feather (sub.). (std.) say.
- gçĩza-bi égaⁿ hiⁿqpé ágigçá-biamá. Gaⁿ jaⁿ tẽ áne açá-bi égaⁿ, é
took his, they having fine feather stuck his in, they say. And wood the climbing went, they having, he say (ob.) say.
- 9 pahan'ga nújĩnga aká ahí-biamá. Çĩ agĩ-bi çĩ, çĩ é pahan'ga híde
before boy the arrived, they say. Again coming when, again he before below (sub.) back, they say
- akĩ-biamá nújĩnga aká Gaⁿ akĩ-bi çĩ, gaqçĩ-biamá níaci'ga piáji kẽ,
got back, they boy the (sub.). And he got when, he killed him, they man bad the (ob.) say back, they say say
- dúba e wiⁿ gaqçĩ-biamá. Gaⁿ nújĩnga aká agçá-biamá. Ihaⁿ çĩnkẽⁿdi
four that one he killed they say. And boy the (sub.) went homeward, His mother at the they say.
- 12 içádi çĩnkẽⁿdi edábe akĩ-biamá. Naⁿhá, wiⁿçe t'éwaçè hnaⁿ çañ'ka wiⁿ
his father at the also he reached home, O mother, my elder killed them invari- they who one ably
- t'éaçè há, á-biamá. Gaⁿ, Sijiⁿqtcĩçaⁿ+! wackaⁿ égaⁿ-á hẽ. Égaⁿqtĩ
I killed him said he, they say. And, O dear little child! do exert yourself. Just so
- çtẽwaⁿ çijiⁿçe t'éwaçè-hnaⁿi hẽ, á-biamá. Égasáni çĩ, çĩ égiçe çábçĩⁿ
notwith- your elder they killed invari- said she, they The morrow when, again behold three standing brother them ably say.
- 15 aká ahí-biamá. Aⁿçaⁿçikaⁿ aṅgátĩ, nújĩnga, á-biamá. Aⁿhaⁿ, cubçé tá
the arrived, they say. We contend with we have O boy, said they, they Yes, I go to you will (sub.) you come, say.
- minke, á-biamá. Kĩ iháⁿ aká gá-biamá: Wackaⁿ égaⁿ-á hẽ, sijiⁿqtcĩçaⁿ+!
I who, said he, they say. And his the said as follows, Do try O dear little child! mother (sub.) they say:
- égaⁿqtĩ çtẽwaⁿ çijiⁿçe t'éwaçè-hnaⁿi hẽ. Wackaⁿ égaⁿ-á hẽ, á-biamá.
just so notwith- your elder they killed invariably Do be strong said she, they standing brother them say.
- 18 Nújĩnga aká éⁿdi açá-biamá. Gaⁿ éⁿdi ahí-biamá. Égiçe çĩ heçúbajaⁿ
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing
- aⁿ 'íça-biamá. Heçúbajaⁿ kẽ háajĩnga údaⁿ kẽ aṅ-ga há, á-biamá
to use they spoke of, Swing the (ob.) cord good the (ob.) use it said they, they they say.
- Nújĩnga é waká-biamá. Áma kẽ piáji há. Háajĩnga itaⁿçiadi kẽ, sása
Boy him they meant, they say. Other the bad Cord old the broken (ob.) (ob.),

kē pīājī hā, á-biamá. Ga^{n'} gá-biamá: An'kajī, pīājī ctéctewa^{n'} ca^{n'}
 the bad said they, they And he said as follows, Not so, bad even if yet
 (ob.) say.

ma^{n'} tá minké, á-biamá. An'kajī hā éde, Pīājī hā, ecéce hā, á-biamá.
 I use it will I who, said he, they Not so but, Bad you say said he, they
 say.

Údaⁿ kē an'-gā hā, á-biamá. An'kajī, ca^{n'} pīājī ca^{n'} ma^{n'} tá minké, 3
 Good the (ob.) use it said they, they say. Not so, still bad at any rate I use it will I who,

á-biamá nújīnga aká. Ga^{n'} hečúbajaⁿ a^{n'} ačá-biamá. Nújīnga aká
 said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)

údaⁿqti ačá-biamá Háajīnga sása kē é a^{n'}-biamá, kī áma čínké,
 very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)

háajīnga údaⁿ a^{n'} čínké, gat'é amá Ga^{n'} agčá-biamá ci nújīnga amá. 6
 cord good used the one the fall they say. And went homeward, again boy the
 who, killed him they say (mv. sub.).

Akí-bi ega^{n'}, Naⁿhá, iⁿdádi éčaⁿba, níaciⁿga wiji^{n'}če t'éwačé-hna^{n'} ča^{n'}ka
 Reached having, O mother, my father he too, man my elder killed them habit- ually they who
 home, they say brother

cī wi^{n'} t'éačé hā, á-biamá. Sījīqtcīčaⁿ! čiji^{n'}če éga^{n'}qti ctéwa^{n'} t'éwačé-
 again one I killed said he, they O my dear little child! your elder just so notwith- standing they killed
 say.

hna^{n'}i. Wacka^{n'} ega^{n'}-ā hē, á-biamá. Cī égasáni xī cī na^{n'}ba ahí-biamá. 9
 always. Do be strong said she, they Again the morrow when again two arrived, they say.

Nújīnga, aⁿča^{n'}čikaⁿ aⁿgátī, á-biamá. Aⁿhaⁿ, cubčé tá minké, á-biamá.
 Boy, we contend with you we have come, said they, they Yes, I go to will I who, said he, they
 say.

Ga^{n'} égasáni xī é'di ačá-biamá. Ě'di ahí-biamá xī, Edádaⁿ aⁿ-a^{n'}
 And the morrow when there he went, they say. There he arrived, they say when, What aⁿ-a^{n'}
 we do

taí ā, á-biamá. An'kikibana^{n'} te hā, á-biamá. Cī nújīnga aká hi^{n'}qpé 12
 will I said he, they Let us run a race said they, they Again boy the fine feather
 say. together say. (sub.)

gčíza-bi ega^{n'} ágigčá-biamá. Ga^{n'} júgče ačá-biamá. Kíbanaⁿ agí-biamá
 he took his, having stuck his in, they say. And with him went they say. Racing coming back, they say

xī, cī nújīnga aká Hi^{n'}qpé-ágčé é paha^{n'}ga akí-biamá Akí-bi ega^{n'} ci
 when, again boy the (sub.) Hi^Qpe-ag^Qpe he before got back, they Got back, they say having again
 say.

t'éča-biamá, níaciⁿga pīājī čaⁿká wi^{n'}. Agčá-bi ega^{n'} iha^{n'} čínké'di akí-bi 15
 he killed him, man bad they who one. Went home- having his at the reached
 they say, were ward, they say mother home, they say

ega^{n'}, Naⁿhá, iⁿdádi éčaⁿba, cī wiji^{n'}če t'éwačé čaⁿká cī wi^{n'} t'éačé hā,
 having, O mother, my father he too, again my elder killed them the ones again one I killed
 brother who him

á-biamá. Sījīqtcīčaⁿ! wacka^{n'} ega^{n'}-ā hē. Éga^{n'}qti ctéwa^{n'} čiji^{n'}če
 said he, they say. O my dear little child! do be strong just so notwith- standing your elder
 brother

t'éwačé-hna^{n'}i hē, á-biamá Égasáni xī nújīnga aká níaciⁿga wi^{n'}áqtei 18
 they killed invariably said she, they The morrow when boy the (sub.) man one
 them say.

čínké ičápe gčī^{n'}-biamá. Kī níaciⁿga wi^{n'}áqtei aká ahí-bají-biamá.
 the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.

Ahí-bají-bi xī nújīnga aká é'di ačá-biamá. Jí tē'di ahí-bi xī
 He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when
 they say they say

čigčé čīngá-bitéamá níaciⁿga wi^{n'}áqtei ucté aká. Uné ačá-biamá. Uné 21
 behold he was not man one remaining the Seeking he went, they say. Seeking
 (sub.). him him

- aƆá-bi ɣi égiƆe wa'ú wi' ákipá-biamá. Wa'ú wi' údaⁿqti ákipá-bi
he went when at length woman one he met they say. Woman one very beautiful met her, they say
- egaⁿ, gá-biama Hiⁿqpe-ágƆe aká: Eátaⁿ ma'oni' ä. A'Ɔa' Ɔakaⁿ-onaⁿi
having, said as follows, they say Hiⁿqpe-ágƆe the (sub.): Why you walk ? You contended with me habitually
- 3 éde iwikaⁿi ɣi'ji eátaⁿ Ɔaaⁿ'he, á-biamá. Ki wa'ú aká, Ena+! é'be
but I contend with you when why you flee, said he, they say. And woman the (sub.), Fie! who
- ƆƆikaⁿ éiⁿte ƆáƆapaⁿ-majiⁿqti-niaⁿ hě. Hiⁿqpe-ágƆe ábƆixe bƆé, á-biamá.
contended it may be I know I not indeed I do Hiⁿqpe-ágƆe I marry I go, said she, they say.
- An'kaji há, a'Ɔa' Ɔakaⁿ-hnaⁿ'i egaⁿ iwikaⁿi há, á-biamá Eátaⁿ Ɔaaⁿ'he
Not so you contended habitually having I contend with you said he, they say. Why you flee
- 6 éiⁿte, á-biamá. Ná! an'kajiⁿqtiaⁿ éde ecéce hě. Hiⁿqpe-ágƆe ábƆixe bƆé,
it may be! said he, they say. Fie! not so at all but you say it often Hiⁿqpe-ágƆe I marry I go
- á-biamá. Těná! Hiⁿqpe-ágƆe wíebƆiⁿ há. Ena+! é taⁿ éde úwagiégaⁿ
said she, they say. Why! Hiⁿqpe-ágƆe I am he Fie! he the but he told somewhat (it is) (std. one)
- etéde, á-biamá. AnƆiⁿ te hě, á-biamá wa'ú aká GƆiⁿ júƆa-biamá.
should have, said she, they say. Let us sit said, they say woman the (sub.). Sat he with her, they say.
- 9 Gaⁿ'ki wa'ú aká, Hé uwíne te hě. Gátědi jaⁿ'-ä, á-biamá Ɔédehi
And woman the (sub.), Lice I hunt for will In that place sit thou, said she, they say. Lap
- ájaⁿkiƆá-biamá. ÉgiƆe hé uína-biamá. Ki Hiⁿqpe-ágƆe jaⁿ't'e amá,
she caused him to lie on, they say. At length lice she hunted for him, they say. And Hiⁿqpe-ágƆe sound asleep was, they say.
- Ɔijaⁿ'-biamá. Jaⁿ't'e ɣi níŋa uƆaⁿ'-bi egaⁿ Ɔizizi-hnaⁿ'-biamá. Gaⁿ
she put him to sleep, they say. Sound asleep when ear she took hold of, they say having she pulled and stretched repeatedly, they say. And
- 12 cínudaⁿ tíƆe gaxá-biamá. Hiⁿqpe-ágƆe cínudaⁿ amá. Gaⁿ Hiⁿqpe-ágƆe
dog to become suddenly they say. Hiⁿqpe-ágƆe dog they say. And Hiⁿqpe-ágƆe
- díxětiaⁿ amá, júga ké' cti bƆúga. Gaⁿ júƆe aƆá-biamá cínudaⁿ Ɔiⁿ.
very scabby they say, body the too all. And with him he went, they say dog the (mv. ob.).
- Gaⁿ hiⁿqpe ké é níaciⁿga piáji Ɔiⁿ é ágƆa-biamá. Gaⁿ taⁿ'wángƆaⁿ
And fine feather the that man bad the that stuck in, they say. And taⁿ'village (mv. sub.)
- 15 ɣangáqti wiⁿ é'di ahí-biamá. Wuhú! Hiⁿqpe-ágƆe tí há, á-biamá. Níaciⁿga
very large one there they arrived, they say. Wonderful! Hiⁿqpe-ágƆe has come said they, they say. Man
- uƆá-hnaⁿi Ɔaⁿ'cti tí áhaⁿ, á-biamá. ÉgiƆe níƆagahi úju aká na'aⁿ'-biamá.
told about inva- heretofore has ! said they, they say At length chief principal the heard it, they say. riably come (sub.)
- Wíanⁿ'de iⁿƆiⁿ Ɔiⁿ gfi-gá, á-biamá níƆagahi úju aká. Gaⁿ é'di ahí-
My daughter's husband bring ye him back to me, said, they say chief principal the (sub.). And there he arrived
- 18 biamá níƆagahi ɣi tě'di. NíƆagahi ijaⁿ'ge aká naⁿbá akáma Gaⁿ
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And
- naⁿ ƆiⁿƆké áƆixekiƆá-biamá. Ki Hiⁿqpe-ágƆe wakíde-pi na'aⁿ amégaⁿ
grown the one who he caused her to marry, they say. And Hiⁿqpe-ágƆe good marksman heard as they had
- éskana eƆégaⁿ'-bi egaⁿ 'ábae ágaji-biamá. Ki 'ábae Ɔé ɣi Ɔi'á kí-hnaⁿ
it might be they thought, having to hunt they commanded him, And to hunt he when fail- he reached they say went ing home invariably

amá, mactciñ'ge cti wáçinⁿ kí-hnaⁿ amá. Kíⁿ fěaka níaciⁿga aká gá-biamá:
they say, rabbit too having he reached home they say. And this one man the said as follows,
them invariably (sub.) they say:

Cínudaⁿ cčpinké bča^{n'} píaji, gaqčíwačákíçe te hā, iⁿc'áge. Ja^{n'}xe hégaji,
Dog that smells bad, you cause them to kill it will, old man. Offensive very,

á-biamá. Kíⁿ mi^{n'}jinga wáçixáji aká, Dadihá, caⁿčinkéčča-ā, gaqčí-baji-ā. 3
said he, they And girl unmarried the (sub.), O father, let it alone, do not kill it.
say.

Abčín^{n'} tá miñkácě, á-biamá. A^{n'}čěqtcí-hna^{n'} ačín^{n'}-biamá cínudaⁿ činké.
I have it will I who must, said she, they Gently habitually she had they say dog the (ob.).
say. him,

Kíⁿ ija^{n'}čě aká gá-biamá: Hiⁿ+! cínudaⁿ činké píaji, ja^{n'}xe hégaji, édegaⁿ
And he-r elder the said as follows, Oh! dog the one who bad, offensive very, but
sister (sub.) they say:

wanān'dečagčaji č oníⁿ hě, á-biamá. Ėgiçe 'ábae ačá-biamá níaciⁿga 6
you do not loathe it that you are said she, they say. At length hunting went, they say man

aká. 'Ábae čé xī čkitaⁿ cínudaⁿ aká áci ačá-biamá. Ėgiçe 'ábae akí-bi
the Hunting he went when at the same time dog the out went, they say. At length hunting he reached
(sub.) home they say

xī iñgčān'ga ačín^{n'} akí-biamá níaciⁿga aká. Gañ'ki cínudaⁿ aká akí-bi
when wild-cat having it reached home man the (sub.). And dog the reached home
they say (sub.) they say

ega^{n'}, mi^{n'}jinga činké baspa^{n'}-hnaⁿ-biamá. Eátaⁿ édaⁿ ečégaⁿ-bi egaⁿ 9
having, girl the (ob.) he pushed against repeatedly, Why I thought, they say having
they say. (in thought)

učúhe ačá-biamá mi^{n'}jinga aká cínudaⁿ čín. Ėgiçe qa^{n'}xaxa júgčě
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi xī táqti mi^{n'}ga tañgáqti wi^{n'} cínudaⁿ aká t'ěčě akáma. Ga^{n'} mi^{n'}jinga
she ar. when deer female very large one dog the had killed, they say. And girl
rived, they say (sub.)

amá qíaja ta^{n'}čínⁿ agčá-bi ega^{n'} ičádi iha^{n'} edábe učá-biamá. Dadihá, 12
the to the lodge running went homeward, having her father her mother also she told, they say. O father,
(mv. sub.) they say

i^{n'}naⁿha mégaⁿ, cínudaⁿ wiwíja aká táqti mi^{n'}ga tañgáqti wi^{n'} t'ěčě hě,
my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. Ičádi amá iha^{n'} éčāⁿba é'di ahí-biamá táqti kě'di. Ga^{n'},
said she, they Her father the her mother she too there arrived, they say deer at the. And,
say. (mv. sub.)

Ca^{n'}qtia^{n'}, nisíha, á-biamá iⁿc'áge aká.
It will do very well, my child, said, they say old man the (sub.).

15

And girl the her elder couch her the close by couch made habitually,
(sub.) sister (ob.)

biamá. Gúatějáha gáxa-ā hě. Cínudaⁿ činké bča^{n'} píaji hě, á-biamá. (Umi^{n'}je
they say. Further off make it Dog the one smells bad said she, they (Couch
who say.

tě ugčín^{n'}-hnaⁿ tě' é wakaí Mi^{n'}jinga aká cínudaⁿ činké umi^{n'}jea gčēñ'kičá- 8
the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit
(ob.) nally (act) (sub.)

biamá) Či 'ábae ačá-biamá níaciⁿga aká. 'Ábae čé xī, čí čkitaⁿ cínudaⁿ
they say). Again hunting went they say man the (sub.). Hunting went when, again at the same time dog

aká é'di ačá-biamá. Ėgiçe níaciⁿga aká čí miqá wi^{n'} 'in^{n'} akí-biamá. Či
the there went they say. At length man the again raccoon one carry- reached home, Again
(sub.) (sub.) ing they say.

- cínudaⁿ aká akí-biamá. Akí-biamá xī'jī, cī mīn'jīnga çīnké baspaⁿ-hnaⁿ-
 dog the reached home, He reached home, when, again girl the (ob.) he pushed against
 (sub.) they say. they say. invariably
- biamá. Kī mīn'jīnga aká cínudaⁿ çīn cī uçuhe açá-biamá. Uçuhe qaⁿ xaqa
 they say. And girl the dog the again following went, they say. Following to some
 (sub.) (ob.) distance
- 3 é'di ahí-bi xī, égiçe wasábe wiⁿ t'éçē akáma cínudaⁿ aká. Cī içádi çīnké
 there she arrived, when, behold black bear one he had killed, they dog the (sub.) Again her the (ob.)
 they say say
- ihaⁿ éçaⁿba úwagiça açá-biamá. Dadihá, iⁿnaⁿha éçaⁿba, wasábe wiⁿ
 her her too to tell them she went, they say. O father, my mother she too, black bear one
 mother
- cínudaⁿ wiwīa aká t'éçē hē, á-biamá. Kī içádi aká ihaⁿ éçaⁿba wasábe
 dog my the killed said she, they And her the her she too black bear
 (sub.) say. father (sub.) mother
- 6 kē açiⁿ akí-biamá íaia. Cī égasáni cī 'ábae açá-biamá. 'Ábae açá-bi
 the having it reached home, at the Again the morrow again hunting he went, they say. Hunting he went,
 (ob.) they say lodge. they say
- xī mactciñ'ge wiⁿ açiⁿ akí-biamá níaciⁿga aká. Kī cínudaⁿ aká égiçe
 when rabbit one having reached home, man the (sub.) And dog the (sub.) at length
 they say
- akí-bi xī, cī mīn'jīnga çīnké baspaⁿ-hnaⁿ-biamá Cī uçuhe açá-bi egaⁿ,
 reached when, again girl the (ob.) he pushed against frequently, Again following went, they having,
 home, they say they say. say
- 9 égiçe, aⁿpaⁿ kéde t'éçē akáma. Cī égasáni 'ábae açá-biamá níaciⁿga aká.
 behold, elk it lay, but he had killed it, Again the morrow hunting went they say man the (sub.).
 they say.
- Níaciⁿga siⁿsnédewágiçe wiⁿ açiⁿ kī amá. Égiçe cínudaⁿ aká jábe wiⁿ
 Man muskrat one having reached they At length dog the beaver one
 home say. (sub.)
- t'éçē akáma. Gaⁿ içádi aká ihaⁿ éçaⁿba gíçeqtiaⁿ-biamá; cínudaⁿ çīnké
 he had killed, they And her the her she too were very glad, they say; dog the (ob.)
 say. father (sub.) mother
- 12 qtágiçe-hnaⁿ-biamá. Mīn'jīnga aká cti cínudaⁿ çīnké qtágiçeqti-hnaⁿ-
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually
 they say. very much
- biamá. Égiçe níaciⁿga aká gá biamá: Iⁿc'áge, wahaⁿwakíçe te há. U'ábae
 they say. At length man the said as follows, Old man, please make them remove Hunting
 (sub.) they say:
- çīngé há. U'ábae t'añgéça íwakiçe te há, á-biamá. Kī wahaⁿ-biamá
 there is none Hunting abounds at cause them to please said he, they And they removed, they
 say. pitch their tents say. say
- 15 égasáni xī. Kī wahaⁿ açá-bi xī cínudaⁿ aká açá-bají-biamá. Níaciⁿga
 the morrow when. And removing they went, when dog the went not they say. Man
 they say (sub.)
- bçúgaqti áiaça-bi xī mīn'jīnga enáqtei açá-bají-biamá. Cínudaⁿ ugína-
 all had gone, they when girl alone went not they say. Dog she sought
 say her own
- biamá, cínudaⁿ íxinaçá-bi egaⁿ Gaⁿ çí'údēqtiaⁿ-bi xī íiúçiqíçe ugácaⁿ-
 they say, dog hid himself, they having. And fully deserted, they when remains of went among
 say lodges
- 18 hnaⁿ-biamá, xagé-hnaⁿ-biamá mīn'jīnga aká. Égiçe dázēqtei xī cínudaⁿ
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
 the thicket from the in sight got back, they say. Girl the (sub.), Why you walk it may be
 (sub.)

Uwíne hē Bēúgaqtei áíáçai hē. Wínaqtei aⁿwaⁿcte. Uwíne hē, á-biamá.
I sought you . All have gone . I alone I am left. I sought you said she, they say.

Aⁿhaⁿ, téqi hégaⁱ, á-biamá cínudaⁿ aká. Ía-biamá. Néça-gă, dēde gáxa-gă
Yes, difficult very said, they say dog . the He spoke, they say. Kindle a fire, fire make

hă, miⁿjînga é waká-bi egaⁿ Țačage cēhiçetēⁿdi ēⁿdi oné te, á-biamá; 3
girl her meant, they say having. Headland at yonder there you go will said he, they say;

waⁿú çinké é waká-biamá. Géçe te hă, á-biamá: Jigaⁿhá, çîúcpa iⁿéⁿ
woman the (ob.) her he meant, they say. You will say thus , said he, they say: Grandfather, your grand- stone child

dⁿúba édiatí hē, ecé te, á-biamá. Kí ȓanⁿde aká, Ku+! á-biamá. Inⁿéⁿ
some I have come after for him . you will say, said he, they say. And ground the (sub.), Ku-! said, they say. Stone

dⁿúba éçaⁿbe tíça-biamá. Gaⁿ miⁿjînga aká iⁿéⁿ açiⁿ agçá-biamá. Kí 6
some in sight it made come, they say. And girl the (sub.) stone took homeward they say. And

iⁿéⁿ tē açiⁿ akí-bi egaⁿ, Iⁿéⁿ çéteē hē, á-biamá. Kí açiⁿha, maⁿá
stone the (ob.) reached home with, they say having, Stone these are they say. said she, they say. And finally, cliff

cēhiçetēⁿdi maⁿçinⁿ-gă, á-biamá. Jigaⁿhá, çîúcpa ȓici dⁿúba édiatí hē,
at yonder walk thou, he said, they say. Grandfather, your grand- tent- poles some I have come .

á-gă, á-biamá. Égiçe açaⁿ-biamá waⁿú amá. Maⁿá tēⁿdi ahí-biamá. 9
say thou, said he, they say. At length went they say woman the (mv. sub.). Cliff at the she arrived, they say.

Jigaⁿhá, çîúcpa ȓici dⁿúba édiatí hē, á-biamá. Cí wēsⁿá dⁿúba éçaⁿbá-
Grandfather, your grand- tent- poles some I have come . said she, they say. Again snake some came in sight

biamá. Gaⁿ waⁿú aká wáçizá-biamá, wēsⁿá çanká; wáçinⁿ agçá-biamá.
they say. And woman the (sub.) took them they say, snake the (pl. ob.); took them homeward, they say.

Wáçinⁿ akí-bi ȓí, Kē, ȓí jînⁿga gáxa-gă, a-biamá cínudaⁿ aká. Waⁿú aká 12
She reached home with them, they say when, Come, lodge small make said, they say dog the (sub.). Woman the (sub.)

wēsⁿá ȓici égaⁿ gaxá-biamá, qáde ȓí gaxá-biamá
snake tent- pole so made they say, grass lodge made they say.

Kí waⁿú çinⁿ ukía-biamá cínudaⁿ aká. Çaⁿéaⁿçaçē eonⁿgaⁿ éinte.
And woman the (ob.) talked with, they say dog the (sub.). You pitied me you think may.

Wí çaⁿéwiçē, á-biamá. Waçiqpaniäji tatⁿ, á-biamá. Hiⁿqpé-agçē wiebçiⁿ 15
I I pity you, said he, they say. You not poor shall, said he, they say. Hiⁿqpé-agçē I am he

édegaⁿ níaciⁿga cēçu çinké aⁿçaⁿqtai égaⁿ aⁿçijuäji hă, á-biamá.
but man yonder he who vented his spite so he maltreated me said he, they say.

Gaⁿ ȓí jînⁿga tē ȓimaⁿte açaⁿ-biamá cínudaⁿ aká. Gaⁿ iⁿúda-biamá
And lodge small the (ob.) within the lodge went they say dog the (sub.). And took a sweat-bath, they say

cínudaⁿ aká. Égiçe gá-biamá: Caⁿ; aⁿçíaza-gă, á-biamá. Égiçe níaciⁿga 18
dog the (sub.). At length he said as follows, they say: That pull the cover off me said he, they say. Behold man

údaⁿqti akáma; cínudaⁿ-bíji, níaciⁿga údaⁿqti akáma. Gaⁿ ēⁿdi jaⁿ-
very handsome, they say; dog not, man very handsome, they say. And there they slept

biamá. Égasáni ȓí, Ké, aŋgáçe taí, á-bi egaⁿ, júgçe açaⁿ-biamá.
they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

- Miⁿjĩnga Ɔiⁿ gǃǃⁿ-biamá Hiⁿqpe-ágǃe, ɛdihi ɣi. Ɛgĩǃe ɣi Ɔaⁿ ɛƆaⁿbe
 Girl the (ob.) he married, they say Hiⁿqpe-agge, it occurred when. At length vil- the in sight of
 lage (ob.)
- ahí-biamá. Ki níaciⁿga wadaⁿ/ba-bi ɣi, Miⁿjĩnga ɕínudaⁿ ugíne amá Ɔaⁿ
 they arrived, they And man saw them, they say when, Girl dog sought her she who did
 say. own
- 3 níaciⁿga júǃǃe atí, á-biamá. Ki níaciⁿga egé-hnaⁿ-biamá: Kagéha,
 man with him has come, said he, they And man said habit- thus to ually they say: Friend,
 say.
- níaciⁿga Ɔiⁿ údaⁿ hégaji ɛdegaⁿ Hiⁿqpe-ágǃe é ebéǃgaⁿ, á-biamá. Jíadi
 man the (ob.) good very but Hiⁿqpe-agge he I think, said he, they At the
 lodge
- ahí-biamá ɣi hiⁿqpe kǃe ágǃe gǃiⁿ ákama níaciⁿga píǃǃi aká. Gaⁿ
 they arrived, when fine feather the sticking in was sitting, they man bad the (sub.). And
 they say (ob.)
- 6 Hiⁿqpe-ágǃe amá akí-bi egaⁿ hiⁿqpe kǃe gígǃizá-bi egaⁿ hiⁿqpe
 Hiⁿqpe-agge the reached having fine feather the took back his own, having fine feather
 (mv. sub.) home, they say (ob.) they say
- ágigǃǃa-biamá. Gaⁿ níaciⁿga Ɔĩnké naⁿtá-bi ɣi ɛgĩǃe ɕínudaⁿ tígǃǃe amá:
 his own he stuck in, And man the (ob.) he kicked, when behold dog he became sud-
 they say. denly, they say:
- ɕínudaⁿ díxǃǃti, naⁿxǃǃǃti iƆaⁿƆa amá ɣi, Iⁿc'áǃe, gáǃǃinke gaǃǃiwaƆa-
 dog - very scabby, made cry much he put him they when, Old man, that one please make
 by kicking say
- 9 kǃǃe te, píǃǃi ɕínudaⁿ Ɔĩnké, á-biamá. Gaⁿ ɕínudaⁿ Ɔĩnké áci aǃiⁿ
 them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took
 they say
- aƆa-bi egaⁿ gaǃǃi-biamá. Gaⁿki Hiⁿqpe-ágǃe aká 'ábae-onaⁿ-bi egaⁿ
 they say having they killed, they say. And Hiⁿqpe-agge the (sub.) hunted regularly, they say having
- wanǃǃa dádaⁿ, caⁿ ǃé, aⁿpaⁿ, ǃǃǃti-má ɕti, caⁿ wanǃǃa bǃǃǃgaǃti t'éwaƆa-
 animal what, for buffalo, elk, deer too, in fact animal all killed them
 example
- 12 bi egaⁿ, wacéǃti gǃiⁿ-biamá. Níaciⁿga, taⁿwaǃǃǃaⁿ bǃǃǃgaǃti, údaⁿǃti,
 they having, very rich he sat, they say. Man, village all, very good,
 say
- gígǃǃǃti maⁿƆiⁿ-biamá. Gaⁿki iǃaǃ'ge Ɔĩnké egǃǃaǃ'ge gǃǃǃǃi aká gá-
 very joyful walked they say. And her younger the one her husband killed for the said as
 sister who her (sub.) follows,
- biamá: Wihé, Ɔiegǃǃaǃge uǃide aǃ'gaǃǃé te hǃ, á-biamá. Jaⁿǃǃǃa,
 they say: My younger your husband together let us marry him said she, they say. My elder
 sister, sister,
- 15 égaⁿja, wiegǃǃaǃge bǃaⁿ píǃǃi ecé hǃ, jaⁿxe hǃ. Áǃtaⁿ Ɔíci'é áhnixe
 nevertheless, my husband smells bad you said strong odor How pos- sible your sister's you marry
 husband
- tá', á-biamá. Gaⁿki wa'ú aká naⁿ aká xagé-hnaⁿ caⁿcaⁿ-biamá, nú
 shall! said she, they And woman the grown the weeping in-va- riably always they say, man
 say. (sub.)
- Ɔĩnké áǃǃǃe gaⁿƆa-bi egaⁿ. Ɛgĩǃe gá-biamá nú aká: Ké, Ɔiǃǃgaⁿ Ɔiǃǃaⁿ
 the one to marry him wished, they having. At length said as follows, man the Come, thy hus- band's father mother
 who him say they say (sub.):
- 18 edábe eonáǃtci awágiaⁿbǃa pí ɛdegaⁿ gataⁿǃti awágiaⁿbe kaⁿbǃa.
 also alone I left mine I came hither but now, at last I see them, I wish.
 my own,
- Agǃǃe te há, á-biamá. Wa'ú aká iǃádi Ɔĩnké uǃǃa-biamá Dadihá, iǃádi
 I go will said he, they say. Woman the her father the (ob.) told it to him, they O father, his father
 homeward (sub.) say.
- ihaⁿ edábe wagǃǃaⁿbe 'íǃai egaⁿ agǃǃe 'íǃai hǃ, á-biamá. Gaⁿ, Aⁿhaⁿ,
 his also to see them, he spoke having to go he spoke said she, they And, Yes,
 mother his own, of homeward of say.

nisíha, á-biamá ícádi aká. Nisíha, nú wáqixai xí wiúhe-ona^{ní} há.
 my child, said, they say her father the (sub.). My child, man they marry them when they follow inva-riably
 Ufúha-gā há, á-biamá. Ga^{ní} íqigaⁿ aká cañ'ge áhigíqti ían'de fínké
 Follow thou said he, they say. And his wife's the (sub.) horse a very great many his daughter's husband the one
 gí'í-biamá. Gañ'ki ca^{ní} wa'ú áma aká ca^{ní} wiúha-biamá. Nú aká ukía-báji, 3
 gave to him, they And at any woman the the at any followed them, they Man the talked not to her, say. rate other (sub.) rate say. (sub.)
 kí wa'ú aká cti ukía-báji xí, ca^{ní} wiúha-biamá, xagé-hnaⁿ ca^{ní}ca^{ní}-biamá.
 and woman the too talked not to when, yet she followed them, crying inva-riably always they say. (sub.)
 Égiqe ní té'di ahí-biamá. Égiqe ícádi fínké íha^{ní} fínké ctéwaⁿ
 At length lodge at the they arrived, they Behold his father the one his mother the one notwithstanding say. who who
 waqpániqti^{ní} cañkámā, xáxe ictá wádujá-bi ega^{ní}. Égiqe wa'ú áma aká 6
 they were very poor, they say, crow eye picked them out, having. At length woman the the other (sub.)
 na^{ní} aká gí-biamá: Wihé, cñígaⁿ cñíga^{ní} edábe ictá ca^{ní} zéawáqē tá
 grown the said as follows, My younger your hus- your hus- also eye the I heal them will one who they say: sister, band's father band's mother (ob.)
 mínke, ehé. Cñegcañge añgá^{ní} te hē, á-biamá. Kí nú aká ía-báji-biamá
 I who, I say. Your husband let him marry me said she, they And man the spoke not, they say. (sub.)
 Kí wa'ú aká gá-biamá: Ja^{ní}qéha, éga^{ní}-ā hē. Waqpáñi báce. Ga^{ní} nú 9
 And woman the (sub.) said as follows, O elder sister, do so They must be poor. And man they say:
 fínké figá^{ní} taté, á-biamá. Gañ'ki wa'ú aká ictá ca^{ní} wéqita^{ní}-bi ega^{ní},
 the one marry you shall, said she, they And woman the (sub.) eye the (ob.) worked on for them, they say having, who say.
 ictá ca^{ní} égiga^{ní} waxá-biamá.
 eye the (ob.) as before she made them, they say.

NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hiqpe-agqe, from hiqpe, a *fine feather*, not a *quill* (macaⁿ), and ágqe, to *stick an upright object* or feather in something. "He who sticks a fine feather in his hair."

162, 6. snedēqti, pronounced sne+dēqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. bēugaqti, pronounced bēu+gaqti.

164, 17. ega^{ní}qti ctéwa^{ní} cñíqē tēwaqē hua^{ní} hē: "Notwithstanding it is so (*i. e.*, though they have always *seemed* to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'ú wi^{ní} akipa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena^{ní}! e ta^{ní} uwagíqega^{ní} etede, spoken as if addressed to another, but really equivalent to "Ena^{ní}! cñeñi^{ní} cñatacē-de i^{ní}wi^{ní}cñama éga^{ní} etéde: Fie! as it is you, you should have told me a little (*or*, you should have given me some intimation)."

169, 4. etc. qiga^{ní}ha, cñucpa . . . ediatí. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. uda^{ní}qti akama, pronounced u+da^{ní}qti akama.

170, 8. naⁿxagēqtī içaⁿça ama. The hero placed the bad man (içaⁿça) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. cañge, a modern interpolation.

171, 4. xage-hnaⁿ caⁿcaⁿ-biama, pronounced xa-ge-hnaⁿ caⁿcaⁿ-biama.

171, 6. waqpaniqtiaⁿ çañkama, pronounced waqpa-niqtiaⁿ çañkama.

TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore Hiⁿqpe-agçe. And all over the land they heard of his birth, the birth of Hiⁿqpe-agçe. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hi^uqpe-ag^ŋe got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hi^uqpe-ag^ŋe said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hi^uqpe-ag^ŋe for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hi^uqpe-ag^ŋe for my husband," she said. "Why! I am Hi^uqpe-ag^ŋe." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hi^uqpe-ag^ŋe was sound asleep; she put him to sleep with her hands. When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hi^uqpe-ag^ŋe was a dog. And Hi^uqpe-ag^ŋe was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hi^uqpe-ag^ŋe has come. The man about whom they always tell has come." At length the head-chief heard it. "Bring my daughter's husband to me," said the head-chief. And he arrived there at the lodge of the chief. The chief's daughters were two. And the chief caused the elder one to take the bad man for her husband. And as they

had heard that Hi^aqpe-ag^{te} was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wild-cat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (i. e., on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And

having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi^qpe-ag^qĒ; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi^qpe-ag^qĒ took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi^qpe-ag^qĒ." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^qpe-ag^qĒ having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi^qpe-ag^qĒ said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi^qpe-ag^qĒ hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, "My younger sister, let us have your husband together." "My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister's husband?" And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: "Come, I came hither and left none but your husband's father and mother; but at last I wish to see them. I wish to go homeward." The woman told it to her father. "O father, he spoke of seeing his father and mother, he spoke of going homeward," said she. And her father said, "Yes, my child, when they marry men, they invariably follow them. Follow him." And the wife's father gave to his daughter's husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them, crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: "My younger sister, I say that I will heal the eyes of your husband's father and mother. Let him marry me." And the man did not speak. And the woman said as follows: "My elder sister, do so. They must be poor. The man shall surely marry you." And the woman having worked on their eyes, restored their sight.

THE CHIEF'S SON AND THE THUNDERS.

TOLD BY JOSEPH LA FLÈCHE.

- Ta^{n'}wañçáⁿ wi^{n'} ðedediçaⁿ amá. Kí níkagahi aká cénujĩnga wi^{n'} t'a^{n'}-
 Tribe one there it was they say. And chief the young man one had him
 (sub.)
- biamá. Kí cénujĩnga aká t'éga hégabají-biamá. Kí edádaⁿ ctéwa^{n'} ga^{n'} çá-
 they say. And young man the lazy very they say. And what soever desired
 (sub.)
- 3 bají-biamá cénujĩnga aká. Ja^{n'}-hnaⁿ caⁿca^{n'}qtia^{n'}-biamá Ga^{n'} içádi aká,
 not they say young man the lying invariably he was always they say. And his father the
 (sub.) down bly (sub.),
- Nisiha, nú xí ugácaⁿ-hna^{n'}i. Ugácaⁿ égaⁿ-gã. Cénujĩnga júwagçá-daⁿ ugácañ-
 My child, man when travels invariably. Do travel. Young man go with them and travel
 (imper. And woman too court them and do marry some one said he, they say. And his son the
 sign.) (sub.)
- 6 iábají'qti-hnaⁿ caⁿca^{n'}-biamá, ca^{n'} gíçá-bajíqti-hnaⁿ caⁿca^{n'}-biamá. Içádi çĩñke
 spoke not at invari- always they say, and very sad invari- always they say. His father the (ob.)
 all bly ably
- úwakié cté ía-bájí-hna^{n'}-biamá. Kí égiçe, Dadiha, i^{n'}naⁿha xí wi^{n'} iñgáxe
 talked to even he spoke invari- they say. And at length, Father, my mother lodge one make for
 him not bly me
- te, á-biamá. Kí iha^{n'} aká xí giáxa-biamá Naⁿhá, umi^{n'}je ctí iñgáxa-gã,
 will, he said, they And his the lodge made for they say. O mother, couch too make for me,
 say. mother (sub.) him
- 9 á-biamá. Ga^{n'} nújĩnga aká xí tẽ uđá-bi ega^{n'}, nájija^{n'}-biamá. Uma^{n'} çĩñka
 said he, they And boy the lodge the entered, having, fasted they say. Season
 say. (sub.) (ob.) they say
- dúba nájija^{n'}-biamá: waçáta-bájictẽa^{n'}-biamá, ni çátaⁿ-bájictẽa^{n'}-biamá.
 four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ata^{n'}ctẽqtcí waçáta-biamá, kí ní ctí çata^{n'}-biamá. Égiçe nan'de çañjá
 Just a few times he ate they say, and water too he drank, they say. At length heart the at
- 12 nájija^{n'}-bi tẽ'di, Hĩndá! níka-najíha wáim^{n'} au, eçéga^{n'}-biamá. Kí égiçe
 fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold
- wakan'da aká ukía-biamá: Edádaⁿ cka^{n'}hna tẽ égijaⁿ taté, á-biamá. Níkana-
 deity the talked they say: What you desire the so you do shall, said he, they Human
 (sub.) to him (ob.) say.
- jíha wáim^{n'} taté, á-biamá. Ga^{n'} nájijaⁿ tẽ cañ'gaxá-biamá. Égiçe, Dadiha,
 hair you wear as shall, said he, they And fast the he ceased they say. At length, Father,
 a robe say. (ob.)
- 15 i^{n'}naⁿha i^{n'}wi^{n'}haⁿ te há, á-biamá. Dadiha, i^{n'}c'áge wi^{n'} iñ'giçéwaçakiçá-gã,
 my mother cook for me will said he, they Father, old man one do you make them go after him
 say. for me,
- á-biamá. Kí, Dadiha, uágacaⁿ bçé ka^{n'}bça, á-biamá. A^{n'}haⁿ, nísíha, nú
 said he, they And, Father, I travel I go I wish, said he, they Yes, my child, man
 say.
- xí ugácaⁿ-hna^{n'}i. Égaⁿ uçágacaⁿ wíkaⁿbça-hna^{n'}-ma^{n'} Tíadi çat'é wíkaⁿbça-
 when travels invariably. As you travel I desired you invari- I have. At the you die I did not de-
 ably lodge

máji. Águdi ctécte çat'é wikaⁿbça. Uçágacaⁿjí tē iⁿça-máji, á-biamá
sire you. Whersoever you die I desire you. You did not travel when I was sad, said he, they say.

Iⁿc'áge amá ahí-biamá. Gá-biamá: Cénujinga d'úba, iⁿc'áge-á, in'gimaⁿ-
Old man the arrived, they say. He said as follows, they say: Young man some, old man O! go after

çin'-gá há, á-biamá. Gaⁿ iⁿc'áge amá açá-biamá. Gaⁿ'ki ííi gēdi ahí-bi- 3
for me said he, they say. And old man the went they say. And lodges at the he arrived, they say

dé, Níkagahi ijin'ge aká çíkui há, é úwagiça-hnaⁿ-biamá. Gaⁿ cénu-
when, Chief his son the invites that he told them invari- they say. And young

jinga hégaji ahí-biamá, níkagahi ijin'ge çinké'di. Kí gá-biamá: Hau!
man a great number arrived, they say, chief his son at the. And he said as follows, Ho! they say:

añgúgacaⁿ añgáçe tai égaⁿ wíkui há, á-biamá. Nudaⁿ añgáçe tai, á-biamá. 6
we travel we go in order that I invited said he, they say. To war let us go said he, they say.

Gaⁿ cénujinga amá gíçeqtiaⁿ-biamá. Caⁿ, Dúba jaⁿ, hiⁿbé batéwaçákiçē
And young man the very glad they say. And, Four sleep, moccasins ye cause them to sew

tai, á-biamá. Dúba jaⁿ çí açá-biamá nudaⁿ. (See Translation and sec-
will, said he, they say. Four sleep when they went, they say on war-path.

ond Note). * * * Kí dúba jaⁿ-qti égaⁿ çí wadaⁿ'be níaciⁿga dúba ahí- 9
And four sleep about when scouts four arrived

biamá. Ahí-biamá çí ííi hégactewaⁿjí édiçaⁿ amá. Gaⁿ akí-bi égaⁿ,
they say. They arrived, when lodges a great many it was they say. And returned, having, they say

Núdaⁿhañgá, çí hégactewaⁿjí aⁿdaⁿ'bai áça, á-biamá. Níkawasaⁿ, caⁿ
Leader, lodge a great many we saw indeed, said they, they say. Warrior, enough

áça, á-biamá. Gaⁿ ííi çaⁿ kañ'gēqti ahí-biamá. Kí é'di ahí-biamá çí 12
indeed, said he, they say. And lodges the very near they arrived, And there they arrived, when they say

gá-biamá wagáqçaⁿ amá: Hau! núdaⁿhañgá, íiadi añgáti, á-biamá. Hau!
said as follows, servant the Ho! leader, to the we have said they, they Ho!
they say (pl. sub.): come, say.

níkawasaⁿ, é uána-máji áça, á-biamá. Áji uáne áça, á-biamá. Gaⁿ
warrior, that I seek not indeed, said he, they say. Different I seek indeed, said he, they say. And

taⁿwañgçaⁿ dúbaⁿ égaⁿ wadaⁿ'ba-biamá ékigaⁿqti. Hau, çí wadaⁿ'be açá- 15
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wadaⁿ'be açá-biamá çí gá-biamá nudaⁿ'hañga aká: Níkawasaⁿ,
they say. Scouting they went, they when said as follows, leader the Warrior,
they say (sub.):

égiçe çiiigaⁿ wiⁿ édedíçí çí égiçe t'éçaçē tai há. T'éça-bajii-gá, á-biamá.
beware your grand- one there he is if 'beware lest you kill him Kill him not said he, they say.
father moving

Égiçe wadaⁿ'be amá íe-núga wiⁿ íça-biamá. Égiçe íe-núga taⁿ t'éç 'íçá- 18
At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they say.
(pl. sub.) (std. ob.) him spoke of

biamá. Kagéha, íe-núga taⁿ t'eaⁿ'çē tai, á-biamá. Těná! kagéha,
they say. My friend, buffalo-bull the let us kill, said (one), they say. Fie! my friend,

nudaⁿ'hañga aká t'eaⁿ'ça-báji ai çaⁿ'ctí, á-biamá. An'kají, nudaⁿ'hañga aká
leader the we kill it not said in the said (another), Not so, leader the
(sub.) past, they say. (sub.)

- é waka-báji ebçégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga aká é wakaí,
that he meant not I think, said (the former), Not so leader the that he meant,
(sub.)
- á-biamá. Caⁿ t'éça-bi gaⁿçá-biamá xī je-núga aká nfaciⁿga çañká wiⁿ t'éça-
said he, they And to kill it; they wished, they when buffalo-bull the man the one killed
say. they say say (sub.) (pl. ob.)
- 3 biamá. Gaⁿ çábçiⁿ agçá-biamá. Akí-biamá xī, Núdaⁿhaŋgá, je-núga wiⁿ édi
they say. And three went homeward, They reached when, Leader, buffalo-bull one there
they say. home, they say
- amédegaⁿ wiⁿ t'éawaçai áça, á-biamá. Níkawasaⁿ, çirígaⁿ t'éçaça-báji tá-bi,
he was moving, one he killed indeed, said they, Warrior, your grand- father you shall not kill,
but (of) us they say.
- ehé çaⁿçti, á-biamá. Ėⁿdi ahí-biamá xī t'éça-bikéamá. Hau! níkawasaⁿ,
I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior,
say. they say
- 6 ujaŋge çútaⁿ ihéça-gá. Gaⁿ níkawasaⁿ çéçu jaⁿ gaⁿç egaⁿ çéçu jaⁿ te
road straight place it. By all warrior here to lie he wished since here let him lie
means
- áça, á-biamá. Hau, çí aça-biamá. Çí aça-biamá xī çí wadaⁿbe aça-
indeed, said he, they Well, again they went, they Again they went, when again scouting they
say. say. they say they went
- biamá dúbá. Wadaⁿbe aça-biamá xī gá-biamá nudaⁿhaŋga aká. Hau!
they say four. Scouting they went, they when said as follows, leader the Ho!
say (sub.):
- 9 níkawasaⁿ, çirígaⁿ wiⁿ édediçinké égiçe t'éçaçé tai há. T'éça-bajji-gá,
warrior, your grand- one the one sitting beware lest you kill him Do not kill him,
father there
- á-biamá Ėgiçe caⁿjaŋga wiⁿ çí daⁿba-biamá. Ėgiçe caⁿjaŋga taⁿ
said he, they At length big wolf one again they saw, they say. At length big wolf the
say. (std. ob.)
- t'éç 'içá-biamá. Kageha, t'eaⁿçé tai, á-biamá. Těná! kageha, nudaⁿhaŋga
to kill they spoke of, My friend, let us kill him, said (one), they Fie! my friend, leader
him they say. say.
- 12 aká t'eaⁿça-báji tai ai çaⁿçti, á-biamá. An'kaji há, nudaⁿhaŋga aká é
the we kill him not will said in the past said (a second), Not so leader the that
(sub.) he they say. (sub.)
- waka-báji ebçégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga aká é wakaí
did not mean I think, said (the first), Not so leader the that he meant
they say. (sub.)
- ebçégaⁿ, á-biamá. Áqtaⁿ caⁿjaŋga é wake tába, á-biamá. Gaⁿ caⁿjaŋga
I think, said he, they How possi- big wolf that he mean should! said he, they And big wolf
say. ble say.
- 15 çí kída-biamá xī égiçe caⁿjaŋga wénaxiçá-bi egaⁿ çí dúbá-ma wiⁿ t'éça-
the they shot at it, when behold big wolf attacked them, having again the four one he killed
(mv. ob.) they say
- biamá. Gaⁿ akí-bi egaⁿ, Núdaⁿhaŋgá, caⁿjaŋga wiⁿ édi amégaⁿ wiⁿ
they say. And reached home, having, Leader, big wolf one there he was mov- ing, and
they say
- t'éawaçai, á-biamá. Hau! níkawasaⁿ, çirígaⁿ t'éçaça-báji tá-bi, ehé çaⁿçti,
killed (of) us, said they, they Ho! warrior, your grand- father ye shall not kill, I said in the past,
say.
- 18 á-biamá. Ėⁿdi ahí-bi egaⁿ (t'éça-bikéamá). Hau! níkawasaⁿ, ujaŋge
said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road
say. say
- çútaⁿ ihéça-gá. Gaⁿ níkawasaⁿ çéçu jaⁿ gaⁿç egaⁿ gaⁿ çéçu jaⁿ te áça,
straight place it. By all warrior here to lie wished since at any rate here let him lie indeed,
means
- á-biamá. Hau! ákihaⁿ aŋgáçe tai, á-biamá. Aça-biamá xī çí dúbá
said he, they Ho! beyond let us go, said he, they They went, they when again four
say. say

- wadaⁿ'be ačá-biamá. Wadaⁿ'be ačá-biamá xī gá-biamá nudaⁿ'haŋga aká:
scouting they went, they say. Scouting they went, they say when said as follows, leader the (sub.):
- Nikawasaⁿ', égiçe činigaⁿ wiⁿ' édedičiⁿ xī égiçe t'čəčə tai há. T'éča-bajji-gá,
Warrior, beware your grand- one the one if beware lest you kill him Do not kill him,
father moving there
- á-biamá. Égiçe wadaⁿ'be ačá-biamá Maⁿ'tcú wiⁿ' íča-biamá. Égiçe 3
said he, they say. At length scouting they went, they say. Grizzly bear one they found him, At length they say.
- maⁿ'tcú čin' t'čə 'íča-biamá. Kagéha, maⁿ'tcú čin' t'eaⁿ'čə tai, á-biamá.
grizzly the to kill they spoke of. My friend, grizzly the let us kill, said (one),
bear (mv. ob.) him they say. bear (mv. ob.) they say.
- Tená'! kagéha, nudaⁿ'haŋga aká t'eaⁿ'ča-bajji ai čaⁿ'cti, á-biamá. An'kaji,
Fie! my friend, leader the (sub.) we kill him not said in the past, said (a second), Not so,
they say.
- nudaⁿ'haŋga aká é waka-báji ebčégaⁿ, á-biamá. An'kaji há, nudaⁿ'haŋga 6
leader the (sub.) that he meant not I think, said (the first), Not so leader
they say.
- aká é wakaⁿ' ebčégaⁿ, á-biamá. An'kaji há, áqtaⁿ maⁿ'tcú é wake tába,
the that he meant I think, said (the second), Not so how grizzly that he mean should?
(sub.) they say.
- á-biamá. Caⁿ' t'éča-bi gaⁿ'čá-biamá xī maⁿ'tcú aká níaciⁿ'ga čanká wiⁿ'
said (the first), And to kill it, they wished, they when grizzly the man the (pl. ob.) one
they say.
- t'éča-biamá. Gaⁿ' čábčín' agčá-biamá. Gaⁿ' akí-bi egaⁿ, Núdaⁿ'haŋga, 9
killed him, they say. And three went homeward, they say. And reached home, having, Leader,
- maⁿ'tcú wiⁿ' édi amédegaⁿ wiⁿ' t'éawačai, á-biamá. Hau! níkawasaⁿ', činigaⁿ
grizzly bear one there he was moving one killed (of) us, said they, they Ho! warrior, your grand-
but father
- t'éčača-bajji tá-bi, ché čaⁿ'cti, á-biamá. Ě'di ahí-biamá xī (t'éča-bikéama).
you shall not kill, I said in the past, said he, they say. There they arrived, when (killed, he lay, they say).
they say.
- Hau! níkawasaⁿ', ujaŋ'ge čútaⁿ ihéča-gá. Gaⁿ' níkawasaⁿ' čéču jaⁿ' 12
Ho! warrior, road straight place it. By all means warrior here to lie
- gaⁿ'č egaⁿ' gaⁿ' čéču jaⁿ' te áča, á-biamá. Égiçe maⁿ'xe uhaŋ'ge ké'di
wished since at any rate here let him lie indeed, said he, they say. At length sky end at the
- ahí-biamá. Kí maⁿ'xe uhaŋ'ge aká jaⁿ'de ké maⁿ'táha áiačə akáma.
they arrived, And sky end the (sub.) ground the (ob.) into was going thither, they say.
- Gaⁿ', Égiçe, níkawasaⁿ', naⁿ'čape tai há. Naⁿ'pa-bajji-gá. Masániąa 15
And, Beware, warrior, lest ye fear what you see. Fear not what you see. To the other side
- angáče tai, á-biamá nudaⁿ'haŋga aká. An'gaaⁿ'si tai há. Égiçe naⁿ'čape
let us go, said, they say leader the (sub.). Let us leap over Beware ye fear
- tai há. Gaⁿ' nudaⁿ'haŋga ačá-bi egaⁿ' masáni ahí-biamá. Gaⁿ' waŋ'giče
lest And leader went, they having the other side they reached, they say. And all
- áaⁿ'si-biamá ucté amá. Wiⁿ'áqtcí áaⁿ'si čí'á amá; áaⁿ'si gaⁿ'ča xī čí'á amá 18
jumped over, they say the rest. One only to jump failed they say; to jump wished when failed they say
over over
- nújiŋga aká. Égiçe maⁿ'xe uhaŋ'ge aká maⁿ'táha ačín' áiačə-biamá. Ké,
boy the (sub.). At length sky end the (sub.) inward having him had gone, they say. Come,
- níkawasaⁿ', aŋgáče tai há. Níkawasaⁿ' égaⁿ aŋgaⁿ'čai, égaⁿ áča, á-biamá.
warrior, let us go Warrior so we wish, so indeed, said he, they say.

- Çéçu ja^{n'} te áça, á-biamá. Níaciⁿga t'e ké é wakaí. Aça-biamá égaⁿ ca^{n'}
 Here let him lie indeed, said he, they Man dead the that he meant. They went, they as fight a-
 say.
- ga^{n'} açe amáma. Égiçe ðahé wi^{n'} ma^{n'}ciadíqti da^{n'}ba-biamá; qçabé cúgaqti,
 long they were going, At length hill one very high they saw they say; tree dense very
 they say.
- 3 mázi cúgaqti da^{n'}ba-biamá Hau! níkawasa^{n'}, cchiçeçan^{n'}di é'di anğaçai áça.
 cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.
 Edítaⁿ anğági tai áça, á-biamá. Ké, níkawasa^{n'}, wada^{n'}be ma^{n'}çin'gá,
 Thence we will be coming indeed, said he, they Come, warrior, scouting go,
 back, say.
- á-biamá. Kí dúbá wada^{n'}be aça biamá. É'di ahí-bi xí cúde enáqtei da^{n'}ba-
 said he, they And four scouting went, they say. There they when smok- alone they saw,
 say. reached,
 they say
- 6 biamá, íf tē da^{n'}ba-bají-biamá. Akí-bi ega^{n'}, Núdaⁿhañgá, é'di anğahi
 they say, lodge the they saw not they say. Got back, having, Leader, there we reached
 (ob.) say
- ça^{n'}ja cúde édega^{n'} íf tē a^{n'}da^{n'}ba-bají, á-biamá. Hau! níkawasa^{n'}, é uáne
 though smoke but lodge the we saw not. said they, they Ho! warrior, that I seek
 (ob.) say.
- áça, á-biamá. Cí dúbá é'di wada^{n'}be aça-biamá. Edí'qti ahí-bi xí cúde
 indeed, he said, they Again four there scouting went, they say. Right they arrived, when smoke
 say. there they say
- 9 ça^{n'}ja íf tē da^{n'}ba-bají-biamá. Núdaⁿhañgá, íf tē a^{n'}da^{n'}ba-bají há, cúde
 though lodge the they saw not, they say. Leader, lodge the we saw not smoke
 ça^{n'}ja, á-biamá Ga^{n'} dúbá éga^{n'}-biamá. Wéduba^{n'} tēdihi xí é'di ahí-
 though, said they, they And four times so they say. The fourth time it arrived when there they
 say. arrived
- biamá íf tēdi. Kí nuda^{n'}hañga aká, Ké, níkawasa^{n'}, íf tē anğúde taite
 they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
- 12 áça, á-biamá. Kí íf tē uđá-biamá. Égiçe i^{n'}c'ágeqti akédega^{n'} é'di
 indeed, said he, they say. And lodge the they entered, Behold a very old man he was, but there
 they say.
- gçi^{n'} akáma íf tē'di. Nackí ça^{n'} jin'ga-ctēwa^{n'}-bají, kí najiha ská'qtei
 he was sitting, they lodge in the. Head the by no means small, and hair very white
 say
- akáma. Kí nuda^{n'}hañga aká i^{n'}c'áge çin' íf tē úde açai tē'di wébaha^{n'}jí
 (had) they And leader the old man the lodge the entering went when he did not know
 say. (sub.) (mv. ob.) (ob.) him,
- 15 amá. Égiçe ga^{n'}çinké'qti wébaha^{n'} amá i^{n'}c'áge çinké. I^{n'}c'áge aká
 they say. At length after sitting a great he knew him they say old man the (st. ob.). Old man the
 while (sub.)
- gçéga^{n'}-biamá: I^{n'}çin'sabé'qti ugáca^{n'} 'ábae wéahidé'qti ugáca^{n'}i ça^{n'}cti.
 thought thus, they say: My relations suffering traveling hunting to a great distance they traveled in the past
 very much
- Níaciⁿga d'úba úmakáqti axíçaçai^{n'} tí áha^{n'}, eçéga^{n'}-biamá. Ijádiqti
 Man some very easily have brought them- ! thought he, they say. Right in the
 solves hither lodge
- 18 níaciⁿga d'úba t'éawaçé tá minke, eçéga^{n'}-biamá. Çéaká nuda^{n'}hañga aká
 man some I kill them will I who, thought he, they say. This one leader the
 (sub.)
- gçéga^{n'}-biamá: T! Níka-najíha wú^{n'}mi^{n'} tá minke, ehé ça^{n'}cti. Wafí^{n'}
 thought thus, they say: Excel- Human hair I wear as a robe will I who, I said in the past. Robe
 lent!
- úda^{n'} ínahi^{n'} áha^{n'}. Abçi^{n'} tá minke, eçéga^{n'}-biamá. Égiçe isan'ga aká
 good truly ! I have it will I who, he thought, they say. At length his younger
 brother the
 (sub.)

- wi^{n'} aká wasábe wi^{n'} aḥi^{n'} akí-biamá. Nackí ɕaⁿ jin'gactəwa^{n'}ji akáma,
 one the black bear one he brought home, they say. Head the (ob.) by no means small he had, they say,
- kī najiḥa jídəqti akáma. Kí xī isan'ga iúɕá-biamá i^{n'}c'áge aká.
 and hair very red had, they say. Reached when his younger brother told the news to, they say old man the (sub.).
- Íɕisabəqti uɕágacaⁿ ɕa^{n'}cti. D'úba iúdiqti axigɕaɕiⁿ tí. T'éawaɕə tá 3
 You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will
- miñke, á-biamá. Ci wi^{n'} aká ɣe-núga éde aḥi^{n'} akí-biamá Najiḥa ɕaⁿ
 I who, said he, they say. Again one the (sub.) buffalo-bull but brought it home, they say. Hair the
- zíqteí akáma. Hau. Gañ'ki wañ'giɕe akí-bí xī cī wi^{n'} najiḥa ɕaⁿ
 very he had, they say, Well. And all reached home, when again one hair the
- ɣúqti akáma. Niáci'ga éde aḥi^{n'} akí-biamá. Ga^{n'} pahan'ga akí aká, 6
 very he had, they say. Man but brought it home, they say. And before he reached he green who,
- I^{n'}c'áge-á, waɕátai á niáci'ga ɕañká. A^{n'}haⁿ, waɕáta-báji, úwagiha^{n'}i-gá há,
 Old man O! did they eat ? man they who. Yes, they did not eat, cook ye for them
- á-biamá. Ga^{n'}, Wat'a^{n'}-bacpi úwagiha^{n'}i-gá há, á-biamá. Kí égiɕe,
 said he, they say. And, Squash sliced, cook for them said he, they say. And behold,
- níkaci'ga níja úwagihaⁿ akáma. Égaⁿ a^{n'}ɕáta-báji há, á-biamá. Égaⁿ 9
 man ear he had cooked for them, they say. Such we eat not said they, they say. Such
- onáta-báji xī edádaⁿ onátai éi^{n'}te, á-biamá i^{n'}c'áge aká, waná'aⁿ-baji-bi
 you eat not if what you eat may? said he, they say old man the (sub.), they not hearing
- eɕégaⁿ égaⁿ. Wata^{n'}zi-skiɕe bɕa^{n'}zəqteí úwagiha^{n'}i-gá, á-biamá. Kí égiɕe,
 he thought as. Corn sweet very fine cook for them, said he, they say. And behold,
- hé é waké akáma. Ga^{n'}, Égaⁿ a^{n'}wa^{n'}ɕáta-báji, á-biamá. Égiɕe wi^{n'} aká 12
 lice that he meant, they say. And, Such we eat them not, said they, they say. At length one the (sub.)
- gá-biamá: Wasábe ɣe-núga edábe ɕ'qti uxíhaⁿ taí, á-biamá. Ga^{n'}
 said as follows, Black-bear buffalo-bull also themselves let them cook for, said he, they say. And themselves,
- gíɕəqti^{n'}-biamá. Uxíhaⁿ-bi ega^{n'} újawaqti waɕáta-biamá. Hau, égiɕe
 they were very glad, they say. Cooked for them- selves having in good spirits they ate, they say. Well, at length
- ha^{n'} amá. Ha^{n'} xī i^{n'}c'áge aká gá-biamá: ɣucpáha, niáci'ga ugácaⁿ 15
 night they say. Night when old man the (sub.) said as follows, Grandchild, man travels they say:
- xī décteáa eáwagaⁿ taí há. Úgɕai-gá, á-biamá A^{n'}haⁿ, ɣiga^{n'}ha, ɕí
 when talking incessantly let us be so Tell about yourselves, said he, they say. Yes, grandfather, you
- ɕana^{n'} égaⁿ i^{n'}c'áge hniⁿ égaⁿ edádaⁿ áhigiqti ícpahaⁿ há ɕíta^{n'}ɕiⁿ úgɕa-gá há,
 you as old man you are as what a great many you know You first tell about yourselves
- á-biamá. Hau, ɣucpáha, i^{n'}c'áge bɕiⁿ ɕa^{n'}ja úgɕa a^{n'}ɕin'ge áɕa. Hiágaⁿ 18
 said he, they say. Well, grandchild, old man I am though his relations nothing I have indeed. I tell a myth
- te áɕa, á-biamá. Ga^{n'} hígaⁿ-biamá i^{n'}c'áge aká. Égiɕe, ɣucpáha, i^{n'}c'áge
 will indeed, said he, they say. And told a myth, they say old man the (sub.). It happened, grandchild, old man
- wi^{n'} ciliaká. Kí isan'ga ɕábɕiⁿ ɣígɕe júgigɕe akáma áɕa, á-biamá.
 one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

- Kĩ isan'ga çanká wéahidēqti 'ábae içaí-de, ha' xĩ cti akí-linaⁿ-biamá
 And his younger brother they who very far away hunting had when, night when too reached home they say
 invariably
- áça, á-biamá. Kĩ égiçe i'c'áge aká enáqtei yí ákida aká xĩ, égiçe
 indeed, said he, And it happened old man the (sub.) he alone lodge was watching when, at length
 they say.
- 3 níaci'ga hégactēwa'ji yí tē uđá-biam áça. Kĩ i'c'áge aká géçegaⁿ
 people a great many lodge the entered, they say, indeed. And old man the thinking thus
 (sub.)
- gçi'ⁿ-biam áça: I'ñi'sabēqti wéahidēqti ugáca' içe-hna'i ça'ⁿcti. Níaci'ga
 sat they say indeed: My relations suffering very far away traveling have gone heretofore. Man
 very much habitually
- d'úba áhigiqti íñadiqti t'éawaçe tá minke-ána, eçeгаⁿ gçi'ⁿ-biamá.
 some a great right in the I kill them will I who thinking he sat they say.
 many lodge (in thought)
- 6 Gañ'ki, Ké, iucpáhā, çí cti hígañ-gā, á-biamá. A'ha', iiga'ha, híagaⁿ
 And, Come, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a
 myth
- te áça, á-biamá. Égiçe níkagahi wi' ta'wañçça' d'úba júwagçe am
 will indeed, said he, It hap- chief one tribe some he with them say
 pened
- áça. Kĩ cin'gajin'ga wi' t'a' amá. Kĩ cin'gajin'ga nújnga aká t'éga
 indeed. And child one he had they say. And child boy the (sub.) lazy
- 9 hégabají-biam áça. Içádi çínké ugáca' wágají' ctēwa' ugáca'-bají-biam
 very they say indeed. His father the one to travel commanded notwith- he did not travel, they say
 standing
- áça. Edáda' ctēwa' gáxe ga'çajiqti am áça. Égiçe nújnga aká nájija'
 indeed. What soever to do he did not wish they indeed. At length boy the to fast
 at all say (sub.)
- 'íça-bi ega' iha' aká yí uça'ha wégaxe am áça, á-biamá. Égiçe
 spoke of, having his mother the lodge apart made for him they indeed, said he, At length
 they say (sub.) they say.
- 12 nújnga aká géçega'-biam áça, nájije'-bi tē'di: Hindá! níka-najíha wái'mi'
 boy the thought thus, indeed, he fasted, they when: Let me see! human hair I wear as a
 (sub.) they say, say robe
- au, eçeга'-bi ja'-biam áça. Kĩ nuda' nújnga aká açá-biamá. Níaci'ga
 will, thinking, they he lay, they indeed. And on the war- boy the went they say. Man
 say say path (sub.)
- áhigiqti júwagçe açá-biamá. Égiçe níaci'ga dúba ígçe çanké, kí é'di
 a very great he with them went they say. At length person four dwelt in they who, and there
 number a lodge
- 15 ahí-biam áça. É'di ahí-bi xĩ nújnga aká, Níka-najíha wái'mi' tá minke,
 they arrived, indeed. There they ar- when boy the Human hair I wear as a will I who,
 they say rived, they say (sub.), robe
- ehé ça'cti. Waii' úda' inahi' áha', at'a' tá minke, eçeгаⁿ gçi'ⁿ-biam
 I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say
- áça. Wi' çínké najíha ská'qti, ga' wi' çínké jidēqti, wi' çínké ziqti,
 indeed. One the one hair very white, and one the one very red, one the one very
 who who yellow,
- 18 wi' çínké úqti am áça. Gañ'ki i'c'áge aká kíga-biama: Há! há! há!
 one the one very they indeed. And old man the laughed with him, Há! há! há!
 who green say (sub.) they say.
- Wiiúpa géçeqti éska', á-biamá. Ga' ha' amá xĩ waii' u'úde çá'
 My grandchild thought just it seems, said he, they And night it was when robe hole the
 thus say.
- ictá ugça' ja'-biamá, i'c'áge çanká wada'be ja' ga'çá-bi ega'. Kĩ
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And
 they say

wagáqqaⁿ ɕanká úwagikiá-bi egaⁿ, Wagáqqaⁿ, égiɕe ɕajaⁿ tai há.
servants the (pl. ob.) he talked with them, having, Servants, beware lest ye sleep

Jaⁿ-bajì jaⁿ-i-gǎ, á-biamá. Égiɕe haⁿ jaⁿ xī iⁿɕ'áge aká aⁿɕeqtei
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently

ɕágahaⁿqti wadaⁿbe-hnaⁿ-biamá jaⁿ-má. Égiɕe iⁿɕ'áge aká iⁿɕ-wétiⁿ 3
raised his head looked at them inva- they say the sleepers. At length old man the (sub.) stone ham-
high riably mer

gɕíza-biamá. Wétiⁿ gɕíza-bi egaⁿ, nudaⁿhaŋga aká najiⁿ átiáɕa-bi egaⁿ
took his they say. Hammer took his, they having, leader the stood suddenly, they having
say (sub.) say

hútaⁿqti najiⁿ-bi egaⁿ, Kau+! á-bi egaⁿ, dúbá waŋ'giɕe waqɕi-biamá.
roaring ex- stood, they having Kau+! said, they having, four all he killed them, they
ceedingly say say say

Hau! níkawasaⁿ, najiⁿ-bádaⁿ najíha bɕúgaqti wáɕizái-gǎ Égiɕe 6
Ho! warrior, stand and hair all take ye. Beware

máɕaqaⁿqanⁿ tai há. Najíha bɕúgaqti wáɕizái-gǎ, á-biamá. Gaⁿ t'éwaɕe
last ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them

ɕictaⁿ-bi egaⁿ, agɕá-biamá. Agɕá-bi egaⁿ maⁿ'xe uhaŋ'ge ké'di akí-biamá.
finished, they having, they went home- Went home- having sky end at the they came back
say ward, they say ward, they say to, they say.

Hau! ké, níkawasaⁿ, masáni maŋgɕiⁿ-i-gǎ, masáni égazeze akí-najiⁿ'i gǎ, 9
Ho! come, warrior, the other begone ye, the other in a row reach- stand ye,
side side ing again

á-biamá. Gaⁿ égaⁿ-biamá Waŋ'giɕe pahaŋ'ga gɕéwakiɕá-biamá. Gaⁿ
said he, they And so they say. All before he sent them homeward, And
say they say.

é háci agɕá-biamá. Jaⁿɕiⁿqti agɕá-bi egaⁿ uaⁿsiqti agɕá-biamá. Ékigaⁿqti
he behind went homeward, Running fast went home- having leaped far he went homeward, Just like him
they say ward, they say they say.

nújĩnga ɕan'de maⁿtáha iɕé ké júgigɕe agɕá-biamá. Gaⁿ agɕá-bi egaⁿ, 12
boy ground within had he with his own went homeward, And went home- having,
gone who they say ward, they say

maⁿtcú ké'di akí-bi egaⁿ ci égaⁿ-biamá. Waŋ'giɕe pahaŋ'ga gɕéwakiɕá-
grizzly bear at the reached again, having again so they say. All before he sent them home-
they say ward,

biamá. Gaⁿ é háci agɕá-biamá. Jaⁿɕiⁿqti agɕá-biamá, uaⁿsiqti agɕá-
they say. And he behind went homeward, Running very he went homeward, leaping very he went
they say, they say, fast they say, far homeward

biamá Cí ékigaⁿqti nújĩnga t'é ké' júgigɕe niⁿ'ja agɕáɕiⁿ agɕá-biamá. 15
they say. Again just like him boy dead he with his own alive having his went homeward,
who own they say.

Caⁿ'jaŋga ké'di ci égaⁿ-biamá. Cí ɕenúga ké'di ci égaⁿ-biamá. Waŋ'giɕe
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All

niⁿ'ja agɕáɕiⁿ akí-biamá, wiⁿéctéwaⁿ uiɕpaɕa-bajì-biamá. Gaⁿ agɕá-
alive having his own he reached home, not even one lost to him not they say. And they went
they say, homeward

biamá xī égiɕe taⁿwaŋgɕaⁿ hégactéwaⁿjì íhe akí-biama. Íhe akí-bi 18
they say when at length tribe a great many passing got back to, they Passing they got
say back to, they say

egaⁿ, Hau! níkawasaⁿ, caⁿ áɕa, níka-najíha wái'jiⁿ taíte áɕa, á-biama.
having, Ho! warrior, will do that indeed, human hair ye shall surely wear indeed, said he, they
as robes say.

Gaⁿ é'di akí-bi egaⁿ ɕi ɕaⁿ bɕúgaqti ci wáqɕi-bi egaⁿ najíha bɕúgaqti
And there they got having lodges the all again killed them. having hair all
back to, they say they say

wáçizá-biamá. Ca' ta' wañgçaⁿ dúbá égaⁿ wáçqí-biamá. Ga' qí çan'di
 they took them, they And so tribe four so killed them, they say. And lodges at the
 say.

akí-biamá. Ga' ta' wañgçaⁿ eíá amá bçúgaqti níkagahi úju gíçaxa-bi
 they reached home, And tribe his the all chief principal made their
 they say. (pl. sub.) own, they say

3 éga', é wéçigçga'-biamá.
 having, he ruled for them, they say.

NOTES.

176, 6. gíçabajiqti-hnaⁿ ca'caⁿ-biamá, pronounced gi+çabajiqti-hnaⁿ ca'caⁿ-biamá by Joseph La Flèche.

176, 12. wai'miⁿ au, equal to wai'miⁿ ta miñke. See "an" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe na'jiⁿ çaa'he çí'he au; and in that of the Raccoons and the Crabs, egiçe na'jiⁿ çackaⁿ çí'he au.

176, 13. When the young man was fasting, he knew about the aged Thunder-man, who had the Coyote for his servant. The deity told him this.

177, 7. gíçéqtiaⁿ-biamá, pronounced gi+çéqtiaⁿ-biamá.

177, 11. áça. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "éçé" in the Dictionary.

177, 11. níkawasaⁿ, O warrior! O warriors! This is derived from the archaic word nika, a male, a man; and with it may be compared the proper name, Miⁿ-wasaⁿ (Female warrior?).

177, 18. egiçe çe-nuga taⁿ t'çç 'íça-biamá. The contraction is from t'ççé 'íça-biamá.

178, 6. njañge çutaⁿ iheça-gá. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. gaⁿ níkawasaⁿ çeçu jaⁿ gaⁿç égaⁿ gaⁿ çeçu jaⁿ te áça. It is almost impossible to give the idea of "gaⁿ" by any single English word. This "gaⁿ" with a rising inflection is very emphatic, and differs from "ga', and." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Gaⁿç égaⁿ is contracted from gaⁿça égaⁿ.

178, 17. t'ççaça-bají ta-bi ehe çactí. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na'pa-bajii-gá. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. editaⁿ añgagi tai áça. The men were tired of so long a journey.

180, 12. i'c'agçéqti, pronounced i'c'a+gçéqti.

180, 13. jiñgactéwaⁿbají, pronounced jiñ+gactéwaⁿbají.

180, 16. i'çí'sabçéqti, pronounced i'çí'+sabçéqti.

181, 4. çe-nuga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaciⁿga ede, it had been a man, but it was then only the body that was carried.

181, 10-11. wana'aⁿ-bají-bi eçegaⁿ égaⁿ. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; 182, 7; etc. am áça and -biam áça are contractions of amá áça and biamá áça.

182, 18. ha! ha! ha! *Crescendo*, as in music.

TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moc-casins." In four days they went on the war-path. * * * [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk-skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, Náji! ꞑéꞑínké áwagiꞑéga" eskaꞑ.)

"No, grandfather, he did not tell me. I merely decided so." With the otter-skin bag the old man gave him a wooden club. "The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps, I say.'" (In the original, Gaⁿqti ctécte nika-najíha wáimíⁿ tá miñke, ehé, á-gǎ hǎ, á-biamá.)—Here the translation of the text is resumed.] * * * And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

TOLD BY CANGE-SKĀ.

Içadi aká níkagahí-biamá. Gá-biamá: Nisíha, ugácañ-gă. 'Ábaá-
 His father the chief they say. He said as follows, My child. travel. Hunt
 (sub.)

daⁿ waçitaⁿ-daⁿctēañ'-gă. Níkaⁿhi hă, ú'aⁿçin[']ge agçin['] xī níkaⁿhi-máji.
 and work or else (imperative sign). I a chief for nothing I sit if I a chief I not.

Wabçitaⁿ; awáckaⁿ maⁿbçin['] égaⁿ 'áçae. Ú'aⁿçin[']ge aⁿqtian[']gaⁿ-máji. 3
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Égaⁿ wíkaⁿbça. Égaⁿ ckáxe xī aⁿqtieçigaⁿ. Ú'aⁿçin[']ge çagçin['] xī
 So I wish for you. So you do if you a great man. For nothing you sit if

níkaçiahiäⁿji te, á-biamá. Nújĩnga, Ké, dadíha, 'ábae bçé te. Cañ[']ge
 you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká na[']qa iñçañ'-gă, á-biamá. Gaⁿ 'ábae açá-biamá. Égiçe aⁿpaⁿ-ma 6
 the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéça-biamá. Cañ[']ge taⁿ síhí báqtegaⁿ içaⁿ'ça-biamá. Gaⁿ jú-
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hnaⁿ ç'di açá-biamá; mi[']dégaⁿ aⁿpaⁿ wagçáde açá-biamá Aⁿpaⁿ-ma
 only there went they say; crawled, having elk creeping up on he went, they say. Elk the

ç'di ahí-biamá. Ackáqtei wakída-biamá. Kí wiⁿ 'úi tē, múzibe içéça- 9
 there he arrived, they say. Very near he shot at them, they say. And one wounded he shot and wounded it slightly

biamá. Gañ[']ki çiqá-biamá. Çiqé açin['] açá-bi egaⁿ wéahide açin['] ahí-
 they say. And he chased it, they say. Chasing it having it went, having far having arrived him

biamá, cañ[']ge taⁿ ctí wéahide najin[']-biamá. Kí ewéahidēçti açin['] ahí-
 they say, horse the (ob.) too far stood they say. And at a very great distance from him arrived

bi egaⁿ íbize wakan[']diçegaⁿ cañ[']ge taⁿ ágikíhanaⁿ agí-biamá. Ní 12
 they having thirty impatient from as horse the (ob.) running back to he was coming Water
 say his own back, they say.

bçátaⁿ-máji xī íbize at'é taté áhaⁿ, eçégaⁿ-biamá. Wakan[']diçéçtiaⁿ-biamá
 I drink I not if thirsty I die shall I thought he, they say. Very impatient from they say

xī égiçe nihan[']ga édedíte amá. Kí Wakan[']da çínké çahaⁿ-biamá. Hau!
 when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. Ho!

Wakan[']da, caⁿ hă. Aníja, á-biamá. Wakan[']da, at'é tatéskaⁿbçégaⁿ çaⁿ'ctí. 15
 O Deity, it will do I live, said he, they say. O Deity, I die would, I thought heretofore.

Çiéwaⁿjaⁿ. Níja tē i[']çéckaxe égaⁿ aníja tá minke, Wakan[']da, á-biamá.
 You are the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! çataⁿ gaⁿ'ça çé xī wés'a wiⁿ éçaⁿbá-biamá. Báazá-biamá.
 Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

Aⁿ'ha-biamá. Ahau! Wakan[']da, aníja éskaⁿbçégaⁿ çaⁿ'ctí, çí at'é tá 18
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

- átaⁿhé há. Çi ní tē'di çataⁿ açaⁿ-biamá. Çi wēs'sā aká éçaⁿbe atí-
 I who stand Again water by the to drink he went, they say. Again snake the (sub.) in sight came
 biamá. Çi xagá-biamá. Aⁿ'ha-biamá. Çi éçáwadaⁿ'be tē'di çingái égaⁿ
 they say. Again he cried, they say. He fled they say. Again he gared at it when there was as none
- 3 ci ní tē çataⁿ çé. Çi wēs'sā aká éçaⁿbe atí-biamá. Çi aⁿ'hai tē. Çi
 again water the (ob.) to drink he went. Again snake the (sub.) in sight came they say. Again he fled. Again
 wédubaⁿ tē dúbáⁿ báazai tē nújīnga çíⁿ. Gaⁿ' wēs'sā taⁿ ádaⁿbe tē'di
 the fourth time when four times it scared him off boy the (ob.). And snake the (ob.) looked at when
 égiçe wa'ú údaⁿçti akáma. Kí ní-çátaⁿ jīn'ga ují 'í-biamá wa'ú aká.
 behold woman very beautiful was, they say. And cup small filled gave him, woman the (sub.).
 6 Aⁿ'çaⁿ'bize aⁿ'wanⁿ'kandiççti-maⁿ', á-biamá nújīnga aká. Aⁿ'çaⁿ'bçaⁿ-májí
 I am thirsty I am very impatient from, said, they say boy the (sub.). I got enough I not
 taté áhaⁿ. Ní tē djúba ínahiⁿ áhaⁿ, eçégaⁿ-biamá. Égiçe íbçaⁿçti giáxa-
 shall ! Water the a little very ! thought he, they say. At length to get enough for him,
 biamá wa'ú aká. Íbçaⁿçti çataⁿ'-biamá nújīnga aká.
 they say woman the (sub.). Got enough drank they say boy the (sub.).
 9 Kí nújīnga aká wa'ú çīnké daⁿbá-bi tē'di qtáça-biamá Wa'ú
 And boy the woman the (ob.) saw, they say when he loved her, they say. Woman
 údaⁿ ínahiⁿ áhaⁿ, eçégaⁿ-biamá. Kí çé nújīnga taⁿ gçé tē çí, naⁿ'búçiqçá
 beauti- truly ! thought he, they say. And this boy the (ob.) went home- when, ring
 wiⁿ' 'í-biamá wa'ú aká. Naⁿ'búçiqçá gáçaⁿ jaⁿ' çagçé te, á-biamá. Kí
 one gave, they say woman the (sub.). Ring that you use you go will, said she, they And say.
 12 wahnáte té çí ágçíⁿ wiⁿ' áçagçaⁿ-de, Ké, aⁿ'waⁿ'çate té, eçé té, á-biamá
 you eat will when seat one you put on when, Come, we eat will, you say will, said, they say
 wa'ú aká. Gaⁿ' agçá-biamá nú amá. Can'ge taⁿ ágikíbanaⁿ. Can'ge
 woman the (sub.). And went homeward, they man the (sub.). Horse the he ran back to Horse
 tan'di akí-biamá. Ágçíⁿ agçá-biamá. Jí tē ágikíbanaⁿ'-biamá. Akí-bi
 at the he got back, they say. Sitting on he went homeward, Lodge the he ran back to they say. He reached home, they say
 15 çí içádi aká, Uíhaⁿ'i-gá. Naⁿ'péhiⁿçti gçí tē, á-biamá. Gaⁿ' uíhaⁿ'i tē
 when his the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for him.
 Waçáte tē áhigi iⁿ'çíⁿ fi-gá, á-biamá. Gaⁿ' waçáte tē áhigi éçíⁿ ahíi tē.
 Food the much having be ye said he, they say. And food the much having they for him arrived.
 Naⁿ'búçiqçá çionúda-biamá. Çionúda-bi egaⁿ' ecaⁿ'adi çionúde içaⁿ'ça-
 Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
 18 biamá. Ké, aⁿ'waⁿ'çate taté, á-bi egaⁿ' égiçe wa'ú aká júgigçéçti gçíⁿ'-
 they say. Come, we eat shall, said, having behold woman the right with him sat
 biamá, Wēs'sā-wa'ú aká. Gaⁿ' waçáte júgigçá-biamá çí çasniⁿ'-biamá
 they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.
 Çasniⁿ'-biamá çí, égiçe Wēs'sā-wa'ú çingé átiágça-biamá Çi nújīnga
 She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy
 21 aká naⁿ'búçiqçá çáⁿ uçisnaⁿ-biamá. Kí nújīnga gá-biamá: Dadíha, wa'ú
 the ring the (ob.) put on, they say. And boy said as follows, O father, woman
 they say:

amá watcígaxai waʒaⁿ'be kaⁿ'bɕa, á-biamá. Kì iɕádi aká gá-biamá:
 the they dance I see them I wish, said he, they say. And his father the said as follows, they say:
 (sub. pl.)

Hau! cin'gajin'ga wiwiʒa wa'ú watcígaxe wégaⁿ'ɕa hə; égaⁿ gáxe taí,
 Ho! child my woman to dance wishes for them ; so do will (they).

á-biamá iɕádi aká. Kì iⁿ'c'áge wiⁿ' úwagiɕa aɕá-biamá. Gá-biamá: 3
 said, they his father the. And old man one to tell them went, they say. He said as follows, they say:
 say (sub.).

Wa'ú-macə níkagahi ijin'ge aká waɕátcigaxe tá-bi aí aɕa+! á-biamá
 Ye women chief his son the (sub.) you dance will he says indeed! said, they say

iⁿ'c'áge aká. Cí wa'ú-ma watcígaxe-ma wadaⁿ'ba-bi ɣi Wé's'á-wa'ú ɕínké
 old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

íɕa-bají-biamá. Can'gaxewakiɕá-biamá. Caⁿ'ekáxe taí á-biamá aɕa+! wa- 6
 he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! dance

tcígaxe tē, á-biamá. Gaⁿ' can'gaxá-biamá. Jí tē'ɕa akí-biamá. Ké,
 ing the, said he, they say. And they stopped they say. Lodge to the he reached home, Come, they say.

dadíha, iⁿ'naⁿha úhaⁿ te. Naⁿ'paⁿ'hiⁿ, á-biamá. Kì úhaⁿ-biamá. Dúda
 O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aonⁿ' cí taí. Nin'de ké áhigi aɕiⁿ' gíi-gá, á-biamá. Gaⁿ' nin'deɕá-bi 9
 you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to be cooked, they say

ɣi é'di éɕiⁿ ahí-biamá. Éɕiⁿ ahí-bi egaⁿ' naⁿ'búɕiqɕá ɕionúda-biamá.
 when there having they arrived, having Having they arrived, having ring he pulled off they say.
 for him say for him they say

ɕionúda-bi egaⁿ' ecaⁿ'adi ɕionúd iɕaⁿ'ɕa-biamá. Ké, aⁿ'waⁿ'ɕate taté,
 Pulled off, they say having near by pulled off he put it they say. Come, we eat shall,

á-bi egaⁿ' égiɕe wa'ú aká júgigɕəqti gɕiⁿ'-biamá, Wé's'á-wa'ú aká. 12
 said, having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).
 they say

Gaⁿ' waɕáte júgigɕá-biamá. Cí kíkíckade.ctəaⁿ'hnaⁿ'-biamá, nú ɕínké
 And eating she with him they say. Again they even played regularly with they say, man the (ob.)
 each other

áɕixá-bi egaⁿ'.
 she married, having.
 they say

Cí Wé's'á-wa'ú amá ɕiŋgá-biamá. Cí naⁿ'búɕiqɕá giaⁿ'-biamá nú 15
 Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

ɕínké. Cí, Dadíha, wa'ú cəmiⁿ'jin'ga jingáqteí watcígaxe waʒaⁿ'be kaⁿ'bɕa,
 the one who. Again, O father, woman young woman very small to dance I see them I wish,

á-biamá. Kì iɕádi aká gá-biamá: Hau! cin'gajin'ga wiwiʒa wa'ú ɕémiⁿ-
 said he, they And his father the said as follows, Well! child my woman young
 say. (sub.) they say:

jin'ga jingáqteí watcígaxe wégaⁿ'ɕa hə; égaⁿ gáxe taí, á-biamá iɕádi aká. 18
 woman very small to dance wishes for them ; so do will said, they his father the (sub.).
 (they), say (sub.).

Kì iⁿ'c'áge wiⁿ' cí úwagiɕa aɕá-biamá. Gá-biamá: Wa'ú-macə cəmiⁿ-
 And old man one again to tell them went they say. He said as follows, Ye women young
 they say:

jin'ga jingáqteí-macə edábe waɕátcigaxe ɕidaⁿ'be gaⁿ'ɕai. Waɕátcigaxe
 woman very small ye who also you dance to see you he wishes. You dance

taí, aí aɕa+! á-biamá. Gaⁿ' watcígaxá-biamá Nújingga aká uɕixídá-biamá 21
 will, he indeed! said he, they And they danced they say. Boy the looked around, they say
 says (sub.) say.

- xī Wēs'ā-wa'ú íça-bají-biamá. Íça-bají xī, Ké, dadíha, wa'ú amá
 when Snake-woman he did not find, they say. He did not find when, Come, O father, woman the (sub.)
- watçigaxe cañ'gaxe taí, á-biamá. Ca'ckaxe taí, á-biamá, aça+, watçigaxe
 to dance stop will said he, they Ye will stop, said he, they indeed, dancing
 (they), say, say,
- 3 tē, á-biamá. Ga' cañ'gaxá-biamá. Jí tē'ja akí-biamá. Ké, dadíha,
 the, said he, they And they stopped, they say. Lodge to the he reached home, Come, O father,
 say, they say,
- i'n'na'ha úhaⁿ te. Na'pa'híⁿ, á-biamá. Kí úhaⁿ-biamá. Dúda! aoni'ⁿ cí
 my mother cook will. I hungry, said he, they And she cooked, they say. This way! you come
 say, say, with it
- taí. Nin'de ké áhigi açiⁿ gñi-gä, á-biamá. Ga' nin'deça-bi xī é'di éçiⁿ
 will. Cooked the much bring ye hither, said he, they And they caused it to when there having
 say, say, be cooked, they say for him
- 6 ahí-biamá. Éçiⁿ ahí-bí egaⁿ na'búçiqçá gçionudá-bi egaⁿ, Ké, a'waⁿ-
 they arrived, they Having arrived, having ring pulled off his own, having, Come, we
 say, for him they say they say
- çate taté, á-bi egaⁿ, égiçe wa'ú aká júgigçé'qi gçiⁿ-biamá, Wēs'ā-wa'ú
 eat shall, they say, having, behold woman the right with him sat they say, Snake-woman
 (sub.) (sub.)
- aká. Ga' waçate júgigçá-biamá. Çi kikickade-ctēaⁿ-hnaⁿ-biamá. Çi
 the And eating she with him, they say. Again they even played regularly with each other, Again
 (sub.) they say,
- 9 Wēs'ā-wa'ú amá çingá-biamá. Çi na'búçiqçá gñiⁿ-biamá nú çinké. Çi,
 Snake-woman the was none, they say. Again ring wore his, they say man the one Again, who.
 Come, O father, woman maiden grown the let her dance, said he, they Maiden
- Ké, dadíha, wa'ú cemi'jin'ga na' çinⁿ watçigaxe te, á-biamá. Cemi'jin'ga
 Come, O father, woman maiden grown the said he, they
- çanaⁿ çaçin'cé waçatçigaxe taí aça+! Nkagahi ijin'ge aká çidaⁿ'be ga'çai
 you grown you who you are to dance indeed! Chief his son the to see you wishes
 are (sub.)
- 12 aça+! á-biamá. Ga' watçigaxá-biamá. Ga' wa'ú amá uçixidá-biamá.
 indeed! said he, they And they danced they say. And woman the he looked around for, they say.
 say, (one mv.)
- Íçai-bají-biamá. Íçáça-májí áhaⁿ, eçégaⁿ-biamá. Cañ'gaxewakiçá-biamá.
 She was not found, they I find her I not ! thought he, they say. He caused them to stop, they say.
 say,
- Ga' agçá-biamá. Akí-biamá xī úhaⁿ ágají-biamá. Ké, dadíha, i'n'na'ha
 And he went homeward, they say. He reached home, when to cook he commanded them, Come, O father, my mother
 they say, they say, they say,
- 15 úhaⁿ te. Na'pa'híⁿ, á-biamá. Kí úhaⁿ-biamá. Dúda aoni'ⁿ cí taí.
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.
 say, say,
- Nin'de ké áhigi açiⁿ gñi-gä, a-biamá. Ga' nin'deça-bi xī é'di éçiⁿ
 Cooked the much bring ye hither, said he, they And they caused it to when there having
 say, say, be cooked, they say for him
- ahí-biamá. Éçiⁿ ahí-bi egaⁿ na'búçiqçá gçionudá-bi egaⁿ, Hau! cí açuha
 they arrived, they say. Having arrived, having ring pulled off his own, having, Ho! again finally
 say, for him they say they say
- 18 a'waⁿ çate taté, á-biamá. Égiçe wa'ú aká júgigçé'qi gçiⁿ-biamá, Wēs'ā-
 we eat shall, said he, they Behold woman the right with sat they say, Snake-
 say, (sub.)
- wa'ú aká. Ga' waçate júgigçá-biamá. Ukíkie-hnaⁿ-biamá. Ukíkie-
 woman the And eating she with him, they say. They talked inva- They talked
 (sub.) they say, riably to each other
- hnaⁿ-bi xī içádi aká na'aⁿ-biamá. Ėbé-hnaⁿ ukie éinte da'bai-gä,
 inva- they when his father the heard it they say. Who only he may be talking to see ye,
 riably say (sub.)

á-biamá. Miⁿ'jĩnga wiⁿ' daⁿ'be ačá-biamá. Kĩ gá-biamá: Dadihá, wiĩnu
said he, they Girl one to see went they say. And she said as fol- O father, my elder
say. lows, they say: brother

aká wa'ú údaⁿ-qti wiⁿ' júgçe gçiⁿ' hě, á-biamá miⁿ'jĩnga aká. Gaⁿ'
the woman very beautiful one he with sits said he, they say girl the And
(sub.) (sub.)

Wě's'á-wa'ú áfıxe wačĩona-biamá.
Snake-woman married him visible they say.

3

Wě's'á-wa'ú aⁿ'waⁿ'waja ačá-bajı-biamá. Ėgiçe nú aká ačá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say.

Ačá-biamá xı ėgiçe wa'ú údaⁿ-qti wiⁿ' ıča-biamá. Gá-biamá: Wıgčāⁿ
He went, they say when at length woman very beautiful one he found, they say. He said as follows, I marry
they say: you

tá minke. Čiádi čıhaⁿ' úwagičá-gā, á-biamá. Gaⁿ'ki wa'ú aká uıčā 6
will I who. Your father your mother tell them, said he, they And woman the • to tell it
say. say. (sub.)

akı-biamá. Gá-biamá: Dadihá, iⁿ'naⁿ'ha mégaⁿ, níkagahi ijiⁿ'ge aká
reached home, She said as follows, O father, my mother likewise, chief his son the
they say. they say: (sub.)

aıgčāⁿ' ıčai, á-biamá. Kĩ ičádi aká gá-biamá: Čičahıdai te hā, a-biamá.
to marry promised, said she, And her father the said as follows, He mocked you said he, they
me they say. (sub.) they say: say.

Kĩ Wě's'á-wa'ú aká wajiⁿ'cte čĩngá-bitéama, wa'ú áji wagaⁿ'ča tēⁿ'di. 9
And Snake-woman the in a bad humor disappeared, they say, woman a differ- he desired when.
(sub.) ent

Gaⁿ' čĩngai tē xı gá-biamá: Wabčáte kaⁿ'bča hā Iⁿ'naⁿ'ha úhaⁿ te,
And she disappeared when he said as follows, I eat I wish My mother let her cook,
they say:

á-biamá. Kĩ úhaⁿ-biamá. Dúda aoniⁿ' cí tai. Nin[']de kē áhigi ačiⁿ' gfi gā,
said he, they And she cooked, they say. This way you will come Cooked the much bring ye hither,
say. with it.

á biamá. Gaⁿ' nin[']dečá-bi xı ēⁿ'di éčiⁿ' ahı-biamá. Ėčiⁿ' ahı-bi egaⁿ' 12
said he, they And they caused it to be when there they brought it thither to Brought it thither to having
say. cooked, they say him, they say. him, they say

naⁿ'búčiqčá gčĩonudá-bi egaⁿ', Ké, aⁿ'waⁿ'čate taté, á-biamá. Ėgiçe, aⁿ'kajı-
ring pulled off his, they having, Come, we eat shall, said he, they Behold, not so
say. say.

biamá. Aⁿ'kajı egaⁿ' čatá-bajı-biamá, gıčá-bajı-biamá, Wě's'á-wa'ú iğičá-
they say, Not so being he ate not they say, displeased they say, Snake-woman found not
his

bajı-bi egaⁿ'. Čizá-gā. Iⁿ'ča-máji. Wačáte kaⁿ'bča-máji, á-biamá. Ké, 15
they say having. Take it. I am sad. Food I want not, said he, they say. Come,
dadıha, 'ábae bēé tá minke, á-biamá. Caⁿ'ge taⁿ' naⁿ'qa cánakágče
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

iⁿ'gčāⁿ'i-gā, á-biamá. Wáčaha údaⁿ'qti áčahá-biamá. Caⁿ'ge taⁿ' ctı údaⁿ'qti,
put ye on for me, said he, they Clothing very good he put on, they say. Horse the too very good,
say.

cánakágče ctı údaⁿ'qti. Ačá-biamá. Ačá-biamá xı ėgiçe Wě's'á-wa'ú 18
saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigčé tē iğičá-biamá. Nihan[']ga tē agčá-bitéama. Sigčeučugıhá-biamá.
trail the he found his, they say. Spring the (ob.) she went back, He followed the they say.
they say. trail of his

Sigčeučugıhá-bi xı, ėgiçe nihan[']ga tē ákusande ája ačá-bitéama sigčé tē.
He followed the trail of when, behold spring the through beyond went, they say trail the.
his, they say

Sigčeučugıhe ačá-bi egaⁿ', čá-bi gaⁿ', čá-bi gaⁿ', ėgiçe ıı tē píajıqti édedı 21
Following the trail he went, he went, having, he went, having, at length lodge the very bad there it
of his own they say they say they say

- te amá. Çetēdi hí eskaⁿ, eçégaⁿ égaⁿ ē'di aça-biamá. Ē'di ahí-bi xī égiçe
 was they At this she it might he thought as there he went, they say. There he arrived, when he-hold
 say. place arrived be,
- níaciⁿga iⁿc'ágeçtci akáma, wáçaha çicpácpaqtciⁿ akáma. Çé níaciⁿga
 person very old man was, they say, clothing torn in shreds they say. This man
- 3 ahíi xī iⁿc'áge çinké wáçaha ejaⁿ tē áçahakiça-biamá nújīnga aká.
 arrived when old man the (ob.) clothing his the caused him to put on, boy the (sub.).
 they say
- Iⁿc'áge aká qubá-biamá. Hau! iucpáha, ça'eaⁿçaçe ehnégaⁿ, wáçaha
 Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing
 a'ça'i, caⁿ ça'ewigicē, á-biama. Uwkic tá minke, á-biamá. Wa'ú
 you gave yet I pity you, said he, they I talk to you will I who, said he, they Woman
 me, say.
- 6 uçuçahe çinⁿ gákē çé, ní-jaŋga kē áçite çé, á-biamá. Hau! wáçaha çé
 you follow the that (way) went, big water the crossed it went, said he, they Ho! clothing this
 her say.
- piäjiçtci çé çihhaha hné te, á-bi egaⁿ 'i-biamá iⁿc'áge aká. Waçáge
 very bad this you put on you will go, said, having gave him, the old man the (sub.). Hat
 they say
- çaⁿ cti 'i-biamá. Maⁿ'ze-wetⁿ cti 'i-biamá. Can'ge taⁿ piäji wahiçage
 the too gave him, Sword too gave him, Horse the bad lame
 they say.
- 9 cti 'i-biamá. Gaⁿ, Ké, hné te. Taⁿ'waŋçaⁿ wiⁿ ēdediçaⁿ ē'di ahí aça
 too gave him, And, Come, you will go. Village one the one that there ar- indeed
 they say.
- wa'ú aká, á-biamá. Aⁿ'haⁿ, á-biamá. Masáni cí tēdihi xī níaciⁿga
 woman the (sub.), said he, they Yes, said he, they Across you arrives at it when person
 say.
- d'úba ē'di gçiⁿ, á-biamá. Ūwaçakiç te, á-biamá. Íe kē éçiná'a-báji
 some there sit, said he, they You will talk with said he, they Word the norheed for you
 say.
- 12 xī çéwaçákicçe té, á-biamá Aⁿ'haⁿ, iigaⁿ'ha, á-biamá, çahaⁿ-bi egaⁿ.
 if you will send them away, said he, they Yes, grandfather, said he, they thanked him, having.
 say.
- Gaⁿ aça-biamá.
 And so he went, they say.
- Ní-jaŋga ahí-bi xī ní kē jīn'gajī amá. Iⁿc'áge aká waqúbe gáxai
 Big water he reached, when water the not small they say. Old man the sacred (thing) made
 they say (sub.)
- 15 çgaⁿ ní kē ágajade çékiça-biamá, iⁿc'áge aká ictá-çip'inⁿze gçiⁿ-bi egaⁿ.
 having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.
- Ictá çibça-bi xī, égiçe masáni ahí biamá. Masáni ahí-bi xī, í ēdedi-te
 Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was,
 say side say.
- amá, cúde gaⁿ maŋgçe najinⁿ te amá. Çé í wiŋgaⁿ uça çaⁿcti, çetée hā,
 they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it
 father
- 18 á-biamá. Ē'di ahí-bi egaⁿ uđá-biamá. Égiçe iⁿc'áge naⁿ'ba ē'di gçiⁿ
 said he, they There arrived, having he entered, they Behold old man two there were sit-
 say they say say.
- akáma, Iŋçaⁿ iⁿc'áge. 'Ábae aça-biamá ucté amá. Waçáge çaⁿ iⁿc'áge
 tip, they Thunder old man. Hunting went, they say the rest the Hat the old man
 say, (pl. sub.).
- aká 'íi çaⁿ ugídadaⁿ-bi xī waçina-bajī-biamá. Iⁿc'áge amá íça-bajī-
 the had given the he pushed down his, when he was invisible they say. Old man the (sub.) did not
 (sub.) him they say discover him

biamá. Ki égiŋe, aŋgú égaⁿ nŋkaciⁿga wáŋate akáma Inŋcaⁿ aká. Caⁿ
 they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet
 wéŋa-báji gŋiⁿ-bi ŋi, Píaji inahiⁿ gáxai áhaⁿ, eŋégaⁿ gŋiⁿ-biamá nújŋga aká.
 found him not they eat, when, Bad truly they do ! thinking sat they say boy the (sub.).

Wiŋgaⁿ uáwakie tai-ma éé wáwake te-ána eŋégaⁿ-biamá. Gaⁿ nini ují-bi 3
 My grand- I talk with will they this he meant them ! thought he, they say. And tobacco they put in, they say
 father them who (in thought)

ŋi waŋona ŋiŋáxa-biamá, waŋáge gŋonudá-bi egaⁿ. Niníba ké wénacá-
 when visible he made himself, they hat pulled off his, they having. Pipe the he snatched from them
 say,

biamá. Niníba nákaŋe ŋi íbistá-biamá Inŋcaⁿ iⁿe'áge áma ŋínké. Í'teicé!
 they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn!
 they say

á-biamá iⁿe'áge aká. Gaⁿki waŋáge ugíŋadaⁿ-bi ŋi ŋíná-biamá. Qa-í, 6
 said, they say old man the (sub.). And hat he pulled on his, when he was missing, they say. Why!

níaciⁿga úmaka ináhiⁿ aŋigŋaciⁿ tí ŋaⁿcti Eátaⁿ cénaji é'nte, á-biamá.
 man easy truly having himself had heretofore. Why not destroyed may? said (one), they say.

Áma gá-biamá: ŋi éwidacibe, ehé té eátaⁿ cénaji, á-biamá. Gáagíama
 The other said as follows, These I left him for thee, I said when why not destroyed, said he, they say. Those returning
 they say:

wéama tá amá. Níaciⁿga úmaka teábe tí ŋaⁿcti ákiáŋŋai, wéahúsa tá 9
 they blame us will the (sub.). Man easy very had come hither went back again, they will scold us

amá. Égiŋe níaciⁿga t'éŋe 'iⁿ agŋí-biamá. Gáké ɛizáí-gá, á-biamá.
 the (sub.). At length man killed carrying one came home, That (ob.) take ye, said he, they say.

ŋizá-bi egaⁿ nan'daí ihéŋa-biamá. Hau! ha+! wéaŋamá taité, á-biamá.
 Took it, they say having by the wall they placed it, they (See note) you will surely blame us, said they, they say.

Níaciⁿga úmaka aŋigŋaciⁿ tí ŋaⁿcti ákiáŋŋai, á-biamá. Téná! eátaⁿ ajaⁿ 12
 Man easy having himself had come he went back said they, they say. Fie! why you did

ŋi t'éŋaŋa-báji gŋéŋakiŋai á, á-biamá. Wéahidéŋti aŋgú-hnaⁿ aŋgáhii,
 when you did not kill you sent him ! said he, they say. At a very great distance we only we arrived,

á-biamá. Úmakaŋti tí ŋi t'éŋaŋa-báji gŋéwaŋaŋai píaji ckáxai. Íwit'ábŋai,
 said he, they Very easily came when you did not kill you sent them bad you did. I hate you,
 say, him homeward

á-biamá. Ké, nini ují-gá, adída! á-biamá Gaⁿki nini ují-bi egaⁿ, t'éŋe 15
 said he, they Come, tobacco put ye in, simpletons! said he, they say. And tobacco put in, having, killed
 say, they say

'iⁿ gŋí ŋínké 'i-biamá. Niníba ké ŋaná-bi egaⁿ nújŋga aká wénacá-
 carry- came the one they gave him, Pipe the took a whiff, having boy the snatched it from them
 ing home who they say (sub.)

biamá, íbistá-biamá. Í'teicé! á-biamá Wíéŋi-máji, á-biamá. Áma,
 they say, pressed it against him, I am burnt! said he, they say. It was not I, said (one), they say. The other,
 they say

Wíéŋi-máji, á-biamá. Nújŋga aká waŋáge gŋonudá-biamá. ŋéma 18
 It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These

júwagŋé'ŋti íŋaⁿ-biamá. Edádaⁿ edécai á, á-biamá Edádaⁿ edaⁿŋaⁿ-báji,
 right with them he sat suddenly, What what said ? said he, they say. What what we said not,
 they say, ye say.

á-biamá. Íŋae-hnaⁿi, á-biamá nújŋga aká. Ké, e'aⁿ ckáxe ckaⁿhnaí
 said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish
 say.

1. *xi, kē, gáxai-gā, á-biamá. Wéja-biamá. Kagéha, añ'kaji, aⁿçaⁿ'a-báji,*
 if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,
á-biamá. Çáßçiⁿ aká daⁿbá-bi xi, égiçe, sabájiqti waçáge çaⁿ ugídadaⁿ'-bi
 said they, they say. Three the saw him, they when, behold, very suddenly hat the pushed on his, they say
 3 *egaⁿ' çingá-biamá.*
 having he was not, they say.
Nä! kagé, wéçamaí çaⁿ'cti, ihusa-biamá ci. Eátaⁿ, kagé, níkaciⁿga
 Why! younger you blamed us heretofore, they scolded him, again. Why, younger man
 brother, they say.
t'éçaçáji gçéwaçakiçé ä. Wéçama çaⁿ'cti, á-biamá pahan'ga aká. Gá-
 you did not you sent homeward ? You blamed us heretofore, said, they say the first the Those
 kill (sub.).
 6 *agíama wéama taité, á-biamá. Égiçe agçi-biamá. Cin'gajin'ga iⁿ' agçi-*
 returning will surely blame us, said (the first ones), they say. At length (one) came home, Infant carry- he came
 home.
biamá. Gáké çizái-gā, á-biamá. Nan'daí ihéça-biamá. Gá-biamá: Wa-
 they say. That (ob.) take ye, said he, they say. By the wall they laid it, they say. He said as follows, Very
 they say:
çúdeäji-qti pí; aⁱn' agçi, á-biamá. Gá-biamá: Kagéha, níaciⁿga wiⁿ'
 far I was I carried I have said he, they say. They said as fol- Younger man one
 (I reached); come home, lows, they say: brother,
 9 *úmaça tcábe atí çaⁿ'cti. T'eaⁿ'waⁿça-báji agçai, á-biamá. Céaka wéama éde*
 easy very came formerly. We did not kill them he went said they, they Yonder blamed us but
 hither homeward, say, one
é cti égaⁿ'i jú-baji há. Wan'gabacíbai, t'eaⁿ'ça-báji ci. Gá-biamá: Qa-í!
 he too was so unsucces- We left it for them, we did not kill him again. He said as follows, Why!
 ful they say:
aⁿçaⁿ'sabe inahiⁿ wéahide pí çaⁿ'cti. Úmaça inahiⁿ ti tē t'éçaça-báji
 I suffered truly a great dis- I reached formerly. Easy truly came when you did not kill
 tance him
 12 *gçéçakiçai tē píäji ckáxai. Wí gaⁿ' jaⁿ'be xi t'éaçé tá minke, á-biamá*
 you sent him when bad you did. I at any rate I see him if I kill him will I who, said he, they
 homeward say.
Íkíhusá-bi xi égiçe nújnga aká waçáge gçíonudá-biamá, éwakigaⁿ'qti içaⁿ'-
 Scolding one when at length boy the hat pulled off his they say, just like them sat sud-
 another, they say (sub.) denly
biamá. Edécai ä, á-biamá. Aⁿçaⁿ'a-báji, á-biamá. Kagéha, edádaⁿ' edaⁿ'-
 they say. What said ? said he, they say. We did not speak, said they, they say. Friend, what we said
 you
 15 *çaⁿ'-baji, á-biamá. Wéja-biamá. Naⁿ'pa-í-biamá nújnga aká. Íçae-lhaⁿ'i.*
 nothing, said they, they say. They denied it, they say. Was feared they say boy. the (sub.). You were speak-
 ing.
Edádaⁿ edécegaⁿ íai-gā. Kagéha, edádaⁿ ctéwaⁿ' íaⁿ'ça-baji, á-biamá.
 What what you said, so speak ye. Friend, what soever we spoke not of, said they, they
 say
Waçáge çaⁿ giaⁿ'-bi xi égiçe çingé átiágça-biamá. Kagéha, eátaⁿ' ajaⁿ'.
 Hat the he put on when behold he disappeared suddenly, they say. Younger brother, what were you
 his, they say doing?
 18 *Eátaⁿ t'éwaçáçáji, kigçéwaçáçé ä. Wéçamaí çaⁿ'cti, á-biamá. Níkaciⁿga*
 Why you killed them not, you sent them home ? You blamed us heretofore, said they, they say. Man
 again
úmaça tcábe atí-lhaⁿ' çaⁿ'cti, aⁿ'waⁿ'çigçaⁿ'çai. T'eaⁿ'ça-báji. Íⁿ'taⁿ' gáagí-ma
 easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return-
 larly ing
wiⁿ' qtáwaçé uçiciqtiⁿ'i, wéahusa tá amá, á-biamá. Ci wiⁿ' agçi-biamá.
 one to love us very difficult, they scold us will the said they, they say. Again one came they say.
 (pl. sub.), home

Wa'ú miⁿ'jĩnga éçaⁿ'ba waⁿ'q' agçí-biamá. Hau! kagéha, wéçat'áhne taí,
 Woman girl too carrying them he came home, Ho! younger brother, you hate us will,

á-biamá. Níkaciⁿ'ga wiⁿ' úmaka tcábe atí çáⁿ'cti, t'eaⁿ'waⁿ'ça-báji, kigçéaⁿ-
 said they, they Man one easy very came formerly, we did not kill them, we sent them
 say.

waⁿ'çai, á-biamá. Hau, ha+! á-biamá. Eátaⁿ' t'éwaçáça-báji ä. Wéahide 3
 home again, said they, they (See note) said he, they Why you killed them not. ? Very far
 say.

añgúne-hnáⁿ' añgáhi. Wéasabéçtí añgáhi-hnáⁿi. Eátaⁿ' t'éwaçáça-báji ä.
 we hunting regu- we arrive. We suffering ex- we usually arrive. Why you did not kill them ?
 larly ceedingly

Íwit'ábçai, á-biamá. Aⁿ'haⁿ, kagéha, égaⁿ' há, á-biamá. Aⁿ'waⁿ'daⁿ'baí
 I hate you, said he, they Yes, younger brother, it is so said they, they We see them
 say.

ctéwaⁿ' eáwagaⁿ-háⁿ'i, ákiágçé-hnáⁿ'i, wiⁿ'çake. Atí tá ama há, á-biamá. 6
 not with- we are always so, they always go back you speak Come will the said they, they
 standing again, truly. (pl. sub.) say.

Wí jaⁿ'be xí t'éaçé te. Niní ujíi-gá, á-biamá iⁿ'tcaⁿ' agçí aká. Gan'ki
 I I see him if I kill him will. Tobacco put, e in, said he, they just now come the And
 say (sub.).

níní ují-bi egaⁿ' t'éçé iⁿ' gçí çínké 'í-biamá. Niníba ké çaná-bi egaⁿ'
 tobacco put in, having killed carry came the one they gave him, Pipe the drew a whiff, having
 they say ing home who they say.

nújĩnga aká wénacá-biamá, íbistá-biamá. Í'tciteí! á-biamá. Nín'deaⁿ'çáçai, 9
 boy the snatched it they say, pressed it against I am burnt! said he, they You burn me,
 (sub.) from them him, they say.

á-biamá. Añgú aⁿ'çíⁿ-báji, á-biamá. Nújĩnga aká waçáge gçónudá-bi egaⁿ'
 said he, they We we are not, said they, they Boy the hat pulled off his, they having
 say. say. (sub.) say

júwagçé'çtí içaⁿ'-biamá waçóna-biamá. Kíjaⁿ'jaⁿ'béçtí-biamá.
 right with them sat suddenly, they visible they say. They looked repeat- they say.
 say edly at one another

Çégaⁿ' uçíça-hnáⁿi çáⁿ'cti éçijaⁿ' huañkácé, uwíkie taí minke, á-biamá 12
 Thus he told of only formerly you do that you who are, I talk to you will I who, said, they say
 you

nújĩnga aká. Uwíkie taí minke caⁿ'ja íe ké áçaná'aⁿ-báji xí hné taité,
 boy the I talk to you carry I who though words the you obey not if you go shall,
 (sub.).

á-biamá. Áçaná'aⁿi xí hná-báji taité, á-biamá. Níaciⁿ'ga çéama
 said he, they You obey if you go not shall, said he, they Man these
 say. say.

'agçawaçáçai. Eátaⁿ' t'éwaçáçai ä. Aⁿ'waⁿ'çate taí há, á-biamá. Kí çéma 15
 ye make them suffer. Why you kill them We eat them will said they, they And these
 say.

é'be wáhnataí ä. Píaji ckáxai, á-biamá. Caⁿ'ckaxe taí çéma t'éwaçáçai
 who you eat them ? Bad you do, said he, they say. You will stop it these you kill them

té, á-biamá. Aⁿ'haⁿ, kagéha, á-biamá. Gátèdi hé t'aⁿ' wactaⁿ'bai. ä,
 the, said he, they Yes, friend, said they, they In that horn have you see them ?
 say. say. place

á-biamá (çé é waká-biamá). Aⁿ'haⁿ, hégabáji, á-biamá. Çé Wakánda 18
 said he, they (buf- that he meant, they say). Yes, a great many, said they, they This Dety
 say falo say.

aká waçáte wáxai níkaciⁿ'ga gçúba. Çéma wáhnataí té píaji ckáxai.
 the (sub.) food made them people all. These you eat them as bad you do.
 (sub.)

Cañ'gaxái-gá, á-biamá nújĩnga aká É cti wactaⁿ'bai ä (aⁿ'paⁿ' é waká-
 Stop ye it, said, they say boy the (sub.). That too you see them ? (elk that he meant

- biamá), á-biamá. Aⁿhaⁿ, á-biamá Égaⁿ waçátaí-gá, á-biamá nújĩnga
 they say), said he, they Yes, said they, they So eat ye them said he, they boy
 say. say.
- aká. Ê cti wactaⁿbai á, á-biamá nújĩnga aká (áqti é waká-biamá).
 the That too you see them ? said, they say boy the (sub.) (deer that he meant they say).
 (sub.).
- 3 Aⁿhaⁿ, hégabaji aⁿwaⁿdaⁿbai há, á-biamá. Égaⁿ wáhnate taí. Çéma
 Yes, a great many we saw them said they, they say. So ye eat them will. These
 caⁿméwaçáí-gá, á-biamá. Ú^açin^gge ágçawaçáçai, á-biamá nújĩnga aká.
 let them alone, said he, they say. Needlessly you make them suffer, said, they say boy the (sub.).
 Kí égaⁿ ckáxe taí xĩ uwikie taí minke. Aⁿhaⁿ, kagéha, égaⁿ ańgáxe
 And so you do will if I talk to you will I who. Yes, friend, so we do
- 6 tańgataⁿ, á-biamá. Caⁿckaxe taité, á-biamá Aⁿhaⁿ, kagéha, caⁿanğáxe
 we who will, said they, they You will surely stop it, said he, they say. Yes, friend, we stop it
 say
- tańgataⁿ, á-biamá. Kí çéma wanıa hnáte áwıgajı-má wáhnate taité,
 we who will, said they, they And these animal you eat I command them you eat them will
 say. you surely
- á-biamá. Aⁿhaⁿ, kagéha, aⁿwaⁿçate tańgataⁿ, á-biamá. Hau! bçé tá
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
- 9 minke, á-biamá nújĩnga aká. Bçé tá minke çaⁿja ihe agçı tá minke,
 I who, said, they say boy the (sub.). I go will I who though passing I come will I who,
 back
- á-biamá. Wiⁿçaka-báji hnańkácé hné taité; wiⁿçake hnańkácé caⁿcaⁿ
 said he, they You tell not the truth ye who you go shall; you tell the ye who continually
 say. truth
- çagçıⁿ taité Çe wanıa wáhnate hnańkácé agçı xĩ caⁿcaⁿ hniⁿ taité,
 you sit shall. This animal you eat them ye who I come when continually you be shall,
 back
- 12 á-biamá. An^{ka}-çin^g-báji hnańkácé, agçı kı hné taité, á-biamá. Gaⁿ aça-
 said he, they You are not so ye who, I come when you go shall, said he, they And went
 say. back
- biamá. Wa^u sigçé çé tẽ ci uçıhe aça-biamá. Sigçé çé tẽ uçıhe aça-bi
 they say. Woman trail went the again following he went, they say. Trail went the following went, they
 say
- egaⁿ, çá-bi gaⁿ, çá-bi gaⁿ, égiçe taⁿwańgçaⁿ hégactéwaⁿji édedi-çáⁿ amá.
 having, went, having, went, having, at length village populous there it was they
 they say
- 15 Kí Wé^sa-wa^u é^di ahı-bitéamá. Nújĩnga aká ıı kan^gçqtei ahı-bi xĩ
 And Snake-woman there arrived had, they Boy the lodge very near to arrived, when
 say. say.
- xıgçıtaⁿ-biamá. Waqube gaxá-bi egaⁿ wáçaha údaⁿqti iⁿcáge ıı kẽ é
 worked for himself, they Sacred thing made, they having clothing very good old man gave the that
 say. say him
- gaxá-biamá. Can^ge taⁿ cti sábéqti gaxá-biamá. Maⁿze-wetiⁿ cti mıgçaⁿ-
 he made, they say. Horse the too very black he made, they say. Sword too he wore in
 his belt
- 18 biamá. É^di aça-biamá. Can^ge amá uaⁿsiqti nańge maⁿçin^g-biamá
 they say. There he went, they say. Horse the (sub.) leaping very running walked they say.
 high
- Nıacıga wadaⁿbe xıⁿcetẽ naⁿpe átiágça-biamá. Çé nıacıga wiⁿ atı éde
 People saw even when feared suddenly they say. This man one has come but
- wáçaha údaⁿ tcábe áça. Can^ge taⁿ cti údaⁿqti agçıⁿi, á-biamá. Wé^sa-
 clothing good very indeed. Horse the too very good he sits on, said they, they Snake-
 say.
- 21 wa^u uğıne tí égaⁿ ıı çáⁿ xıwiⁿxe aça-biamá. Ugçıxide gaⁿ gçıⁿ-biamá.
 woman seeking had as lodges the going around he went, they say. Looking for his so he sat they say.
 his come (ob.)

Égiçe Wé's'a-wa'ú ígiça-bi ega^{n'} égiçe nú wi^{n'} ápixe akáma. Úné ahí
At length Snake-woman found his, having behold man one she had married, they Seeking ar-
they say her rived

aká ítaçá-biamá, mi^{n'}ada-biamá. Mi^{n'}wadá-biamá xī ma^{n'}ze-weti^{n'} i^{n'}c'áge
he who he hated they say, jealous they say. Jealous they say when sword old man

aká 'íi kē gçizá-bi ega^{n'}, wéti^{n'} ábahá-biamá. Wéduba^{n'} tēdihí ta^{n'}wangça^{n'} 3
(sub.) him (ob.) say threatened to strike, they say. The fourth time arrived at it village

bçéigaqti wáqçi-biamá. Wé's'a-wa'ú edábe gaqçi-biamá. Agçá-biamá
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say

nújiŋga aká. Agçá-bi ega^{n'} níaciŋga úwakie-ma é'di akí-biamá.
boy the Went homeward, having person those with whom there he reached home, (sub.) they say they say.

Égiçe wiŋka-báji akáma, caŋgaxe 'íçai tē. Naxíde-çieŋ'ge íçanahi^{n'} 6
Behold they had not told the truth, to stop it they promised. You have no ears you indeed

áha^{n'}. Ca^{n'}ckaxe tá-bi, eháí çá^{n'}cti. Áçaná'a^{n'}-báji há, á-biamá. Hné taité,
! You are to stop it, I said formerly. You have not obeyed said he, they You go shall, say.

á-biamá. Çéçu ma^{n'}hni^{n'} xī níaciŋga-ma íqtaqti wáhni^{n'} ínihe ebçéga^{n'}
said he, they Here you walk if the human race wantonly you have lest I think say.

ga^{n'} ma^{n'}ci hné tai, á-biamá. Níkaciŋga t'éwaçáçé-máčē ma^{n'}ci hné xī, 9
so high you go will, said he, they Men ye who kill them high you go when say.

a^{n'}ba ata^{n'}ctē macté'qti xī gaŋ'ki áśni^{n'}waçákiçē tai, á-biamá. Naji^{n'} é
day whenever very warm when and you make them cool again will, said he, they say. Rain that

waká-biamá. Ga^{n'}, Ké, çá-i-gá, á-biamá. Ga^{n'} ma^{n'}ci çéwakiçá-biamá.
he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.

Ga^{n'} agçá-biamá. Ní-taŋga kē ahí-biamá. Hau! i^{n'}c'áge, çagçé áça, 12
And he went homeward, Big water the he reached, they Ho! venerable man, I go back indeed, they say to you

á-biamá. I^{n'}c'áge aká ictá-çip'i^{n'}ze gçi^{n'}-bi ega^{n'} nújiŋga çí^{n'} ní ágajade
said he, they Old man the closing his eyes sat, they say having boy the water striding say. (one mv.)

çékiçá-biamá. Masáni ahí-biamá ictá çibçá-bi tē'di. I^{n'}c'áge çínké
sent him, they say. Across he got, they say eye he opened, they when. Old man the say. (one st.)

akí-biamá. Hau! ŋiga^{n'}ha, agçí, á-biamá. Níaciŋga uúwakie te ecé-ma 15
reached home, Ho! grandfather, I have said he, they Person I talk to them will you the said ones say. come back, say. who

uúwakie éde íe éga^{n'} iŋgáxa-báji, áda^{n'} ma^{n'}ci çéawákiçē há, á-biamá.
I talked to them but words so they did not do therefore high I sent them said he, they say.

Hau! ca^{n'} há, á-biamá i^{n'}c'áge aká. Çéwaçákiçē tē úda^{n'} há, á-biamá.
Ho! enough said, they say old man the (sub.). You sent them away as good said he, they say.

Kí çé uçúáhe bçé çí^{n'} wápixe akádi pí, áda^{n'} ta^{n'}wangça^{n'} bçéga áqçi, 18
And this I followed he went the married to the one I therefore village all I killed, (mv. ob.) who arrived,

á-biamá. Úcka^{n'} gáxe a^{n'}çagaji tē éga^{n'}qti dáxe, á-biamá. Á, ca^{n'} há,
said he, they Deed to do you commanded the just so I did, said he, they Yes, enough say. say.

á-biamá. Úcka^{n'} éga^{n'} ckáxe tē wíka^{n'}bça ga^{n'} wí'í, á-biamá (ma^{n'}ze-weti^{n'})
said he, they Deed so you do the I wished you so I gave said he, they (sword say.)

200 THE CEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- é waká-bi egaⁿ). Ké, iigaⁿha, agfé tá minke. Iⁿdádi agíⁿaⁿbe kaⁿbⁿca,
that he meant, they say having). Come, grandfather, I go will I who. My father I see mine I wish,
homeward
- á-biamá Agfá-biamá. Can'ge wahiⁿpagéqtiaⁿi, wácha piájiqti, waⁿché
said he, they say. He went homeward, Horse very lame, clothing very bad, hat
say. they say.
- 3 piájiqti, bⁿabⁿázéqti. Kí iⁿádi aká t'é giⁿáxa-biamá. T'é tē áhaⁿ,
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died !
he reached home, Lodges at the home, they say when did not know him they say
- eⁿégaⁿ-biamá. Akí-biamá. Jiⁿí can'di akí-bi xi íbahaⁿ-bají-biamá
thought he, they say. He reached home, Lodges at the home, they say when did not know him they say
- níaciⁿga amá. Níaciⁿga waqⁿpáni tcábe [gⁿé] tí, á-biamá. Níkagahi úju
people the (sub.). Man poor very [come] has said they, they Chief prin-
cipal
- 6 fiⁿkéⁿdi [é di] aⁿá-biamá. Iⁿádi éii tēⁿdi akí-bi egaⁿ uⁿdá-biamá Iⁿádi aká
by the [there] went, they say. His father his at the reached having he entered, they His father the (sub.)
lodge they say
- eti íbahaⁿ-bají-biamá Dadíha, wíebⁿéiⁿ, á-biamá. Agfí, á-biamá. Aⁿhaⁿ,
too did not know him, they say. O father, it is I, said he, they say. I have said he, they say. Yes,
say. come, say.
- caⁿ, fagⁿfi, á-biamá. ⁿat'é éskaⁿ ebⁿégaⁿ égaⁿ iⁿ ⁿca-máji agⁿfiⁿ, á-biamá.
enough, you have said he, they say. You died it might I thought as I was sad I sat, said he, they say.
come, say. be
- 9 ⁿagⁿfi tē caⁿ há, á-biamá. Aⁿjin'gadi, nisíha, ⁿéⁿgimaⁿ, á-biamá. Majaⁿ
You have as enough said he, they say. When I was small, my child; I did thus, said he, they say. Land
come say.
- jaⁿgáⁿéha uáⁿgacaⁿ-hnaⁿ-maⁿ. Aⁿwaⁿqⁿpániqti agⁿfi-hnaⁿ-maⁿ gaⁿ aⁿqⁿi-
over a large tract I traveled regularly. I was very poor I came home regularly so I was a
say.
- aⁿgaⁿ, á-biamá. Hau! miⁿ-ⁿagⁿéⁿ te, nisíha. Wa'ú wiⁿ ahniⁿ te, á-biamá
great man, said he, they say. Ho! female you will marry, my child. Woman one you shall have, said he, they say.
say.
- 12 Gá-biamá: Dadíha, wa'ú gátēdi qⁿtáaⁿé, á-biamá Wáⁿfiⁿxáji á, á-biamá
He said as follows, O father, woman in that place I love her, said he, they say. Is she unmarried ? said, they say
they say.
- ijiⁿ'ge aká. Aⁿhaⁿ, wáⁿfiⁿxáji, á-biamá iⁿádi aká Caⁿ, dadíha, ⁿéⁿwakiⁿé-gá.
his son the (sub.). Yes, she is unmar- said he, they say his the (sub.). Then, O father, send them.
ried, say
- Kí iⁿádi aká é'di ⁿéⁿwakiⁿé-biamá. É'di ahí-biamá. Níkagahi ijiⁿ'ge aká
And his father the there sent them, they say. There they arrived, Chief his son the (sub.)
(sub.) they say.
- 15 ⁿijaⁿ'ge gⁿéⁿ gaⁿ'ⁿai, á-biamá. Gaⁿ'ki wa'ú iⁿádi aká gá-biamá: Aⁿhaⁿ,
your daughter to marry her wishes, said they, they say. And woman her father the (sub.) said as follows, Yes,
they say.
- níaciⁿga aⁿwaⁿqⁿpáni gaⁿ' égaⁿ taté ebⁿégaⁿ-máji ⁿcaⁿ'cti, á-biamá. Gaⁿ'
man I am poor as so it shall be I did not think formerly, said he, they say. And
say.
- ⁿca'ⁿéⁿ gaⁿ caⁿ' há, á-biamá. Gaⁿ' 'í-biamá wa'ú fiⁿké nú fiⁿké. Gaⁿ'
he pities as enough said he, they say. And gave to him, woman the man the. And
her say.
- 18 gⁿéⁿ-biamá. Wa'ú eti t'aⁿ'-biamá, jí t'aⁿ'-biamá nújiⁿgá aká Gaⁿ'ki
he married her, Woman too he had, they say, lodge he had, they say boy the (sub.). And
they say.
- níaciⁿga áⁿiaⁿátaⁿ wénaxiⁿé-biamá. Wénaxiⁿé-bi xi íⁿfiⁿtaⁿga áⁿikiⁿéaiⁿ tē.
people from a different (place) rushed on them, they say. They rushed on them, when here and there they attacked one another.
they say
- Kí é'di t'éⁿca-biamá nújiⁿga iⁿ'tcaⁿ miⁿ'gⁿéⁿ aká. (Hígaⁿ tē áhigi ucté
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains
say.)
- 21 caⁿ'ja agⁿísiⁿca-máji há.)
though I do not remember it .)

NOTES.

189, 5-6. cañge aka na^aqa iñgfañ-gă. Sanssouci reads, cañge aka na^aqahi cana-kagçe iñgfa^ai-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandiçęqtia^a-biama, pronounced waka^a+diçęqtia^a-biama.

189, 15. tateska^abęega^a, in full, tate eska^a ebęega^a.

190, 5. uda^aqti akama, pronounced u+da^aqti akama.

190, 10-12. The Snake-woman told him that she would leave him if he ever courted another woman.

190, 16. The young man had a lodge for himself, apart from that occupied by his father and the rest of the family.

193, 2; 193, 5; 193, 17. uda^aqti, pronounced u+da^aqti.

194, 2. i^ac'ageqtei akama, pronounced i^ac'ageqtei akama.

195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, hulu+! having taken its place.

197, 18; 198, 3. hegabajl, pronounced he+gabajl.

198, 14. hegactęwa^ajł, pronounced he+gactęwa^ajł.

198, 16. waçaha uda^aqti, pronounced waçaha u+da^a<qti, showing *emphasis* as well as *prolongation*.

198, 17. sabęqti, pronounced sa<bęqti.

199, 4. bęugaqti, pronounced bęu+gaqti.

199, 19. Sanssouci gave as the old man's reply, ä, ca^a hä. Gáqta^a pę'ji-ona^ai hä wa'ú-ma. Ueka^a ega^a ckaxe te wika^abęa ga^a wi'i. Gaqta^a pęji-ona^ai hä wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "gęi tí." He inserted "wi^a," *one*, between niaci^aga and waqpani, omitting "gęi," and also "ędi", in line 6, the latter word being superfluous.

TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there. "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

TWO-FACES AND THE TWIN BROTHERS.

TOLD BY 𐄂𐄂𐄂𐄂-NAⁿPAJĪ.

Ēgiçe nīaciⁿga wiⁿ wa'ú júgigçe gçiⁿ-biamá úgçe. Wa'ú ɸĩnké
 At length man one woman he with his sat they say dwelt in a lodge. Woman the
 watézugɸaⁿ-biamá. Ūjawaqti gçiⁿ-biamá, ɪáqti t'éwaɸá-bi egaⁿ. Ēgiçe
 pregnant they say. Having a very they sat they say, deer he killed them, having. At length
 good time
 nú aká ɸúha-biamá. Ēgiçe úkiza wiaⁿbɸa bɸé ɸĩjĩ níkaciⁿga tí cté- 3
 man the feared unseen danger, Beware no one at I leave you I go if person come not-
 (sub.) they say. home
 ctewaⁿ, daⁿbajĩ-gă, á-biamá. Názugáqçe gçiⁿ-gă, á-biamá. Ēgiçe nú
 withstand, look not at him, said he, they With your back sit, said he, they At length man
 ing, say. to him say.
 aká aɸá-biamá. Ēgiçe nīaciⁿgă wiⁿ a-í-biamá. Wúhú! júgçe ɸĩngé'qti
 (sub.) the went they say. At length person one was approaching, Really! with her none at all
 (sub.)
 iⁿgçiⁿ ɸĩnké-ána, á-biamá. Dádaⁿ úgine iⁿ'ju-onaⁿ. ɪjĩbe ubáha ɸjaⁿ- 6
 she is sitting for me I said he, they What seeking them I am invariably Door the side of shelay
 say. fortunate.
 biamá. Daⁿ'ba-bajĩ-biamá wa'ú aká. Ēgiçe nú amá 'ábae tē agĩ-biamá.
 they say. Did not see him they say woman the At length man the hunting the was coming back,
 (sub.). (sub.) (sub.)
 Agɸá-biamá iⁿc'áge ahĩ aká. Nú aká akĩ-biamá. 'Aⁿ ă, á-biamá. ɸéɸu
 Went homeward, old man arrived the Man the reached home, How I said he, they Here
 they say (sub.). (sub.) they say. was I say.
 ecé te ɸégaⁿ iⁿc'áge wiⁿ tí éde ɪaⁿ'ba-máji hě, á-biamá. Wackaⁿ ɸiⁿhé, 9
 you the thus old man one came but I did not look at said she, they To try be sure, 9
 said him say.
 wígaqɸaⁿ. Tĩ-hnaⁿ taté ɸaⁿ'ja daⁿ'bajĩ caⁿcaⁿ'-gă, á-biamá. Cĩ aɸá-biamá
 O my wife. Come regn- will though not seeing be always, said he, they Again went they say
 larly surely him say.
 nú amá 'ábae. Cĩ dúbáⁿ-biamá. Ēgiçe cĩ iⁿc'áge amá ahĩ-biamá. Cĩ
 man the hunting. Again four times, they say. At length again old man the arrived, they say. Again
 (sub.) (sub.)
 atĩ hă, wináú, á-biamá. Daⁿ'ba-bajĩ-biamá. Cĩ nú amá agĩ-biamá 'ábae 12
 I have O first said he, they She did not look at him, Again man the was coming home, hunting
 come daughter, say. (sub.) they say (sub.) they say
 tē. Cĩ agɸá-biamá iⁿc'áge aká. 'Aⁿ ă, á-biamá. Cĩ iⁿc'áge aká atĩ hě,
 the Again went homeward, old man the How I said he, they Again old man the came
 (sub.). they say (sub.). was it say. (sub.)
 á-biamá. Daⁿ'bajĩ ɸiⁿhé, á-biamá nú aká. Wédubaⁿ tēdĩhĩ ɸĩ iⁿc'áge
 said she, they Not to see him be sure, said, they say man the The fourth arrived when old man
 say. (sub.) (sub.) (sub.) time at the (sub.)
 aká agɸá-bi tēdi, wa'ú aká ugásⁿ-biamá. Daⁿ'bá-bi egaⁿ égiçe ɪndé- 15
 (sub.) the went home- when, woman the peeped they say. She saw him, when behold Face-
 (sub.) ward, they say (sub.)
 naⁿ'ba é amáma. Wa'ú kē t'é iɸé amá. Hahá! gawé'aⁿ ataⁿ'he-onaⁿ,
 two it was he who was moving, they say. Woman the dead had they say. Ha! ha! doing that I always stand,
 gone to them
 á-biamá iⁿc'áge aká. Wa'ú nĩxa ɸaⁿ mábɸazá-bi egaⁿ, cĩn'gajĩⁿga naⁿ-
 said, they say old man the Woman stomach the out open, they say having, infant two
 (sub.) (cv. ob.)

bídaçe akáma; nújĩnga akíwa. Áma kě hahiⁿ't'aⁿ ubétaⁿ-bi egaⁿ' nan'daşa
born they were, they boy both. The one the skin with the wrapped in, having by the wall
say:

ihéça-bi egaⁿ', áma kě açiⁿ' agçá-biama. Jaⁿ'çaⁿ'qa ukíba égiñ ipéça-biamá.
laid it, they having, the the he took homeward, they Log a crack in he sent headlong into, they
say. say.

3 Nú çinⁿ akí amá. Egiçe wa'ú kě t'é ákiágça-bitéama, níxa kě mábçaze
Man the reached home, Behold woman the dead had gone again, they say, stomach the cut open
they say. (ob.) (scenote) (lg. ob.)

ké amá. Giqégaⁿ waiiⁿ' ugíçetaⁿ gaⁿ' ıan'de kě giqé amá. Jıı tẽ'ia
she lay, they He buried his, robe he wrapped and ground the he buried his, Lodge to the
say. so his in they say.

akı-biamá nú aká. Kí xı'ji égiçe nan'daşa cin'gajın'ga xagé amá. Hé!
reached home, man the (sub.). He when behold by the wall infant was crying, they Alas!
they say. reached home

• 6 sijiⁿqtciçé, é amá. Ė'di açá-bi egaⁿ' gçıza-biamá cin'gajın'ga kě. Egiçe
my dear little said he, they There went, they having he took his, they infant the Behold
child, say. say (ob.).

nújĩnga akáma. Nújĩngá-bi egaⁿ' gçiⁿ' wakan'dagı-biamá. Jaⁿ'çinⁿ wakan'-
boy he was, they Boy, they say being to sit it was forward they say. To run it was for-
say.

dagı-biama. Maⁿ'çidaⁿ wakan'dagıçtiaⁿ-biamá. Dadıha, man'de jin'ga
ward, they say. To pull the bow it was very forward they say. O father, bow small

9 inğaxa-gá. Hıdeıace giáxa-biamá. Wajın'ga gaⁿ' wakıde-huaⁿ-biamá.
make for me. Blunt arrows he made for him, Bird so he used to shoot at them, they
they say. say.

Içádi aká 'ábae açé ta-bi, giaⁿ'ze-hnaⁿ-biamá. Janıxa jégçaⁿ xı nin'de
His father the hunting go will, he taught him they say. Fresh meat cooked on when done
(sub.) said, the fire

xı hnáte-hnaⁿ çajaⁿ' te, á-biamá. Wéahide ckáde çáji-hnañ'-gá, á-biamá.
when you eat it reg- you sleep will, said he, they Far away to play go not always, said he, they
ularly say. say.

12 Içádi çinⁿ çé amá 'ábae. Egiçe nújĩnga wiⁿ' a-ı átiágça-biamá. Wa'aⁿ'
His father the went they say to hunt. At length boy one was suddenly, they say. Song
(mv. one) coming

gáxe a-ı-biamá:—
making he was coming,
they say:—

Kagé, çı içádi çat'aⁿ' egaⁿ'
Younger you his father you have since
brother,

15 Janı úçize hnáte çátaⁿ'cé.
Soup rations you eat you who stand.

Wı içádi a'çin'ge gaⁿ'
I his father I have none as

Haⁿ'bçi-si-ıan'ga bçáte áçin'hé,
"Turkey peace" I eat I who move,

18 á-biamá. Çiádi içé á, kagéha, á-biamá. Aⁿ'haⁿ, jin'çéha, iⁿ'dádi içé há.
said he, they Your father has gone younger said he, they Yes, elder brother, my father has
say. gone say. gone

Í-gá. Çéké wabásnaⁿ kě hégactéwaⁿ'jı a'çáte tai. Í-gá há, á-biamá.
Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they
say. say.

Kagé, çıádi céçinké, á-biamá. Náji! jin'çéha, iⁿ'dádi içé há, á-biamá.
Younger your that one, said he, they For shame! elder brother, my father has
brother. father say. gone say.

Égiçe égiḥ áíáḫa-biamá íí tē. Ahí-bi ega^{n'} íanúḫa basna^{n'} kē ḫatē
At length right in he went, they say lodge the Reached it, having fresh meat stuck on the ate
(ob.). they say sticks to roast (ob.)

júgigḫá-biamá Ckáde júgigḫe gḫi^{n'}-biamá. Kagé, ḫiádi cugí, á-biamá.
he with his they say. Played he with his he sat they say. Younger brother, your father he comes, said he, they say.

ḡu'ē'qti ákiágḫa-biamá. Wégḫa^{n'}ḫi^{n'}, á-biamá iji^{n'}ḫe aká. Nā! wabásna^{n'} 3
With a sudden rush he had gone again. He is bewildered, said, they say his elder brother (sub.). Why! roasting-pieces

áhigi wíḫaxe-hna^{n'}-ma^{n'} ḫa^{n'}cti, ḫnásni^{n'} áha^{n'}, á-biamá iḫádi aká. Wí,
many I made for you heretofore, you have swallowed them! said, they say his father (sub.). I,

dadiḥa, é amá. Gisiḫaji amá íe tē. Hau! cī 'ábae bḫé tá minke.
O father, he said, they say. He forgot they say words the. Ho! again hunting I go will I who.

Gakéga^{n'} wíḫaxe bḫé tá minke, á-biamá iḫádi aká. Cī nūjīnga amá 6
Like those I make for you I go will I who, said, they say his father (sub.). Again boy the (sub.)

a-í-biamá. ḫiádi iḫé á, á-biamá. A^{n'}ha^{n'}, jī^{n'}ḫéha, i^{n'}dádi iḫé. Í-gā hā, á-biamá
was coming, they say. Your father has gone! said he, they say. Yes, elder brother, my father has gone. Come said, they say

isa^{n'}ga aká. Cī íanúḫa ḫatē júgigḫá-biamá nūjīnga ḫínké isa^{n'}ga ḫínké.
his younger brother (sub.). Again fresh meat ate he with his they say boy the one his younger brother who the one

Kagé, ḫiádi cugí, á-biamá. Agḫá-biamá cī. Wégḫa^{n'}ḫi^{n'}, á-biamá iji^{n'}ḫe 9
Younger brother, father he comes, said he, they say. He went homeward again, they say. He is bewildered, said, they say his elder brother

aká. Nā! waḫáte hégaḫtēwa^{n'}jī wíḫaxe-hna^{n'}-ma^{n'} ḫa^{n'}cti. Hnásni^{n'}-hna^{n'}-ja^{n'}
the Why! food a great deal I made for you heretofore. You have done naught but swallow it (sub.).

hā, á-biamá iḫádi aká. Wí, dadiḥa, é amá. Gisiḫaji amá. Cī éga^{n'}
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wíḫaxe tá minke, á-biamá. Wabásna^{n'} hégaḫtēwa^{n'}jī giáxa-biamá. Cī 12
I do for you will I who, said he, they say. Roasting-pieces a great many he made for him, they say. Again

nūjīnga amá a-í-biamá. ḫiádi iḫé á, á-biamá. A^{n'}ha^{n'}, jī^{n'}ḫéha, i^{n'}dádi
boy the (sub.) was coming, they say. Your father has gone! said he, they say. Yes, elder brother, my father

iḫé. Í-gā hā, á-biamá isa^{n'}ga aká Cī íanúḫa ḫatē júgigḫá-biamá
gone. Come said, they say his younger brother the (sub.). Again fresh meat ate he with his, they say

nūjīnga ḫínké isa^{n'}ga ḫínké. Kagé, ḫiádi cugí, á-biamá. Cī wégḫa^{n'}ḫi^{n'}, 15
boy the one who his younger brother the one who. Younger brother, father he comes, said he, they say. Again he is bewildered,

á-biamá iji^{n'}ḫe aká. ḡu'ē'qti ákiágḫa-biamá. Nā! waḫáte hégaḫtēwa^{n'}jī
said, they say his elder brother (sub.). With a sudden rush back. Why! food a great deal

wíḫaxe-hna^{n'}-ma^{n'} ḫa^{n'}cti. Hnásni^{n'}-hna^{n'}-ja^{n'} hā, á-biamá iḫádi aká. Dadiḥa,
I made for you formerly. You have done naught but swallow it said, they say his father the (sub.). O father,

wjī^{n'}ḫe tí-hna^{n'} hā, á-biamá nūjīnga aká. Hé, sji^{n'}ḫtciḫé! Nisiḥa, ḫi^{n'}ha^{n'} 18
my elder brother comes regularly said, they say boy the (sub.). Alas, my dear little child! My child, your mother

watēzuḫigḫa^{n'} ḡi^{n'}jī Īndé-na^{n'}ba ḫi^{n'}ha^{n'} t'ēḫai hā. Máḫibḫázai éga^{n'} waḡpániqti
pregnant with you when Face-two your killed her mother He cut you open as very poor

- uɸhi hã. Çiji^{n'}çe tĩ xĩ uona^{n'} te hã, á-biamá. Dadíha, wiji^{n'}çe
 you were Your elder comes when you hold him will said he, they O father, my elder
 raised (you grew up) brother say. brother
- ubɸa^{n'}, ecé te hã, á-biamá. Hau, wéduba^{n'} tédĩ níjĩnga amá a-í-biamá.
 I hold him, you say will said he, they Well, the fourth time when boy the (sub.) was coming, they say.
- 3 Çiádi iɸé ǎ, á-biamá. A^{n'}ha^{n'}, jĩ^{n'}ɸéha, i^{n'}dádi iɸé. Í-gã hã, á-biamá
 Your has gone ? said he, they Yes, elder brother, my father has gone. Come said, they say
 father say.
- isa^{n'}ga aká. Iɸádi aká ɸedáhi násageqti xixáxe ja^{n'}-biamá. Jijíbe
 his younger the His father the buffalo neck dried very hard made himself he lay, they say. Door
 brother (sub.) (sub.)
- ma^{n'}tája ja^{n'}-biamá. Ji^{n'}ɸéha, hé aṅgúkine té, á-biamá. A^{n'}ha^{n'}, á-biamá.
 inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they Yes, said he, they
 say. say.
- 6 Hé uña-bi xĩjĩ ásku na^{n'}bé iɸábeta^{n'}ta^{n'}-biamá. Dadíha, wiji^{n'}çe ubɸa^{n'}
 Lice he hunted for when scalp hand he wrapped round they say. O father, my elder I hold
 him, they say lock and round it brother him
- hã, á-biamá. Çiji^{n'}çe ɸicta^{n'}aji-gã, á-biamá. Jaha^{n'} átiaɸá-biamá. Nújĩnga
 said he, they Your elder do not let him go, said he, they He arose suddenly they say. Boy
 say. brother say.
- gɸé ga^{n'}ɸaqtia^{n'}. Égiɸe cka^{n'}aji iɸa^{n'}-biamá. Nisiha, wíebɸi^{n'} áɸa! á-biamá.
 to go wished very At length motionless he became, they My child, it is I indeed! said he, they
 home-ward much. say. say.
- 9 Çiji^{n'}çe améga^{n'} uɸákikíji, á-biamá. Çiha^{n'} tézuɸigɸa^{n'} xĩjĩ Índc-na^{n'}ba
 Your elder he likewise you are near rela- said he, they Your pregnant with you when Face-two
 brother tions to each other, say. mother
- amá t'éɸai éga^{n'} waqpaniqti akíɸaha uɸíhi, á-biamá.
 the killed her as very poor both you grew said he, they
 (sub.) up, say.
- Dadíha, kaɸé méga^{n'}, man'dé jin'ga wegáxai-gã, á-biamá. Wajin'ga
 O father, younger likewise, bow small make ye for us, said he, they Bird
 brother say.
- 12 a^{n'}wa^{n'}kide-hna^{n'} tábacé, á-biamá iji^{n'}çe aká. Wajin'ga kide ahí-hna^{n'}-
 we shoot at them regularly must, said, they say his elder the Bird to shoot they were, they
 brother (sub.). arrived
- biamá. Égiɸe, ɸisa^{n'}ga méga^{n'}, gátédi nihan'ga teɸan'di, égiɸe ɸ'di hné tai,
 they say. Beware, your younger likewise, in that place spring at the, beware there you go lest
- á-biamá iɸádi aká. Kaɸé, ɸiádi nihan'ga uɸá teɸan'di aṅáɸe té, á-biamá
 said, they his the Younger your spring told of at the let us go, said, they say
 say father (sub.) brother, father
- 15 iji^{n'}çe aká. Náji! jĩ^{n'}ɸéha, i^{n'}dádi ɸáji wágaji, á-biamá. Égiɸe ðahi^{n'} ké
 his elder the For shame! elder my father not to go commanded said he, they Then hair the
 brother (sub.) brother, us, say. say. (ob.)
- i^{n'}ɸá-gã, á-biamá iji^{n'}çe aká. Hin'dega^{n'}! á-biamá isa^{n'}ga aká. Aɸá-biamá
 hand back said, they say his elder the Let us see! said, they say his younger the Went they say
 to me, brother (sub.) brother (sub.)
- nihan'ga tédĩ akíɸa. Égiɸe nihan'ga té wé's'a ké ɸéga^{n'}qtia^{n'} akáma (saɸú).
 spring to the both. Behold spring the snake the just this way they were, (rathling).
 (ob.) (lg. o'v.) they say
- 18 Kaɸé, wanágɸe úda^{n'} hógaji wea^{n'}ɸé, á-biamá iji^{n'}çe aká. Kaɸé, wa^{n'}ga-
 Younger pet animal good not a little we have said, they his elder the Younger we having
 brother, found them, say brother (sub.) brother,
- ɸi^{n'} aṅágɸe te, á-biamá. Sindé gě máwasá-bi ega^{n'} ubéta^{n'}-bi ega^{n'} aɸi^{n'}
 them let us go homeward, said he, they Tail the cut them off, they having wrapped up, having they
 say. (ob.) say they say took

- agčá-biamá. Aki-bi egaⁿ ijébe égaxe ugácka-biamá. Ičádi aká iáqti
 them homeward, Reached having door around they tied (them), they His father the deer
 they say. home, they say say. (sub.)
- wiⁿ 'iⁿ aki-biamá. Ijébe té'di iáqti kí ihéčē xī wasáču égaⁿ amá. Píäiⁿ
 one carry- reached home, Door at the deer reached he laid when a slight rattling they say. Bad
 ing it they say. home it
- hégaⁿ čkaxe. Ě'di weágačⁿ maⁿčⁿi-gá, á-biamá. Ěgičē weágačⁿ ačá- 3
 not a little you do. There having for them walk ye, said he, they At length having for them they went
 say. say.
- biamá. Ě'di ahí-biamá. Ěgičē síndé gě wíugibádaⁿdaⁿ-biamá. Či
 they say. There they arrived, At length tail the they pushed each down on its own, Again
 they say. say. (pl. ob.) they say.
- ičádi aká 'ábae ačá-bi té'di, Ěgičē iúqinde ě'di hné tai, á-biamá. Kagé,
 his the to hunt went, they when, Beware gorge there you go lest, said he, they Younger
 father (sub.) say brother,
- iúqinde číadi učá tečan'di aňgáče tai, á-biamá ijiⁿčē aká. Náji! jiⁿčēha, 6
 gorge your told of to the let us go, said, they say his elder the For elder
 father say brother (sub.) shame! brother,
- iⁿdádi čáji wágaji, á-biamá. Ěgičē dahⁿ kě iⁿičá-gá, á-biamá ijiⁿčē aká.
 my father not to commanded said he, they Then hair the hand back to said, they say his elder the
 go us, say. brother (sub.)
- Hin'degaⁿ! á-biamá isan'ga aká. Ačá-biamá iúqinde ké'di akíča. Ěgičē
 Let us see! said, they say his younger brother (sub.). Went they say gorge to the both. Behold
- wa'újiňgáqti čededi akáma. Maⁿčⁿin'ka néxe gáxe akáma. Kagé, čixaⁿ 9
 a very old woman was sitting there, they Karthen kettle she was making, Younger brother, your grand-
 say. they say. they say. mother
- čéčínké čínké, á-biamá xaⁿhá, aňgáči- aňgáti há, á-biamá. Skéwaⁿqti
 this (sitting the one said he, they Grandmother, we for you, we have come said he, they Many years
 one) who, say. say.
- gaⁿ min'ké-hnaⁿ-maⁿ čaⁿja ě'be aňgiti, iucpáha, aⁿčiqčúde tádaⁿ, á-biamá
 I have ever been sitting for some though who comes for grandchild, pull me out shall? said, they
 time me, say.
- wa'újiňga aká. 'Aⁿ iⁿčé'in áwibčaskábe xī caⁿcaⁿ áwibčaskábe tai, á-biamá 12
 old woman the How you carry I stick to you if without I stick to you will, said, they say
 (sub.) me stopping
- wa'újiňga aká. Ké, čixaⁿ gí'in-gá há, á-biamá. Čiadi wákidawákičē gaⁿ
 old woman the Come, your carry her said he, they Your father causes us to watch as
 (sub.) grandmother say. (the lodge)
- čixaⁿ juan'gē aňgčⁿ te, á-biamá ijiⁿčē aká. Čégě néxe gě d'úba
 your we with her we sit will, said, they say his elder the Those kettles the some
 grandmother brother (sub.)
- gaqíxa-gá, á-biamá ijiⁿčē aká Gaqíqíxa-biamá. Ěgičē gí'in agčá-biamá 15
 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home-
 brother (sub.) they say. ward, they say
- íi té'ja. Ké, xaⁿhá, tičá-gá há, á-bi egaⁿ, Aň'kaji čēč, cpačáⁿ. 'Aⁿ
 lodge to the. Come, grandmother, pass on said, having. Not so indeed, grandchild. How
 they say
- wábčaskábe xī caⁿcaⁿ wábčaskábe čēč, á-biamá Čixaⁿ cíbe čí'čá-gá,
 I stick when continually I stick indeed, said she, they Your bowels tickle her,
 say. grandmother say.
- kagé, á-biamá. Číbe čí'čá ctéctewaⁿ caⁿcaⁿ gčⁿ-biamá. Iⁿwétiⁿ čaⁿ 18
 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the
 brother, say. stopping
- čixaⁿ síndči itin-gá há, á-biamá. Síndé-qču'a utiⁿ-bi egaⁿ ugáqpač itéčá-
 your tail-bone hit her on said he, they Hollow of back hit her, having he made her fall sud-
 grandmother say. they say denly by hitting her

- biamá. Ėgiče ičádi amá akí-biamá cī. Dadíha, wiŋa^{n'} i^{n'} i^{n'} aŋgáŋči,
they say. At length his father the reached home, again. O father, my grand- we carried her we have
(sub.) mother her come home,
- á-biamá. Wúhu'á! píajiqti ckáxe. Čiŋa^{n'} iča^{n'} čě ma^{n'} čin' i-gă, á-biamá.
said they, they Really! very bad you did. Your to put her walk yo, said he, they
say. grandmother
- 3 Gíi^{n'} ačá-biamá. Ljiginde pahan'ga čizai tē'di cī gíi^{n'} ahí-biamá. Ké,
Carrying they went, they Gorge before took her at the again carry- they arrived, Come,
her say. ing they say.
- ŋa^{n'}há, tičá-gă, á-bi ega^{n'}, An'kaji éčě, cpača^{n'} 'A^{n'} wábčaskábe ŋi ca^{n'} ca^{n'}
grand- pass on, said they, having, Not so indeed, grandchild. How I stick it without
mother, they say stopping
- wábčaskábe éčě, á-biamá wa'újiŋga aká Ėgiče sindě-qču'a uti^{n'}-bi ega^{n'}
I stick indeed, said, they say old woman the (sub.). At length the lower part of hit, they having
(sub.). the say
- 6 ugáqpač ičěpa-biamá
he made her fall suddenly by
hitting her, they say.
- Cī akí-biamá. Ėgiče, dahé ma^{n'} ciadi ádačage ké'di qčabé wi^{n'} naji^{n'}
Again they reached Behold, hill high headland at the tree one stands
home, they say.
- amá. Ėgiče ō'di oné tai, á-biamá ičádi aká. Kī 'ábae ačá-biamá. Kagé,
they Beware there you go lest, said, they say his the And to hunt he went, they say. Younger
say. father (sub.). brother,
- 9 qčabé číadi učá tečan'di aŋgáče tai, á-biamá iji^{n'} čě aká Nā! čáj!
tree your father told of to the let us go, said, they say his elder the (sub.). Why! not to
brother (sub.) go
- wágaji ča^{n'} cti, á-biamá Ėgiče dahi^{n'} ké i^{n'} ičá-gă, á-biamá iji^{n'} čě aká.
he com- formerly, said he, they Then hair the hand back to said, they say his elder the
manded us say. brother (sub.).
- Īn'daké! aŋgáče te, á-biamá (isan'ga aká). Ėgiče qčabé tē wéugče
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest
- 12 tē'di Inŋča^{n'} jin'ga xidáda gči^{n'}-biamá. Dúba akáma. Kagéha, čéaká
in the Thunder-bird small drilling holes sat they say. Four they were, O younger brother, this
they say. they say. (one col.)
- wanágče djúba weáčě, á-biamá. Čiadi wanágče in'gačín aŋgáki taté,
pet animal a few I have found said he, they Your father pet animal we have for we reach shall,
them, say. him home
- á-biamá. Áne wági-ma^{n'} čin'-gă, á-biamá. Ubéi'age, ji^{n'} čéha. Či ma^{n'} čin'-gă,
said he, they Climbing go for them, said he, they say. I am unwilling, O elder brother. You walk,
say. say.
- 15 á-biamá isan'ga aká. Ké, wádibče tá minke, á-biamá iji^{n'} čě aká Áne
said, they say his younger the Come, I go for them will I who, said, they say his elder the Climb-
brother (sub.). ing
- ačá-biamá. Ėŋa ahí-biamá paháciaŋa. Kagé, wanágče čěčanká úda^{n'}
he went, they say. At it he arrived, they above. Younger pet animal these good
say brother,
- hégaji čaŋká, á-biamá. Ubéiŋpačě cučéáčě ŋi wáqči-gă hă, á-biamá
not a little the ones said he, they I make (them) I send to you when kill them said he, they
who, say. fall say.
- 18 Gá-hniŋké'ce, indáda^{n'} ijáje ahni^{n'}. Li-účia^{n'} ba ijáje abči^{n'} (á-biamá Inŋča^{n'}
That you who are, what name you have. Lodge-lightens in name I have (said, they say Thunder-
bird
- jin'ga aká). Hau! kagé, Li-účia^{n'} ba cučé. Áda^{n'} bá-gă hă, á-biamá. Ė'di
young the). Ho! younger Li-účia^{n'}ba goes to Look after him said he, they There
brother, you. say.

uqíppačë xī gaqčí-biamá. Kī gá-hninké'ce, indádaⁿ ijáje ahniⁿ á, á-biamá.
he made fall when he killed him, they And that you who are, what name you have ? said he, they
say.

Čigčize-maⁿčín ijáje abčín, á-biamá. Hau! kagé, Čigčize-maⁿčín cučé.
Forked-lightning-walking name I have, said he, they Ho! younger Čigčize-maⁿčín goes to
say, brother, you.

Ádaⁿbá-gá há, á-biamá. Ě'di uqíppačë xī gaqčí-biamá. Kī gá-hninké'ce, 3
Look after him said he, they There he made him when he killed him, they And that you who are,
say, fall say.

indádaⁿ ijáje ahniⁿ á, á-biamá. Čiaⁿba-tigče ijáje abčín, á-biamá. Hau!
what name you have ? said he, they Sheet-lightning-appears- name I have, said he, they Ho!
say, suddenly say.

kagé, Čiaⁿba-tigče cučé Ádaⁿbá-gá há, á-biamá. Ě'di uqíppačë xī gaqčí-
younger Čiaⁿba-tigče goes to Look after him said he, they There he made him when he killed
brother, you. say, him

biamá. Kī gá-hninké'ce, indádaⁿ ijáje ahniⁿ á, á-biamá. Zí-gčihé ijáje abčín, 6
they say. And that you who are, what name you have ? said he, they Yellow-here- name I have,
say, in-a-line-again

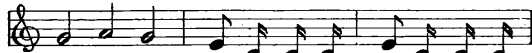
á-biamá. Hau! kagé, Zí-gčihé cučé. Ádaⁿbá-gá há, á-biamá Ě'di uqíppačë
said he, they Ho! younger Zí-gčihé goes to Look after him said he, they There he made him
say, brother, you say, fall

xī gaqčí-biamá. Ůtin xī wágča'čá-biamá. Gaⁿ qčabé tē maⁿčiaqčiti hí
when he killed him, they He hit when he missed them, they say. And tree the at a very great ar-
say, at them height rived

amá, wéahidě'qti. Kagé, wackaⁿ egañ'-gá hau! á-biamá. Jiⁿčē-hau! 9
they say, very far away. Younger do make an effort O! said he, they Elder O!
brother, say, brother

á-biamá, xagé ictábči gaⁿ inajiⁿ-biamá. Wackaⁿ-egañ'-gá hau! kagé,
said he, they crying tears so he stood when, they Do make an effort O! younger
say, say, brother,

á-biamá. Ěgiče isañ'ga aká ixičá-biamá. Iⁿwétiⁿ čaⁿ jaⁿ tē itíⁿ-bi xī,
said he, they At length his younger the aroused they say. Stone the wood the hit with it, when,
say, brother (sub.) hammer they say



Jaⁿ čé-tē tcé'-cka-ča čé, tcé'-cka-ča čé,
Wood this the short of its own goes, short of its own goes,
accord accord

12

á-biamá Gaⁿ-ite-hnaⁿ amá. Wackaⁿ-egañ'-gá há, kagé, á-biamá (jiⁿ)čē
said he, they So it be- only they say. Do make an effort younger said he, they (his elder
say, came brother, say brother

aká). Ci égaⁿ-biamá Jaⁿ čétē tcé'ckača čé, tcé'ckača čé, á-biamá xī,
(the). Again it was so, they Wood this one short of its own goes, short of its own goes, said he, they when,
say, accord accord say

égigē qčabé tē gaⁿ-ite-hnaⁿ amá. Wédubaⁿ tēdihi qčabé tē égigaⁿ amá, 15
behold tree the so it be- only they say. The fourth time it arrived tree the was as before, they
say, say.

čétē étaⁿ najinⁿ tē étaⁿ gčité amá. Kagé, caⁿ há, á-biamá. Ingčáⁿ jin'ga
this so long stood the so long stood again they say. Younger enough said he, they Thunder- young
(std. ob.) say, brother, say, bird

wáčiⁿza-bi egaⁿ wáčiⁿ agčá-biamá. Wáčiⁿ akí-biamá. Jimaⁿ'te ičaⁿ wáčiⁿ-bi
took them, they having them they went homeward, Having they reached Within the placed then, they
say, them they say, home, they say, lodge say

egaⁿ učfaⁿaⁿbá-biamá. Iga gčín'-biamá nújigaⁿ amá akíča. Jiⁿčéha, iⁿdádi 18
having it flashed repeatedly in it, Laugh- sat they say boy the both. Elder brother, my
they say, ing (pl. sub.) father

- gēl xī qtáwaçē hēga uçiciqtí áhaⁿ, á-biamá. Içádi çinké kí amá Lijébe
 come when to love them a little very difficult said he, they His father the one reached home, Door
 home they say. they say.
- çaⁿ çikiáhaⁿ xī çiaⁿ aⁿ bá-biamá. Píajjajiⁿ qtei ckáxe. Ėⁿdi wáçinⁿ maⁿçinⁿ i-gā,
 the belifted up when flashed repeatedly. Not bad at all you have There having walk ye,
 they say. they say. done. them say.
- 3 á-biamá. Wáçinⁿ ahí-biamá xī wéuugçe cī ėⁿja içaⁿ waçá-biamá, wiúgiji-
 said he, they Having they arrived, they when nest again in it they placed them, they they put in for
 say. them say say, say, say, them
- biamá. Nújīnga aká akí-biamá. Ėgiçe, çisañ'ga mégaⁿ, niúçicaⁿ ñañ'ga
 they say. Boy the reached home, Beware, your younger likewise, lake big
 (sub.) they say. brother
- keçanⁿdi çíqçe ují keçanⁿdi ėⁿdi hné tai, á-biamá içádi aká. Içádi amá
 at the canes filled at the there you go lost, said, they say his father the His father the
 (with) (sub.) (sub.) (inv. sub.)
- 6 ábae aça-biamá. Kagé, çíadi niúçicaⁿ çáji wágaji keçaⁿ ėⁿdi añaçe tai,
 hunting went they say. Younger your lake not to go told us the, in the there let us go,
 brother father past
- á-biamá ijiⁿçe aká. Nál jīⁿçéha, iⁿdádi çáji wágaji çaⁿçti, á-biamá.
 said, they say his elder the Fie! elder brother, my father not to told us formerly, said he, they
 (sub.) brother go say.
- Ėgiçe ðahiⁿ kē iⁿiçá-gā hā, á-biamá ijiⁿçe aká. Īnⁿðaké! añaçe te,
 Then hair the hand back to me said, they say his elder brother the Let us see! let us two go,
 (sub.) (sub.)
- 9 á-biamá isañ'ga aká. Ėⁿdi aça-biamá Ėⁿdi ahí-bi xīⁿji ėgiçe ní kē ðizá
 said, they say his younger the There they went, they There they arrived, when behold water the sand
 (sub.) brother say.
- kē bəçaqti jaⁿ ke amá. Wagçicka hi-dúba ákicúgaqi ėdedí-máma.
 the very level was lying, they say. Reptile feet four standing very thick there were moving, they say.
- Wanáççe údaⁿ tcábe weaⁿçé, kagé, á-biamá. Akíça sīnⁿde wakaⁿtaⁿ-bi
 Pet animal good very we have found them, younger brother, said he, they Both tail tied them, they say
 say.
- 12 egaⁿ, baqtá-bi egaⁿ, gánaqti wáçinⁿ agçá-biamá. Wáçinⁿ akí-biamá qí tēⁿja.
 having, made into packs, having, just that having they went homeward, Having they reached lodge at the.
 they say them say.
- Wáçinⁿ akí-bi egaⁿ nanⁿde iijébe çégaⁿ gēⁿ ctē bəúga ugácaⁿ maⁿçinⁿ-biamá
 Having reached home, having wall door thus the even all traveling walked they say
 them they say (of lodge)
- iⁿje-wasníbe amá. Gaⁿ nújīnga ckáde maⁿçinⁿ-bi xīⁿji sí tēⁿ sinⁿde gēⁿ
 lizards the (sub.). And boy playing walked, they say when foot the tail the
- 15 wátaⁿ-bi xī wanaⁿlutaⁿ-hnaⁿ-biamá. Içádi íaqti wiⁿ iⁿ agí-biamá, qí
 trod on them, when they made them cry by treading riably they say. His father deer one carry- was coming, lodge
 they say they say
- giqáde agí-biamá. Lijébe tēⁿdi ugáqpaçē xīⁿji ágaspá-bi egaⁿ wáhutaⁿ
 when near he was coming. Door at the he threw it down when pressed down having crying out
 his they say.
- ihé amá. Píaji tcábe. Águdítaⁿ wáhniⁿ cki éiⁿte, ėⁿdi wáçinⁿ maⁿçinⁿ i-gā,
 in a were. Bad very. Whence you had you it may there having walk ye,
 line they say. them came back be them say.
- 18 á-biamá. Wáçinⁿ aça-biamá. Wáçinⁿ aça-bi egaⁿ caⁿçti niúçicaⁿ ugíji
 said he, they Having they went, they Having went, they having in spite of lake put them
 say. them say say
- gaⁿ çéça-biamá. Akí-biamá.
 so they sent suddenly, They reached home, they say.
 they say.

NOTES.

208, 2. ja^uɕa^uqa, etc. ɕaɕiⁿ-naⁿpajl also said, Īntcañⁿ'ga uhiɕa-biama, the intcañga (either ground-mice or field-mice) brought him up.

209, 3. wegɕaⁿɕiⁿ. Sanssouci said that this meant, "He has forgotten everything." The younger brother forgot the words that he wished to tell his father about his brother.

210, 1. ɕijiⁿɕe ti xī, etc. The father said to the son, "If your brother comes again, get him to lie down, and pretend to hunt for lice. Steal a hair out of his head, and he cannot leave you."—Sanssouci.

210, 9. ɕijiⁿɕe amegaⁿ uɕakikiji. This was addressed to the son who had been brought up by the field-mice, and who is called "elder brother" by the other son. Yet that other son is here termed "Your elder brother." Perhaps we should read, ɕisañⁿ'ga, your younger brother.

210, 15. pahiⁿ kē iⁿ'i iɕa-gǎ, Let the hair come back to me, the owner—ɕiⁿɕiⁿ-naⁿpajl. Iⁿ'i iɕa-gǎ is from "gíⁿ iɕǎ," to give an object back to the owner by sending it in this direction.

210, 16. hindegaⁿ implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugibadaⁿdaⁿ. The tails were fastened again to their respective snakes.

211, 10. skewaⁿqti gaⁿ-miñke-hnaⁿ-maⁿ, etc. It is explained by the following, given by ɕaɕiⁿ-naⁿpajl. Ckuⁿ'ajl agɕiⁿ xī júga kē aⁿwaⁿ-dindē'qti-maⁿ, jibe kē' cti aⁿ'badin'-
Motionless I sit when body the me very rigid I have (?) leg the too me distended
 dēqti-maⁿ: "When I sit motionless, my body becomes very rigid, my legs, too, are very
very I have (?)
 much distended."

213, 6. zi-gɕihe. Lion said that the fourth Thunder-bird was called ɕiaⁿ'ba-gi-hnaⁿ (Sheet-lightning-is-always-coming-back), instead of Zi-gɕihe.

TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalp-lock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in that way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip-bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he

went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "Ḳi-uḱia^aba is my name," said the young Thunder-bird. "Ho! younger brother, Ḳi-uḱia^aba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "Çigḱize-ma^aḱi is my name," said he. "Ho! younger brother, Çigḱize-ma^aḱi goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Çia^aba tigḱe is my name," said he. "Ho! younger brother, Çia^aba-tigḱe goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Zi-gḱi^{he} is my name," said he. "Ho! younger brother, Zi-gḱi^{he} goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

THE BROTHERS, THE SISTER, AND THE RED BIRD.

TOLD BY JOSEPH LA FLÈCHE.

Ukíkiji dubá-biamá. Enáqtcí jígça-biamá. Iha^{n'} ían'ge ctí wi^{n'}
Brethren four they say. Only they dwelt in a lodge, His elder too one
they say.

çĩngá-biamá. Égiçe iji^{n'}çe çábçĩ^{n'} amá 'ábae aça-biamá. Isa^{n'}ga aká
they had none, they At length his elder three the hunting went, they say. His younger the (sub.)
say.

íáaça gçi^{n'} çĩnké amá. Égiçe ja^{n'}jĩnga sí tẽ ínieça-biamá. Kĩ ja^{n'}jĩnga 3
at the was sitting they say. At length splinter foot the he hurt it, they say. And splinter
lodge

çionúda-bi ega^{n'} hi^{n'}t'a^{n'} ubéta^{n'} nan'daça ihéça-biamá, ja^{n'}jĩnga ínieçai
pulled out, they having fine hair he wrapped by the wall he laid it, they say, splinter hurt by
say means of

ké iji^{n'}çe da^{n'}be wéga^{n'}çá-bi ega^{n'}. Égiçe íbizá-bi ega^{n'} ní agíaçá-
the his elder to see it wished them, they having. At length thirsty, they being water went for,
brother say

biamá nújĩnga aká. Kĩ í tẽ kan'gẽqtcí akí-bi çĩ cin'gajĩn'ga wi^{n'} 6
they say boy the (sub.). And lodge the very near to he reached when child one
home, they say

xagé amá í ma^{n'}taça. Agçá-bi çĩ ja^{n'}jĩnga ínieçai keça^{n'} égiçe
crying they say lodge inside. He went home- while splinter hurt by the (in the past) behold
ward, they say

é akáma cin'gajĩn'ga akáma. Ca^{n'} çĩ ubéta^{n'}-bi ega^{n'} nan'daça ihéça-
that was it, child it was, Yet again wrapped up, having by the wall he laid it,
they say they say

biamá Akí-bi çĩ iji^{n'}çe çañká úwagiçá-biamá. Ga^{n'}ki, Ji^{n'}çéha, sí 9
they say. Reached home, when his elder the ones who he told them they say. And, Elder brother, foot
they say

nia^{n'}çẽ teça^{n'} ja^{n'}jĩnga a^{n'}çá^{n'}niéçẽ ké^{n'} bçĩze édega^{n'} cin'gajĩn'ga ké^{n'}, á-biamá.
hurt me which splinter which hurt me I took but a child it lies, said he, they
(past) say.

Hĩndá! kagé, çizá-gã. A^{n'}da^{n'}be tábacé, á-biamá. Kĩ çizá-bi çĩ égiçe
Stop! younger brother, take it. We see it must, said they, And he took it, when behold
they say

mi^{n'}jĩnga ké amá Kagé, cin'gajĩn'ga ctéwa^{n'} waçĩn'gai çá^{n'}cti; úda^{n'}qtia^{n'} 12
a girl it lay they say. Younger brother, child soever we had none formerly; very good

uhía^{n'}çẽ taí, á-biamá. Kĩ, Ji^{n'}çéha, edáda^{n'}a^{n'}çẽ taí éda^{n'}, á-biamá isa^{n'}ga
let us bring it up, said they, they And, Elder brother, what shall we regard her ? said, they say his younger brother
say.

- aká. Kí wí^{n'} gá-biamá: Cín'gajín'ga aṅgúta taí, á-biamá. Kí, Añ'kaji há.
 (the) And one said as follows, Child our will, said he, they And, Not so
 (sub.), they say:
- Iañ'ge waçín'gai. Iañ'gea^{n'}çè taí, á-biamá. A^{n'}ha^{n'}, á-bi ega^{n'}, wañ'giçeqti
 Sister we have none. Let us have her for a sister, said they, they Yes, said, having, all
 they say:
- 3 Iañ'geçá-biamá. Gañ'ki cín'gajín'ga gaxá-bi ega^{n'} uhiçè ga^{n'}çá-bi ega^{n'}
 had her for a they say. And child made, they say being to rear her wished, they having
 sister
- a^{n'}çeqtei açi^{n'}-biamá. Kí wa'ú na^{n'} amá. Ègiçe dúbá wañ'giçe 'ábae
 very carefully had her, they say. And woman grown they say. At length four all hunting
 aça-biamá. Wa'ú çínké e hna^{n'} çúji amá. Wa'ú çínké çá'çeqti-hna^{n'}-
 went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her
- 6 biamá nú dúbá aká. Ègiçe níaci^{n'}ga wi^{n'} íí té'di ahí-biamá. Ga^{n'}
 they say man four the (sub.). At length person one lodge at the arrived, they say. And
 wa'ú çínké júgçe agçá-biamá. Júgçe agçá-biamá xí égiçe iñnu amá
 woman the one who with her he went homeward, With her he went homeward, when behold brother (sub.)
 they say:
- wañ'giçe akí-biamá Ègiçe Iañ'ge çínké çíngé té amá. Ugína-bi xí
 all reached home, Behold his sister the had disappeared they say. Sought his when
 they say: own, they say
- 9 ígiça-bají-biamá. Kí ucté amá ugíne aça-bi xí, jingá aká ugíne
 found not his own, they say. And the rest the (sub.) to seek went, they when, small the (sub.) to seek
 his own say his own
- ahí-bi xí'ji ca^{n'} ígiça-bají akí-biamá. Ca^{n'} na^{n'} aká ugíne aça-biamá
 arrived, when yet not finding his he reached home, And grown the (sub.) to seek her elder the
 they say own they say his own went, they say
- wañ'giçe. Ègiçe ñima^{n'}te té edáda^{n'} ugájidèqtia^{n'} amá Edáda^{n'} éda^{n'},
 all. At length in the lodge the what shone very red through it, they say. What can it be!
- 12 eçéga^{n'} éga^{n'} ugás'í-bi xí égiçe wajín'ga akáma. Ga^{n'} man'de çizá-bi
 thought he as he peeped, they when behold a bird it was, they say. And bow took, they
 say say
- ega^{n'} kida-biamá. Kí múona^{n'}-hna^{n'}-bi ega^{n'} ma^{n'} hégañiqti açi^{n'}-bi
 having he shot at him, they And missed him regularly, they having arrow a very great he had, they say
 say: say number
- é'nte ma^{n'} wañ'giçeqti íkidá-biamá. Ègiçe ma^{n'} té múçinga-bi ega^{n'}
 it may be arrow all shot at with, they say. At length arrow the expended by shooting, having
 they say
- 15 ma^{n'} wi^{n'}aqtei waqúbe gáxai çizá-bi ega^{n'} íkidá-biamá. Í'u-biamá ma^{n'}
 arrow one sacred thing made took it, they having he shot at with it, He wounded with, arrow
 say they say they say
- kè waqúbe kè; í'u-biamá wajín'ga ta^{n'}. Ga^{n'} wajín'ga aká ma^{n'} kè
 the sacred the wounded with, bird the And bird the arrow the (ob.)
 (ob.) (ob.); they say (ob.)
- uçaíha agçá-biamá. Gañ'ki nújinga aká, Wiji^{n'}çe aká ma^{n'} kè téqiçe
 sticking to him went homeward, And boy the My elder the arrow the prizes his
 they say (sub.), brother (sub.) (ob.)
- 18 ínahi^{n'} çá'ja uqpaçéaçe tá minke áha^{n'}, eçéga^{n'}-bi ega^{n'} uçuhe aça-biamá.
 truly though I lose it will I who ! thought, they having following him went, they say.
 say
- Kí égiçe ta^{n'}wañçá^{n'} áhigiqti wi^{n'} ededíça^{n'} amá. Ga^{n'} é'di ahí-biamá
 And at length village a great many one there it was, they say. And there arrived, they say
 nújinga aká. É'di ahí-bi xí níaci^{n'}ga amá íbaha^{n'}-biamá Cénujín'ga dúbá
 boy the (sub.) they say the (sub.) knew him, they say. Young man four
- 21 ukíkijí biamá çá^{n'}çti jingá çínké tí áha^{n'}. Wakídepi uçaí çá^{n'}çti é wi^{n'}
 brethren they said heretofore small the one has ! Good marksman told formerly that one
 who come about them

tí, á-biamá. Kí níkagahi **čínké** **uíča** **ahí-biamá**. **Cénujín'ga** **dúba** **ukíkijí-**
has said they, And chief the (ob.) to tell they arrived, Young man four brethren
come, they say.

biamá **ča'ctí** **jíngá** **čínké** **tí** **áhaⁿ**. **Wakídepi** **účai** **ča'ctí** **é** **wi'ⁿ** **tí, á**.
they said formerly small the one has ! Good marksman told formerly that one has said
come, they say.

biamá. Kí níkagahi **úju** **aká**, **Wižan'de** **i'čín'čín** **gíi-gá** **há**, **á-biamá**. **Ga'ⁿ** 3
they say. And chief prin- the My son-in-law having him be ye said he, they And
cipal (sub.), (sub.), for me coming back say.

agíahí-bi **ega'ⁿ** **júgče** **akí-biamá** **níkagahi** **čínké** **di**. **Ga'ⁿ**, **Jandéha**, **čéčínké**
went for him, having with him they reached chief at the. And, Son-in-law, this one
they say

mi'ⁿjínga **čínké** **čagča'ⁿ** **te** **há**. **Jí** **edábe** **wi'í** **te** **há**, **á-biamá**. **Ga'ⁿ**, **hau**,
girl the (ob.) you will marry Lodge also I give will said he, they After a well,
while,

ja'ⁿ-biamá. **Mi'ⁿjínga** **ja'ⁿ'a'há-biamá** **nújínnga** **aká**. Kí **nújínnga** **aká** 6
they lay down, they say. Girl lay on they say boy the (sub.). And boy the (sub.)

wa'ú **wawémaxá-biamá**. **Wajín'ga** **edádaⁿ** **ctécte** **čé** **ihe** **gčé** **cta'ⁿbají** **á**,
woman questioned they say. Bird what soever this pass- going have you not ?
way ing homeward seen it

á-biamá. **A'ⁿhaⁿ**, **sídadi** **ha'ⁿega'tčé'qteci** **wajín'ga** **jíde** **wi'ⁿ** **ihe** **agčé**, **ma'ⁿ**
said he, they Yes, yesterday early in the morning bird red one passing had come arrow
say, back,

učas'ín **ačai** **hě**, **á-biamá**. **Ga'ⁿ**, **číadi** **učéona** **te** **há**. **Wigča'ⁿ** **ča'ⁿja** **wagácaⁿ** 9
sticking it went said she, they And, Your father you tell will I marry you though traveling
to it say, him

bčéé **há**. **Agčé** **tá** **mińke** **há**. **Ga'ⁿ** **ačá-biamá** **nújínnga** **aká**. **Ičádi** **čínké**
I go I come will I who And went they say boy the Her father the (ob.)
back (sub.).

uíča-biamá. **Dádihá**, **wagácaⁿ** **ačai** **hě**. **Agčé** **'íčai** **hě**, **á-biamá**. **Ga'ⁿ**
told him, they say. O father, traveling he went To come he prom- said she, they And
ises back say.

ačá-biamá **nújínnga**. **Égiče** **ta'ⁿwanğčaⁿ** **hégactéwa'ⁿji** **ědedíčaⁿ** **amá**. **Ě'di** 12
went they say boy. At length village a very great many there it was they say. There

ahí-biamá. **Níaci'ga** **dúba** **účai** **amá** **ča'ⁿ** **wi'ⁿ** **tí** **há**, **á-biamá**. Kí **níkagahi**
he arrived, they Person four whom they told about one has said they, they And chief
say, come say.

aká **na'a'ⁿ-biamá**. **Níkagahi** **čéaká** **ctí** **ijan'ge** **čínké** **'fi-biamá** **há**. **Ta'ⁿwaⁿ**
the heard it, they say. Chief this one too his daugh- the one he gave to him, Town
(sub.) ter who they say

na'ⁿba **átandí** **ctéwa'ⁿ** **égaⁿ-biamá** **ča'ⁿja** **wa'ú** **čańká** **waa'ⁿča-hna'ⁿ** **ačá-** 15
two at what dis- soever it was so, they say though woman the ones he left them regu- larly
tance larly he went

biamá **há**. **Ijan'ge** **čínké** **ugíne-hna'ⁿ** **ačá-biamá** **há**. **Neúčicaⁿ** **jańgáqti**
they say. His younger the one seeking his regu- larly he went, they say Lake very large
sister who

wi'ⁿ **wajín'ga** **jíde** **ní** **ma'táha** **áiáča-bitéama**. **Ta'ⁿwaⁿ** **wéduba** **ča'ⁿ** **gaqá**
one bird red water beneath he had gone, they say. Town the fourth the aside from

ačá-bi **xí** **ě'di** **ahí-biamá** **nújínnga** **amá**. Kí **égiče** **ijan'ge** **aká** **čéa'ⁿbe** **atí-** 18
he went, when there he arrived, they boy the And behold his sister the in sight came
they say say (mv. sub.). (sub.)

biamá. **Jínuhá**, **čé** **i-á** **hě**, **á-biamá**. Kí **na'ⁿpe-hna'ⁿ-biamá** **nújínnga** **ní**
they say. O older brother, this be said she, they And feared it always they say boy water
(way) coming say.

kě. **Ě'di** **čé** **amá** **xí** **ní** **aká** **akíčahá-biamá**. **Égiče** **pijébe** **é** **te** **amá**.
the There went they when water the separated they say. Behold door that it they
(ob.). say (sub.) was say.

- Maⁿ'ta ahí-bi xī égiƆe waƆpáni-ctěwaⁿ'-bájì aká, wa'ú egƆaⁿ'ge eƆaⁿ'ba.
 Inside they arrived, when behold they were not poor at all the woman her husband too.
 they say (sub),
- Edádaⁿ t'aⁿ'qti akáma. Gaⁿ' iiaⁿ'ge Ɔínké gíiaⁿ'be xī gíƆěqtiaⁿ'-biamá.
 What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.
- 3 Kì iiaⁿ'ge cti gíƆěqtiaⁿ'-biamá. Ijáhaⁿ aká cti gíƆěqtiaⁿ'-biamá. Maⁿ 'íui ké'
 And his sister too was very glad they say. His sister's the too was very glad they say. Arrow he had
 husband (sub.) husband (sub.) say. wounded him with
- iiaⁿ'ge aká ubátihéƆě akáma Ɔipí ihéƆa-bikeáma. ÉgiƆe xáci jín'ga
 his sister the had hung it up, they say. Skillfully it had been laid up, they say. At length some time little
 (sub.) say.
- najiⁿ'i xī ijiⁿ'Ɔe Ɔaⁿká wagísiƆá-biamá. Hau! wihe, agƆé kaⁿ'bƆa há.
 he stood when his elder the one he remembered them, they Ho! my sister, I go homeward I wish
 brother who say.
- 6 Ɔiiⁿu awágisiƆě há, á-biamá. Kì nú Ɔínké uíƆa-biamá wa'ú aká.
 Your elder I remember them said he, they say. And man the (ob.) she told him, they woman the
 brother say (sub.).
- Ɔiiⁿabaⁿ gƆé 'íƆeě hě, á-biamá. Gaⁿ' ijáhaⁿ aká mandé jín'ga dúbá gíaxa-
 Your wife's going speaks said she, they And his sister's the boat small four made for
 brother homeward of say husband (sub.) say.
- biamá, jín'gáqci-hnaⁿ'i Jahaⁿ', gátě aoniⁿ' ƆagƆé te há, á-biamá Jahaⁿ',
 they say, very small only. Wife's that (ob.) you will take homeward said he, they Wife's
 brother, say, brother,
- 9 edádaⁿ ckaⁿ'ona xī, Wat'aⁿ' gaⁿ' kaⁿ'bƆa áhaⁿ, ecé-de gaⁿ' ní uƆá'aⁿhe
 what you desire when, Goods of such a kind I desire ! you when and water you put it in
 say
- te há, á-biamá. Gaⁿ' agƆá-biamá. Maⁿ' 'íui kéƆaⁿ' cti agƆáƆin' agƆá-
 will said he, they And he went homeward, Arrow wounded the one too having his he went
 say, they say, with (in past time) homeward
- biamá, mandé jín'ga aƆiⁿ'-bi egaⁿ'. AgƆá-biamá kī égiƆe íi háci qíi
 they say, boat small had, they having. He went homeward, when at length lodge last village
 say they say
- 12 Ɔan'di aki-biamá. Gaⁿ' mandé ké wiⁿ' wateícka wiⁿ' é'di kéin'te ní
 at the he reached home, And boat the one creek one there it lay, water
 (ob.) they say. (ob.) perhaps
- u'aⁿ'ha-biamá mandé ké. Mandé ké ní u'aⁿ'ha-bi xī, edádaⁿ wat'aⁿ'
 he put it in, they say boat the Boat the water he put it in, they when, what goods
 (ob.) (ob.) say
- ájíƆaⁿ'Ɔaⁿ mandé ké ugípiqtiⁿ' amá; mandé ké iaⁿ'gáqti gaxá-biamá.
 different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.
- 15 Gaⁿ' Ɔictaⁿ'-bi xī gaⁿ'kí qíi Ɔan'di agƆá-biamá. Wa'ú Ɔínké'di aki-biamá
 And he finished, when and village to the he went homeward, Woman to the he reached home, they say.
 they say
- Gaⁿ' gá-biamá: Wijáhaⁿ mandé gátědi abƆiⁿ' agƆí. Iⁿ'c'áge égiaƆé tai,
 And he said as follows, My sister's boat in that place I had it I have come. Old man let them go after
 they say: husband
- á-biamá Gaⁿ' agíahí-bi egaⁿ' aƆiⁿ' aki-biamá. Gaⁿ' iígaⁿ Ɔínké mandé
 said he, they And arrived there for having having they reached home, And his wife's the one boat
 say, it, they say it they say
- 18 aƆiⁿ'-biamá, wat'aⁿ' ugípiqti aƆiⁿ'-biamá iígaⁿ aká. Gaⁿ' haⁿ' xī jaⁿ'-
 had they say, goods very full of had it they say his wife's father (sub.). And night when they
 lay down
- biamá. Jaⁿ'-bi xī gá-biamá nú aká: Gasáni Ɔicié awágíiaⁿ'be kaⁿ'bƆégaⁿ
 they say. They lay when said as follows, man the To-morrow your hus- I see them my I wish so
 down, they say they say (sub.): band's brother own
- agƆé tá mĩnke, á-biamá. Kì wa'ú aká gá-biamá: Dádihá, agƆé 'íƆai hě,
 I go will I who, said he, they And woman the said as follows, O father, going he speaks
 homeward say. (sub.) they say: homeward of

á-biamá Ijiⁿ ɸe wáɣiɳaⁿ be 'íɸai égaⁿ agɸé 'íɸai hě, á-biamá. Gaⁿ, Nú
said she, they His older to see them his he speaks as going he speaks said she, they And, Man
say. brother own of homeward of

áɸixai ɣi wíuⁿhe-onaⁿi há. Uɸúha-gă, á-biama níkagahi aká. Gaⁿ wa'ú
they when they always follow Follow him, said, they say chief the And woman
marry them (sub.).

aká júɸɸe agɸá-biamá nú ɸiⁿ. Ki hebádi akí-jaⁿ-bi ɣi nú eonáqteci jaⁿ- 3
the with him went homeward, man the And on the way reaching again, when man alone lay
(sub.) they say (mv. ob.). they lay down, they say

biamá, wa'ú aká cti eonáqteci jaⁿ-biamá. Jaⁿ'aⁿha-báji-hnaⁿ-biamá.
they say, woman the too alone lay they say. He did not lie on her at all they say.
(sub.)

(The rest of the myth was obtained from Frank La Flèche.)

Ki wa'ú aká, Eátaⁿ édaⁿ, eɸégaⁿ-biamá há. Éɣiɸe ijiⁿ ɸe wagísi
And woman the (sub.), Why is it? thought they say Behold his elder he was sav-
ing her

akáma há. Égaⁿ-hnaⁿ-bi ɣi taⁿ'wañɸaⁿ w'éduba ɸan'di akí-bi ɣi, níkagahi 6
for him, So regu- they when village the fourth at the he arrived when, chief
they say larly say

ijañ'ge ɸínkɸe gɸáⁿ-biamá há, naⁿ'waⁿzi-íji amá gaⁿ, q táɸɸecteaⁿ-biamá
his daugh- the one he married her, they she was not jealous they say as, he also loved her they say
ter who say

gaⁿ. Wa'ú ucté aká naⁿ'waⁿzi-hnaⁿ-biamá há. Akí-bi ɣi wa'ú ucté
as. Woman the rest they were all jealous they say He reached when woman the rest
home, they say

ɸanká ijiⁿ ɸe wagí'i-biamá há, Ádaⁿ wañ'ɣiɸe miⁿ'gɸáⁿ-biamá há. Cetaⁿ há. 9
those who his elder he gave them to his, There- all took wives they say So far
brother they say fore

NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.

Cénujiñ'ga dúbá níkaciⁿga bɸúga waná'aⁿ-biamá úɸai tě. Ki ɸé nújiñga ɸiⁿ é'di
Young man four people all heard their, they say the report And this boy the there
about them. moving one
hí ɣi íbahaⁿ-biamá. Gá-biamá, níaciⁿga dúbá úɸai amá ɸaⁿ wiⁿ tí amá há, á-biamá.
ar- when they knew him, Said as follows, person four they of whom it is one has they said they,
rived they say, they say, reported, they say they say they say.
All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. cîngajînga ke. Here "ke" denotes the horizontal attitude of the infant.

220, 11. ugajideqtia", from ugajide. Jide means "red;" u-, "in," and ga- implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. hégajîqti, pronounced he-gajîqti.

220, 21. úçai çâ'etî: "They used to be famous (but they are not so now)"; but úçai ama çâ' refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. çî hâci çîi çândî. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. wîçaha" mandé gatêdi abçî' agçî. This is an elliptical expression. It should read, wîçaha" aka mandé a"çîi kē gatêdi abçî' agçî, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. ka"bçéga", a contraction here of ka"bçâ and éga".

223, 3. hebâdi aki-ja". Hebadi shows that they had gone but part of the way home; and aki-ja", means "they lay down, having gone that far on their way home."

TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion :

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

THE ADVENTURES OF HAXIGE.

JAÇIⁿ-NAⁿPAJⁱ'S VERSION.

- Háxige isan'ga çinké enáqtci qigçe júgigçá-biamá. Ijiⁿ'çe aká 'ábae
 Haxige his younger the one only dwelt he with his, they say. His elder the hunting
 brother (sub.)
- açé-hnaⁿ'-biamá. Jáçti wakíde-hnaⁿ'-biamá. Égiçe ijiⁿ'çe aká xúha-biamá.
 went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.
 larly them larly (sub.)
- 3 Ni-úwagi tē'qa núxe kē edádaⁿ waniqa jin'ga uhá ctéctēwaⁿ caⁿ'çiⁿéça-gá,
 Where they get at the ice the what animal small follows soever let it alone,
 water
- á-biamá. Ijiⁿ'çe aká 'ábae açá-biamá. Isan'ga aká néxe çizá-bi egaⁿ' ní
 said he, they His elder the hunting went they say. His younger the kettle took, they having water
 say. brother (sub.) brother (sub.) say
- agíaçá-biamá núxe kē'qa. Égiçe Nuonaⁿ' naⁿ'ba atí-biamá. Núxe kē uhá
 went for they say ice at the. At length Otter two have come, they Ice the follow-
 say. (ob.) ing
- 6 wénaxiçá-biamá isan'ga aká, jaⁿ'-jīnga áigáça açá-biamá. Ė'di ahí-bi
 attacked them they say his younger the stick carried on he went, they say. There arrived, they say
 brother (sub.), his arm
- egaⁿ' útiⁿ-hnaⁿ'-biamá. Gañ'ki caⁿ'caⁿ wáçiⁿ açá-biamá. Égiçe Wakan'
 having he hit regu- they say. And without having he went, they say. At length Water-mon-
 larly them larly stopping them
- dagi maⁿcan'de ejaⁿ tē égihe maⁿtáha açiⁿ' akí-biamá. Jjébe ánasá-biamá.
 ster den his the headlong into having they reached home Door they shut on him,
 him they say. they say.

- Iji^{n'} ɕe ɕi^a ɪáqti wi^{n'} ɕixábajī-qti i^{n'} gɕí amá. i^{n'} agɕí-bi ega^{n'} ɪjébe
His elder the deer one without chasing carrying came home, Carry- came home, having door
brother (mv. one) at all they say. ing they say
- ɕan[']di ɪáqti uqpáɕe ɕéɕa-biamá. Isa^{n'}ga ɕéɕetəwa^{n'}ji. Dúaka! ɕizá-gá,
at the deer falling he sent it suddenly, His younger stirred not at all. This way! take it,
they say. brother
- kagé, á-biamá. Ía-bajī-biamá. ɕaja^{n'} éja^{n'}mi^{n'}, á-biamá. Lijébe ɕíáza-bi 3
younger said he, they He spoke not, they say. You sleep I suspect, said he, they Door pulled open, he
brother, say. say.
- ega^{n'} éɕiɕe ɕiŋgé te amá isa^{n'}ga ɕiŋké. Hé, wisa^{n'}ji^{n'}qtciɕé! ga^{n'}qti taté
having behold had disappeared, they his younger the one Alas, my dear little younger just so shall
say brother r-ho. brother!
- ebɕéga^{n'} ɕa^{n'}cti éga^{n'}qti áha^{n'}, á-biamá. Ni-úwagi tēɪa gída^{n'}be ɪa^{n'}ɕi^{n'} aɕá-
I thought heretofore just so I said he, they Where they get to the to see (for) running he
say. say. water him went
- biamá. Ni-úwagi tē ahi ɕi^{n'}ji, éɕiɕe isa^{n'}ga sigɕé ɕé te amá. Uɕúgihe ɕé 6
they say. Where they get the he when, behold his younger trail had gone, they Following his, he
water reached brother say want
- ɕi éɕiɕe Nuona^{n'} na^{n'}ba atí-bi ega^{n'} úti^{n'}-hna^{n'} te amá. Úti^{n'} úcka^{n'} tē
when behold Otter two come, they having he hit them regularly they say. He hit deed the
say
- ígídaha^{n'}-bi ega^{n'}, He-í! á-biamá. Néxe tē uta^{n'}nadi ɕicta^{n'} te amá. Iji^{n'} ɕe
knew his, they say having, Alas! said he, they Kettle the in a place be- he had dropped it, His elder
say. (ob.) tween they say. brother
- amá uɕúgihe aɕá-biamá. Ígiɕa-bajī-bi ɕi xagá-biamá. Hi^{n'}saŋga+! hi^{n'} 9
(sub.) the following his went they say. Found his not, they when he cried, they say. My younger brother! my
say
- saŋga+! hi^{n'}saŋga+! hi^{n'}saŋga+! wayé wigísiɕe-da^{n'} axáge aɕi^{n'}hé no+! Hé!
younger my younger my younger (see note) I remember while I am crying as I Alas!
brother! brother! brother! thee, my own walk
- misa^{n'}ga, hé! misa^{n'}ga, wiebɕi^{n'} ctē káge-sa^{n'}ga, agɕí tēi^{n'}te, á-biamá. Maja^{n'}
my younger alas! my younger it is I even friend younger I come would said he, they Land
brother, brother, (if) brother, home have say.
- ɕa^{n'} bɕúga ɕúwi^{n'}xe uɕi^{n'}ne aɕá-biamá. Xagá-bi ɕi watɕicka ɪaŋgáqti ní kē 12
the all wandering seeking around his he went, they say. He cried, they when creek very large water the
say
- gasúsɕqti iháha gaxá-biamá, iɕtábɕi é ní gē é amá. Ní ɕa^{n'}ha kē qáde
flowing very in long made they say, tears that stream the that they say. Stream border the grass
rapidly lines (pl.) (ob.)
- úda^{n'} ké amá. Ē^{n'}di ja^{n'}-biamá. Ja^{n'}-bi ega^{n'} ga^{n'}ki Mi^{n'}xa-jin[']ga na^{n'}ba
good lay they say. There he lay, they say. Lay, they having and Goose small too
say
- atí-biamá. Gɕa^{n'}ga aɕá-biamá. Éɕiɕe ɕa^{n'}be agɕí-biamá. Gá-biamá: 15
came, they say. Diving they went, they At length in sight they came back, (One) said as follows,
say. they say: they say:
- Kagéha, Haxige isa^{n'}ga t'éɕai tē^{n'}di i^{n'}ujawa héga-máji, á-biamá. ɕi e'a^{n'}
Friend, Haxige his younger killed when pleasant for a little I not, said he, they You how
brother me say
- ɕni^{n'} á, á-biamá. Kagéha, wí i^{n'}ujawa-máji. Na^{n'}béhiujin[']ga a^{n'}ɕa^{n'}wa^{n'}qtéga^{n'}
you I said he, they Friend, I it was unpleasant Little finger fell to me as my share, since
were say. for me.
- ata^{n'}qti ɪan[']be ctécte uɕi^{n'}wabɕá te, ehé, á-biamá. Ki Haxige aká na'a^{n'} 18
when indeed I see him soever I tell him about will, I said, said he, they And Haxige the heard it
his say. say. (sub.)
- biamá. Haxige aká ja^{n'}abe gaxá-biamá. Ní kē^{n'}di uqpáɕa-bi ega^{n'}
they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having
ugáha aɕá-biamá. Uta^{n'}na tē ja^{n'}abe ugáha aɕá-biamá. Ē^{n'}di qti ahi-bi ɕi
floating it went, they say. Spaco be- the leaf floating went they say. Right there he ar- when
tween say

- Miⁿ'xa-jin'ga dahi kē úcaⁿ-biamá. Níkaciⁿga naⁿ'ba, edéce fáciⁿcé á, á-biamá
 Duck neck the he held them, they Person two, what are you saying I said, they say
 say.
- Háxige aká. Aⁿ'haⁿ, jin'céha, égaⁿ, á-biamá Jin'céha, iuba te, ehé áciⁿ'hé
 Háxige the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-
 (sub.). say. ing
- 3 áça, á-biamá. Jin'céha, aⁿ'waⁿ'ciqqaqégaⁿ-gá. Uciwibça te, ehé áciⁿ'hé áça,
 indeed, said he, they Elder brother, do loosen your hold on me. I tell you of will, I have been saying indeed,
 say. your saying
- á-biamá. Jin'céha, majaⁿ' gácuha maⁿ'a maⁿ'ciadiⁿ'qti çaⁿ'fan'di çisan'ga é'di
 said he, they Elder brother, land in that direc- cliff very high by a succes- your younger there
 say. tion
- açiⁿ' akí, á-biamá. Miⁿ'xa-jin'ga áma çínké çibçabçazá-bi egaⁿ' aⁿ'ça çéça-
 having reached said he, they Duck the other (ob.) pulled and tore to having thrown away sud-
 him home, say. pieces, they say denly
- 6 biamá. Ímaxá-biamá: 'Aⁿ' xi éçaⁿ'baí á, á-biamá. Min'çumaⁿ' cí cüdemahaⁿ
 they say. He asked they say: How when they emerge? said he, they Noon fog
 say.
- ugát'iⁿ'ze mactéⁿ'qti xi çehuqçabe nádindingiçe jaⁿ'hnaⁿi, á-biamá. Aⁿ'ba
 blows thick very warm when tripe to stiffen their own they regularly, said he, they Day
 (see note) by heat lie say.
- tē égaⁿ, á-biamá.
 the so, said he, they
 say.
- 9 Gañ'ki qiaⁿ gáxe açá-biamá. Égiçe çehuqçabe maⁿ'aça jaⁿ'-biamá.
 And eagle made he went, they say. At length tripe on the back lay they say.
- Íçátaⁿ wénaxiça agí-biamá. Háxige amá ca-í, á-biamá. Wáçi'a. Jimaⁿ'te
 Thence to attack them he was returning, Háxige the is com- was said, they He failed Within the
 they say. (sub.) ing to you, say. lodge
- ákiágça-biamá. Agçá-biamá cí Háxige amá. Akí-bi egaⁿ, Eátaⁿ ámaⁿ xi
 they had gone again, Went homeward, again Háxige the Reached home, having, How I do if
 they say. they say (sub.) they say
- 12 égaⁿ-ewé'aⁿ etédaⁿ? eçégaⁿ-biamá. Hau, cí açá-biamá aⁿ'ba tégaⁿ gaⁿ'.
 so I do to them apt? thought he, they say. Well, again he went, they say day the, like it so.
- Maⁿ'ciaháqti ahí-bi xi, cí jaⁿ'abe gaxá-biamá. Eçátaⁿ jaⁿ'abe gáxe tē cí
 Very far on high he arrived, when, again leaf made they say. Thence leaf made the again
 they say
- wénaxiça agí-biamá. Háxige amá ca-í, á-biamá. Cí wénaxiça wáçi'a, cí
 to attack them he was returning, Háxige the is com- was said, they Again to attack them he failed, again
 they say. (sub.) ing to you, say.
- 15 jimaⁿ'te ákiágça-biamá. Cí wáçi'a gçé amá Háxige amá. Cí aⁿ'ba tégaⁿ
 within the they had gone back, Again failed went they Háxige the Again day like the
 lodge they say. homeward say (sub.).
- amá. Gañ'ki wajin'ga-waçiçe nañ'ka jú-ma çaⁿ' é wiⁿ' gaxá-biamá. Eçátaⁿ
 they And chicken-hawk back the blue the that one he made they say. Thence
 say. ones (class)
- wajin'ga-waçiçe nañ'ka jú-ma égaⁿ gáxe cí wénaxiça agí-biamá. Háxige
 chicken-hawk back the blue so made again to attack them he was returning, Háxige
 ones they say.
- 18 amá ca-í, á-biamá. Cí wénaxiça wáçi'a. Cí jimaⁿ'te ákiágça-biamá. Cí
 the is coming was said, they Again to attack them he failed. Again within the they had gone back, Again
 (sub.) to you, say. lodge they say.
- wáçi'a gçé amá Háxige amá. Égiçe wéduba jaⁿ' édihi xi wés'aⁿ-nídeka
 failed went they Háxige the At length the fourth sleep reached when grass-snake
 homeward say (sub.) there

gaxá-biamá. Qáde kě ma^{n'}ti^{h'}ě^qti a^čá-biamá. Maⁿá kě é^čaⁿbe a^hi-bi xī
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when they say

égi^če te^huq^čabe ná^dindíⁿgi^čě ma^{n'}a^ča ja^{n'}-biamá. Man[']de kě g^číza-biamá.
behold tripe to stiffen their own on the back they lay, they say. Bow the he took his, they say.

Maⁿ-ítaxe-ja^{n'}ka ug^čá-bi ega^{n'} gasnin[']děqti ída^{n'}běqti é^čéa-biamá, na^{n'}ba 3
Arrow ond forked fit in, they having slipped far when hit right in the middle he sent it forcibly, two

t'éwa^čá-biamá. Aⁿ! ígat[']a^{n'}qti íma^{n'}te kig^čě amá. Ag^čá-biamá Haxige
it killed they say. Ah! grunting very within the they had they Went homeward, Haxige
them they say. much lodge gone again say. they say

amá. Akí-biamá. Gí^čěqti^{n'}-biamá. Égaⁿ-ewé[']aⁿ, á-biamá. Ha^{n'}ega^{n'}tce
the He reached home, Very glad they say. So I have done said he, they Morning
(sub.), they say.

xī 'ábae a^čá-biamá Haxige amá. Ag^č-bi xī égi^če níaciⁿga uja^{n'}ge kě 6
when hunting went they say Haxige the He was com- when behold person road the
(sub.). (sub.). ing home, they say (ob.)

á^či^ča é^če te amá. Cí ha^{n'}ega^{n'}tce xī cí 'ábae a^čá-biamá. Cí ag^č-bi xī
cutting had gone, they Again morning when again hunting he went, they say. Again he was when
across say. they say coming home, they say

égi^če níaciⁿga uja^{n'}ge kě á^či^ča é^če te amá. Cí ha^{n'}ega^{n'}tce xī cí 'ábae
behold person road the cutting had gone, they Again morning when again hunting
(ob.) across say.

a^čá-biamá. Cí ag^č-bi xī égi^če níaciⁿga uja^{n'}ge kě á^či^ča é^če te amá. Wé- 9
he went, they say. Again he was when behold person road the cutting had gone, they The
coming home, they say (ob.) across say.

duba^{n'} tédí^hi xī bispé ja^{n'}-biamá Haxige aká. Égi^če í ^čiⁿ éga^{n'} g^čadi^{n'}
fourth arrived at when crouch- lay they say Haxige the Behold, com- ing one who so across
time the ing (sub.).

ja^{n'}-biamá Haxige aká. Čutí^qti xī naji^{n'} áti^ča-biamá. Huhu[']á! iⁿc'áge
lay they say Haxige the He had come when stood he started up sud- Really! old man
(sub.). straight to him denly, they say.

'a^{n'} maⁿčⁱ^{n'} éga^{n'} áhaⁿ, á-biamá, íkitá⁻bi ega^{n'}. Aⁿhaⁿ, éga^{n'}qti á^ča, á-biamá. 12
what walks like it ! said he, they cheated him, having. Yes, just so indeed, said he, they
is the matter say, they say say.

É ceta^{n'}qti čaná[']aⁿji áqta^{n'} čá^či^{n'}cé á, á-biamá. Těná[']! iⁿc'áge, 'a^{n'} iⁿtcé
That so very far you have not how pos- you who ? said he, they Why! old man, whatever
sible move say. say. may be the matter

dádaⁿ ctěwa^{n'} aná[']aⁿ-máji ma^{n'}b^či^{n'} á^či^{n'}hé, á-biamá Haxige aká. Aⁿhaⁿ,
what soever I heard not I was walking said, they say Haxige the Yes,
(sub.). (sub.).

Haxige amá isa^{n'}ga t'ékičai tě Wakan[']dagi ciéwasan[']gičabi[']qti čaⁿká na^{n'}ba 15
Haxige the his younger killed for when Water-monster most dearly beloved children the ones two
(sub.) brother him who

t'éwa^čai. Zéawa^čě pí áta^{n'}hé, á-biamá. Huhu[']á! iⁿc'áge, éga^{n'} iⁿtcé aná[']aⁿ
he killed them. I powwow over them I am about to go said he, they Really! old man, so it may be I hear
thither, say.

ctěwa^{n'}-máji á^či^{n'}hé, á-biamá. Huhu[']á! iⁿc'áge, wazéčě tě[']di ágičána^{n'} ga^{n'}-
in the least I not I who said he, they Really! old man, to powwow when to gaze on his always
move, say. over them

čaqti-hnaⁿ éiⁿte, á-biamá Haxige aká. Aⁿhaⁿ, éga^{n'}, á-biamá Héga, aká. 18
very desirable it may be, said, they say Haxige the Yes, so, said, they say Buzzard the
(sub.). (sub.).

Ábanaⁿ aⁿçin'gēqti-hnaⁿ-maⁿ hă, á-biamá. Huhu'á! iⁿc'áge, áwigiđánaⁿ
To gaze on it I never have any one at all said he, they Really! old man, I gaze on you, my
say. relation

téiⁿte. Wí cti'ábae maⁿbçin', á-biamá Haxige aká. Hau! iⁿc'áge, íxigça-
may. I too hunting I walk, said, they say Haxige the Ho! old man, try it for
(sub.).

3 gaskaⁿça-gă. Áwigiđánaⁿ bēictaⁿ xī oné te hă, á-biamá, Aⁿ'haⁿ, égaⁿ hă,
yourself. I gaze on you, my I finish when you go will said he, they Yes, so
own say,

á-biamá. Aⁿ'cpanaⁿ te, á-biamá. Caⁿ', iⁿc'áge, úckaⁿ dádaⁿ 'aⁿ' ckáxe tē
said he, they You gaze on me will, said he, they Yet, old man, deed what how you do it the
say. say.

bçúgaqti winá'aⁿ te, á-biamá Haxige aká, gactaⁿka-bi egaⁿ. Aⁿ'cpanaⁿ
every one I hear it will, said, they say Haxige the tempted him, they having. You gaze on
(sub.), say me

6 taté, á-biamá Héga aká. Wa'aⁿ tē gi'aⁿ'bi egaⁿ watçigaxá-biamá:
shall said, they say Buzzard the Song the sung his, they having he danced they say:
surely, (sub.) say



gaska'pha-biamá. Běpi tcábe áhaⁿ, ečégaⁿ-biamá. Ačá-bi egaⁿ baxú wé-
for himself they say. I do it very I thought he they say. Went, they having peak the
well say

duba kě ě'di ahí-biamá. Watéigaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they He danced they say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! iⁿc'áge uⁿúkaⁿpi inahiⁿ- 3
Really! old man nice-looking truly

hnaⁿ édegaⁿ ábanaⁿ čingé inahiⁿ áča, á-biamá. Huhú! iⁿc'áge, wazéčě číⁿ
always but to gaze on had none truly indeed, said he, they Oho! old man, doctor the
him say.

éčaⁿbe tí, aí áča, á-biamá. Wagáqčaⁿ hnankáce, ké, agímaⁿčíⁿi-gă,
in sight has he indeed, said they, they Servants ye who, come, agímaⁿčíⁿi-gă,
come, says say.

á-biamá. Hau, agíčaⁿ-biamá. Ě'di ahí-bi egaⁿ waiiⁿ čaⁿ gríčibčá-biamá. 6
said he, they Well, they went for him, There arrived, having robe the they spread out for
say. they say. (ob.) him, they say.

Ugčín' gčín'-bi egaⁿ gahá ačín' ačá-biamá wagáqčaⁿ amá. Ljébe maⁿciá-
Sitting eat, they say having on it having went, they say servant the Door maⁿciá-
in it (sub.). away

řaha gríčikaⁿi-gă, á-biamá. Ljébe ágaha čicíba-biamá. Čicíba-bi ři égríčē
from make ye room for said they, they Door outer they pulled open, They pulled open, when behold
him, say. they say.

maⁿtářa řijébegčaⁿ gaxá-bitáⁿamá isaⁿga kě há kě bęřuga čixába-bi egaⁿ. 9
underneath door-flap had been made they his younger the skin the the flayed, they say having.
(standing) say (ob.) whole

Ljébe ukíbaqča naⁿté najíⁿ-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Naⁿctaⁿ-bi egaⁿ ři uďá-biamá. Isaⁿga há kě učaⁿ-
said he, they Stopped, they say having lodge he entered, they His brother skin the took
say. say. (ob.) hold of

biamá. Ljébegčaⁿ číáza ičéčě taⁿ amá. Hé, wisaⁿjiⁿqtcičé! á-biamá, jiji-bi 12
they say. Door-flap he pulled sud. as he they Alas, my dear little younger said he, they whispered,
open deny stood say. brother! say, they say

egaⁿ. Wagáqčaⁿ amá uběsniⁿ-biamá. Huhu'á! kagéha, iⁿc'áge edégaⁿ ā,
having. Servant (sub.) found him out, they say. Really! friend, old man what has he said

jiji ukía-biamá. Kagé, iⁿc'áge-hnaⁿ, Hé, wisaⁿjiⁿqtcičé! é égaⁿ hă, á-biamá.
whis- one talked with, Friend, old man only, Alas, my dear little younger said like it said he, they
pering they say. brother! say.

Nă! kagé, učáde čingé inahiⁿ. Iⁿc'áge wazéčě skéwaⁿqti tí-hnaⁿ čaⁿcti, 15
Peha! friend, cause for there is complaint none truly. Old man doctor for a very long has come heretofore,
time regularly

á-biamá. Hau! á-biamá. Čé ři caⁿ te, ehé áča, á-biamá. Hau! wagáqčaⁿ
said they, they Ho! said he, they This when enough will, I said indeed, said he, they Ho! servant
say. say.

hnaⁿkáce, néxe řaⁿgáqti naⁿba ní uří ačín' gři-gă, á-biamá. Agíahí-bi
ye who are, kettle very large two water fill bring it back, said he, they Reached there
say. say. for it, they say

egaⁿ 'iⁿ akí-biamá. Ugácka-bi egaⁿ nákaděqti đéde tē'di ábixěqti 18
having carry- they reached Fastened the having very hot fire on the boiling hard
ing it home, they say. kettles on, they say

najíⁿ-biamá. Máhiⁿ naⁿba čipá-iqti ihéčai-gă. Maⁿze nájide čéčě 'ú tē
they stood, they say. Knife two made very lay ye down. Iron red hot this wound the
sharp (ob.)

íďistásta ři niⁿřa taité, á-biamá. Hau! ké, iⁿřikaⁿigă, á-biamá. Ěgríčē
I press against when alive shall (pl.), said he, they Ho! come, get out of my way, said he, they Beware
repeatedly say.

- áckaha uçágas'í's'íⁿ tai há. Égiçe çia^{n'}ça fé tai, á-biamá. Baxú dúba
 close at hand you peep in lest Beware leaving you go lest, said he, they Peak four
 repeatedly say.
- éça^{n'}be atí-hnaⁿ-ma^{n'} xihá guáçica^{n'}ça ma^{n'}çi^{n'}i-gá bçúga, á-biamá. Jí ují
 in sight I come regularly downward to the other side of walk ye all, said he, they House-
 hold
- 3 çañká wañ'giçeqti aça-biamá. Iça-bi ega^{n'} çi'úda-biamá. Ní tē ábixeqti
 the ones who all went, they say. Had gone, since they left him solitary, Water the boiling hard
 they say.
- naji^{n'} amá. Hau! sakíba ga^{n'}qti ja^{n'}i-gá. Ma^{n'}ze nájidçeqti 'ú tē uçuwidáxaⁿ
 stood they Ho! side by just so lie ye. Iron very red hot wound the I push into you
 say. (ob.) with
- xí çani^{n'}ça taté. Égiçe çacka^{n'} te há. Çié gazíqti ja^{n'}i-gá, á-biamá. Éga^{n'}
 when you alive shall Beware you stir lest Side stretched lie ye, said he, they So
 surely (be.) say.
- 6 ja^{n'}-bi ega^{n'} agçañ'kaⁿha^{n'} 'ú tē ubáxaⁿ çéça-biamá, Tcu+! Cka^{n'}aji jañ'-gá.
 lain, they having on both sides wound the pushed into he sent suddenly, (sound of the Still lie.
 say hot irons.)
- Haⁿ! á-bi ega^{n'}, akíça nát'a-biamá. Máhi^{n'} ké çizá-bi ega^{n'} ús'u wáxa-
 Ah! said, they having, both the heat killed, they Knife the took, they having strips he made them
 say.
- biamá. Máwaqa^{n'}-bi ega^{n'} ní tē ábixe naji^{n'} tē ují naji^{n'}-biamá. Nin'de
 they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked
 say
- 9 tē' cti gacíbe itéçç naji^{n'}-biamá.
 the too out of piling it he stood, they say.
- Gáamá, Hau! ínc'áge wazéçç gata^{n'}aji-hnaⁿ ça^{n'}cti. Xáci héga^{n'}jí,
 Those not Ho! old man doctor not so long regularly heretofore. A great while ago very,
 seen,
- á-biamá. Wés'á-nídeka, edécegaⁿ á amá ça^{n'}cti. A^{n'}ha^{n'}, égiçe há.
 said they, they Grass-snake, what were you he was saying heretofore. Yes, I said it
 say.
- 12 Jijébe ubáhaⁿ açaí tē nijébegçaⁿ uça^{n'}i tē'di, Hé, wisa^{n'}ji^{n'}qtcicé! é éga^{n'}i há,
 Door side of went when door-flap took hold when, Alas, my dear little younger said like it
 of brother!
- á-biamá Wés'á-nídeka. Wés'á-nídeka, é'di çagçé te. Daⁿbá-gá, á-biamá.
 said, they say Grass-snake. Grass-snake, there you go will. Look at him, said they,
 say.
- Nádaⁿ ictá ða tē júççe gáxa-gá. Çibçáckaqtci-gá dá ça^{n'}, á-biamá.
 Extra (!) eye nose the with it make. Flatten and make very oval head the said they,
 (ob.) say.
- 15 Qáde ma^{n'}tihe ga^{n'} ma^{n'}çi^{n'}-biamá Wés'á-nídeka. É'di ahí-bi ega^{n'} íf tē
 Grass passing under so -walked they say Grass-snake. There arrived, having lodge the
 they say (ob.)
- ukíba wi^{n'} é'di ugás'íⁿ-biamá. Íça-biamá Háxige aká. Gí-gá! gí-gá! gí-gá!
 crack one there he peeped, they say. Detected him, Haxige the Come! come! come!
 they say (sub.)
- á-biamá. Gíbaⁿ-bi ega^{n'} é'di agí-biamá. Wénandexiça-gá, á-biamá
 said he, they Called to him, having there he was coming Make yourself full of food, said, they say
 say.
- 18 Háxige aká. Gañ'ki ús'u çétaⁿqti núde ké ukíçatáqti uígaⁿhá-biamá.
 Haxige the (sub.). And strip just this long throat (ob.) the sticking in very he put in for him, they
 say.
- Háxige é akédegaⁿ xáciqti Wakan'dagi náubewáçç, ecé cí te, uça^{n'}
 Haxige that the one, but very long Water-monster cooked them to you say you will, to tell
 ago pieces, arrived
- mañçíñ'-gá, á-biamá. Wés'á-nídeka aká uça^{n'} fé amá Háxuça! Háxuça!
 begone, said he, they Grass-snake the to tell went they Haxige! Haxige!
 say. (sub.) say.

hú çaiⁿäji çé amá. Huhu'á! gáçin edégaⁿ ä, á-biamá. Égiçe çutí amá,
voice not sending far was going, they say. Really! that one what says he said they, they say. At length he had come directly to them, they say,

qáde maⁿtihəqtci. Háxuxa! Háxuxa! á-biamá. Huhu'á! Háxige éé há,
grass passing altogether under it. Haxige! Haxige! said he, they say. Really! Haxige he says

á-biamá. Waciⁿ hébe íu'aⁿhe-t'aⁿ gíçizái-gä, á-biamá. Huhu'á! gaⁿqti 3
said they, they Fat meat piece put in the he take ye for him, said they, Really! just so
say.

taté. Wackaⁿi-gä, á-biamá. Iénaxíça agçá-biamá. Kan'gəçti gçí-bi
shall Make ye an effort, said they, they To attack they went homeward, Very close they came home, they
(be). say. him say. say.

çi Haxige aká çu'è agçá-biamá. Isan'ga taⁿ áigigçáça agçá-biamá.
when Haxige the rushing went homeward, His brother the carried his on he went homeward, they say.
(sub.) they say. (sub.) his arm

Agçá-bi te gaⁿ iénaxíça açá-biamá. Caⁿ edádaⁿ waniça aⁿsagi-má bçúga 6
He went when so to attack him they went, they Yet what animals the swift ones all
homeward, they say.

égaⁿ gaxá-bi ctéwaⁿ úçá-bají-biamá. Edádaⁿ baskíçé! Wackaⁿ egaⁿi-gä.
like they made, notwithstanding they did not overtake What angry! Make an effort do ye.

Çni'a etégaⁿi, á-biamá. Açiⁿ açá-biamá. Égiçe maⁿá dahé maⁿciadiⁿqti
You fail are apt, said they, say Having they went, they At length cliff hill very high
they.

íçitiⁿ içaⁿçé tē'di qçabé ákiengáçti nihaⁿga múbaju içáça Haxige (amá) gi- 9
concave placed where tree standing very spring shot up suddenly and Haxige (the near
precipice frequently sub.)

íáde ahí-biamá. Wackaⁿ egaⁿi-gä. Çáçuháçtci uçáççe-hnaⁿi, á-biamá.
it again he arrived, they Make an effort do ye Very nearly you have overtaken him, said they, they say.

Égiçe Haxige aká maⁿze-maⁿ gaxá-biamá. Ní égiç ákiágçé amá, Tē'u+!
At length Haxige the bullet he made, they say. Water right into he had gone they (sound of
(sub.) failed bullet!)

Iⁿ'é tíççe çixáxa-biamá ní maⁿtáça. Gaⁿ wawénaxíça wáçí'a agçá-biamá. 12
Stone suddenly he made they say water beneath. And to attack they failed they went home-ward, they say.

Úçaⁿf-biamá çaⁿ'ja iⁿ'é sagí çixáxa-bi egaⁿ çí'a agçá-biamá. Ké, caⁿ-
They were taken though stone tight made himself, having failing they went home-ward, they say. Come, let
hold of, they say

añgáxe tai. Aⁿçí'ai áça, á-biamá.
us stop. We have indeed, said they, failed they say.

Agçá-biamá. Agçá-biamá çi, gaⁿ'ki Haxige aká áci éçaⁿbe agçí- 15
They went homeward, They went homeward, when, after a Haxige the out in sight came back
they say. they say while (?) (sub.)

biamá. Éçaⁿbe agçí-bi çi isan'ga há kē áigigçáça agçá-biamá. Égiçe
they say. In sight he came when his brother skin the carrying his on he went homeward, At length
back, they say (ob.) his arm they say.

çi tē'ja akí-biamá. Iⁿ'añgúde taté, kagé, á-biamá. Iⁿ'é gáçaⁿska dúbá
lodge at he reached home. We enter a sweat lodge surely, brother, say. Stone that size four
the they say.

agíaçá-biamá. Jaçáge maⁿciadiⁿqti iⁿ'é jañgá-hnaⁿ wiⁿ çizá-biamá. Hau! 18
he went for, they say. Headland very lofty stone large only one he took, they say. Ho!

iⁿ'áge, awídi-atí wazéçáçé tégaⁿ, á-biamá. Çi wiⁿ çizá-biamá. Hau!
old man, I have come for you powwow in order that, said he, they say. Again one he took, they say. Ho!

- iⁿc'áge, wazéaⁿçáçé tégaⁿ, awídi-atí, á-biamá. Çi waiiⁿ ugçaⁿ-biamá. Çi
old man, you powwow over me in order that, I have come for said he, they Again robe he put in they say. Again
- wiⁿ' çizá-biamá çí, Hau! iⁿc'áge, níkaciⁿga hiçáçakiçé tégaⁿ, awídi-atí há,
one he took, they say when, Ho! old man, person you make him bathe in order that, I have come for you
- 3 á-biamá. Wédubaⁿ tēdihi, Hau! iⁿc'áge, níkaciⁿga wiⁿ' bēúgaqti íñihíça
said he, they The fourth time arrived at it, Ho! old man, person one all over to bathe by
say. means of you
- tégaⁿ awídi-atí há, á-biamá. Hau! iⁿc'áge, íwihíbça tégaⁿ awídi-atí áça!
in order I have come for that you said he, they Ho! old man, I bathe by in order I have come indeed!
say. means of you that for you
- Wacige piájti bēúgaqti gacibe iⁿçéaⁿhna tégaⁿ awídi-atí áça! Aⁿ'b ájiçaⁿ-
Affliction (disease!) bad all out of you throw away in order I have come indeed! Day about
for me that for you
- 6 çaⁿ'qtiégaⁿ éçaⁿ'be pí te áça! Baxú dúbá, iⁿc'áge, éçaⁿ'be pí te áça!
different ones in sight I ar- may indeed! Peak four, old man, in sight I ar- may indeed!
rive
- jīngá juáwagígçee. Wakan'da çan'ga aççan'kaⁿhaⁿ hnínkéce, wíbbahaⁿ.
young I with them my own. Deity great on each side you who are, I pray to you.
- Aⁿ'ba ájiçaⁿçáⁿ'qti jīngá juáwagígçee éçaⁿ'be pí te açá! á-biamá. 'Iⁿ
Day different ones young I with them, my own in sight I ar- may indeed! said he, they Carry-
ing
- 9 akí-biamá. Çéde tē ují-biamá. Jici uáne bēé te, á-biamá. Açin'
he reached home, Fire the he filled, they Tent-pole I seek it I go will, said he, they Having
they say. say. it
- akí-biamá. Iⁿ'é-basí dāxe te, á-biamá. Unéçe çaⁿ'ha ké'di ihéça-biamá.
he reached home, Stone-pushers I make will, said he, they Fire-place border by the he laid them, they
they say. say.
- (Ní tē' çti açiáçá-biamá.) Hau! ní hnínkéce, waqúbe wíðaxe tégaⁿ
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order
you that
- 12 awídi-atí há, á-biamá. Ní tē' çti itéça-biamá çijébe. Iⁿ'é tē cuçéaçé
I have come for he said he, they Water the too he put it down, they door. Stone the I send to you
you say. say. (ob.)
- tá minke, kagé, á-biamá, isan'ga ha qçú'a çimaⁿ'te gçin'kiçá-bi çínké é
will I who, younger said he, they his brother skin hollow in the lodge caused to sit the one that
brother, say, who
- waká-bi egaⁿ'. Iⁿ'é tē baçútaⁿ çéça-biamá. Uçéwiⁿ'qti gaⁿ' itéça-biamá.
meant, they having. Stone the he pushed sent suddenly, they Collected alto- so he placed them, they
say. say. say. gether say.
- 15 Nájidēqtiaⁿ-biamá Ní tē çizá-bi egaⁿ' çimaⁿ'te ní tē itéça-biamá. Gátē
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That
they say. they say.
- ní tē cuçé há, á-biamá. Hau! cubéé tá minke, á-biamá Haxige aká.
water the goes to you said he, they Ho! I go to you will I who, said, they say Haxige the
say. (sub.).
- Jimaⁿ'te ahí-biamá. Iⁿ'é nájide gçin'-biamá. Hau! iⁿc'áge, íwihíbça
In the lodge he arrived, they Stone red-hot they sat, they say. Ho! old man, I bathe by
say. means of you
- 18 tégaⁿ awídi-atí, á-biamá. Makaⁿ' áçi'á-biamá. Nádadáze çégaⁿ amá.
in order I have come for said he, they Medicine he dropped on, Fire sent out thus they say.
that you, say. they say. sparks
- Isan'ga çínké gçizá-bi egaⁿ' ní ágigçáqtaⁿ hiçákiçá-biamá. Égigaⁿ gixáxa-
His brother the one took his, they having water he poured on he caused him to bathe, As before he made his
who say. his they say.
- biamá. Caⁿ' há, kagéha, á-biamá. Aⁿ'haⁿ, jínçéha, caⁿ' há, á-biamá
they say. Enough younger brother, said he, they Yes, older brother, enough said, they say

isañ'ga aká. Isañ'ga cicta' xī cé xī ca'ca' ma'ciáha cé amá, wanáxi
his brother the His brother finished when he when without on high he they say, ghost
(sub.). went stopping went

amá. (This was done four times.) Égiçe gá-biamá: Huhu'á! káge-sañ'ga,
they say. At length he said as follows, Really! friend younger brother,
they say:

uñihe cka'hna. Çéga' agtáçin naji'-biamá, ugíkie naji'-biamá. Hau! káge- 2
you have you wish. Thus having his he stood they say, talking to he stood they say. Ho! friend
your way. his

sañ'ga, uñihe taté. Uñihe taté ça'ja, káge-sañ'ga, akíçaha aṅgáçe taté
younger you have shall. You have shall though, friend younger apart we go shall
brother, your way your way brother,

á-biamá. Níkaci'ga jide ni-úçuan'da céça'ska ça'ja cé oné téga' agtí-báji
said he, they Person red island this size though this you go will, so they not come
say. back

ca'ca' taité, á-biamá. Aça-biamá Haxige amá. Égiçe Jábe-wá'ujin'ga 6
continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman
say.

mandé gáxe akáma. Hu+! á-biamá. Haxuxa bça'qtcia', á-biamá.
boat was making, they say. Hu+! said she, they say. Haxige it smells very much of, said she, they
say.

Wá'ujin'ga uçáde çinçé áha'. Gáçi' Haxige isañ'ga Wakan'dagi t'ékiçai
Old woman cause for there is none That one Haxige his brother Water-monster killed for him
complaint

éga' águdi cté xagé xúwi'xe ma'çi' te xigçáté çin', á-biamá. Wá'ujin'ga 9
as wherever crying wandering about he walks as he kills himself the said he, they Old woman
by crying one who, say.

mandé ckáxaj'qtei áha', á-biamá Haxige aká. Á, ceta'qti çaná'a'ji
boat you do not make ! said, they say Haxige the (sub.). Yes, so very far you have not
at all heard

çáçi'cé á, á-biamá wá'ujin'ga aká. Haxige amá isañ'ga t'ékiçai éinte
you who I said, they say old woman the (sub.). Haxige the (sub.) his brother killed for it may
move him be

Wakan'dagi úju na'ba t'éwaça-báda' t'éçé çí'ai éga' maja' bçuga ní ují 12
Water-monster princi two he killed them and to kill failed as land all water filled
pal him

gáxe 'çai éga' mandéha açiçaxe áta'hé, á-biamá. Gá-biamá: Wá'ujin'ga,
to make spoke as a dug-out I stand making for myself, said she, they He said as follows, Old woman
it of it say:

Haxige amá wéçigça' t'a' ga'ça-hna'i. Mandéha gáxai édega' mandé-ça
Haxige the mind to pos- desires invariably. A dug-out made but boat-head
(sub.) sess

té'ja ja' ákast itéçai xí'ji, ma'çin'ka ují-de, déde náqçi'qti gçi' dega', 15
at the wood piled up places if, soil (earth) filled when, fire burning very sitting when, so
with brightly

waníja ugáha-má çizai-de, ga' wáçate gçi' tá aká, á-biamá. Éga' çí'ai
animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail
when, so

xí cté maja' bçuga wé's'a t'a' wáxe 'çai éçé, á-biamá wá'ujin'ga aká.
even if land all snakes abound making spoke of indeed, said, they say old woman the
(sub.).

xehámajide uça'i édega' na'bé tē ctí éga' uñici'-de wé's'a-má wáçaqta 18
Red-breasted turtle put on his but hand the too so covered when the snakes to bite
(shells) feet

a-fi xí'ji há cuga xíçaxai éga' wana'qixçe wáçi' ma'çi' tá amá, wana'te
ap- When skin thick made for so breaking in their bring he will walk, stepping on
proaching himself (heads) them

wáçi' ma'çi' tá amá, á-biamá Haxige aká. Éga' çí'ai xí'cté maja' bçuga
having he will walk, said, they say Haxige the (sub.). So they fail even if land all
them

- ugáhanadaze gáxe 'íçai éçë. Ljĩnde uxíaⁿçë xĩ gat'é te aí éçë, á-biamá
darkness making spoke of indeed. Gorge get himself into die from will they indeed, said, they say
- wá'ujĩn'ga aká. Wá'ujĩn'ga, gáamá Haxige amá wéçigçaⁿ t'aⁿ gaⁿça-hnaⁿi.
old woman the (sub.). Old woman, that one Haxige the (sub.) mind to pos- sess wishes contin- ually.
- 3 Ljĩnde wiⁿ ugçĩⁿ-de jaⁿ ujĩ-de dède údaⁿqti gçĩⁿ tá amá. Wanĩga dádaⁿ
Gorge one sit in when wood filled when fire very good he will sit. Animal what
- gçĩⁿ akáya uaⁿsi hí çĩⁿ gat'é ké çizai-de gaⁿ çaté gçĩⁿ tá amá, á-biamá.
to the one sitting leaping reaches the dies from which takes when so eating he will sit, said he, they say.
- Égaⁿ çĩ'aí xĩ'ctë majaⁿ çáⁿ bçúgaqti má ckúbe gáxe 'íçai éçë. Má
So they fail if even land the all snow deep making it speak of indeed. Snow
- 6 ágaspe t'é te aí éçë, á-biamá. Gáamá, wá'ujĩn'ga, Haxige amá wéçigçaⁿ
pressing die will they indeed, said she, they say. That one, old woman, Haxige the (sub.) mind down on him said
- t'aⁿ gaⁿça-hnaⁿi. Qáde xĩ ɬangáqti xixáxai-de jaⁿ t'é cti ákastáqti itéxiçai-
to pos- sess wishes contin- ually. Grass lodge very big makes for when wood the too in a great heap piles for himself
- de séhiⁿbe xixáxe tá amá. Wanĩga dádaⁿ má ckúbe gaqçád içé-má íqta
when snow-shoes he will make for himself. Animal what snow deep those that get hurried at will suddenly in it
- 9 t'éwaçai-de gaⁿ wáçate najĩⁿ tá amá, á-biamá Haxige aká. 'Aⁿ-macç'
he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a
- ctëwaⁿ Haxige hnájĩnga-hnaⁿi áhaⁿ, á-bi egaⁿ maⁿzepe ígaqixá-bi egaⁿ
person are you Haxige you despise habitually ! said, having ax crushed in many having times with, they say
- t'éça-biamá. Gañ'ki Haxige amá açá-biamá. Akí-bi egaⁿ iⁿúde-xi pí
he killed her, they say. And Haxige the (sub.) went they say. He reached having sweat-lodge again home, they say
- 12 gaxá-biamá. Azékiçë taité, pí zeañ'xiçë taté á. Pí añxígçitaⁿ taté, kagé,
he made, they say. (See note), again we treat our- selves shall I Again we work on our- selves shall younger brother,
- á-biamá. Ugçkie-hnaⁿ-biamá. Aⁿhaⁿ, jiⁿçéha, e-hnaⁿ, é amá isañ'ga amá.
said he, they say. Ho talked regu- larly they say. Yes, elder brother, that alone, said, they his brother the (sub.).
- Gaⁿ iⁿúde-xi pí gaxá-biam égaⁿ gçĩtaⁿ-biamá gçĩpiqti. Júga kě égigaⁿ
And sweat-lodge again he made, they say so he worked on his, worked very well on his. Body the well as before
- 15 gixáxe ctëwaⁿ gçĩctaⁿ çéçai tédĩhi ɬan'de kě átaⁿjĩ caⁿ hébe maⁿciadi
he made his notwith- standing he let his go suddenly when ground the he trod yet part high from the ground
- açé-hnaⁿ-biamá isañ'ga amá. Égiçë Haxige amá isañ'ga ágimákajĩ-biamá.
went regu- larly they say his brother the (sub.). At length Haxige the his brother he got out of patience with his, they say.
- Cañ'gaxe gaⁿçá-biamá. Hau! káge-sañ'ga, uçihe taté, á-biamá. Ni-úçuan'da
To stop he wished, they say. Ho! friend younger brother, you have shall, said he, they Island
- 18 çéçaⁿska çáⁿja çé çataⁿcé égiyaⁿ égaⁿ taité, á-biamá. Áji añxixaxe añgáçë
this size though this you who stand you do so shall said he, they Differ- ent we make our- selves we go
- taité. Caⁿɬaŋga núga jiñ'ga ábaɬu hiⁿ snédëqti úqti-ma çáⁿ égaⁿ nĩka-
shall. Big wolf male young nape of neck hair very long those who are blue so per-
- çiⁿga hné te áça. Majaⁿ bçúgaqti hú çaxúwiⁿxë maⁿhniⁿ te áça, á-biamá.
son you go will indeed. Land all over voice crying around you walk will indeed, said he, they say.

Hau! wí ete, káge-saṅ'ga, ɪáqti núga ɪaṅgáqti, hé gázazáqti ɔ́e uta^{n'}nadi
 Ho! I for my friend younger deer male very big, horn full of snags fore- space between
 part, brother, head

hi^{n'} gě náziɕá-bi ega^{n'}, égaⁿ níkaciⁿga bɕé tá minke. Níkaciⁿga jíde
 hair the made yellow by heat having, so person I go will I who. Person red

a^{n'}ɕate taité, á-biamá. Í aⁿɕa^{n'}ɕkaⁿɕé taité áɕa, á-biama. Ceta^{n'}.
 we eat shall, said he, they Mouth made to move shall indeed, said he, they So far.
 say. by me say.

NOTES.

226, 3. nuxe ké, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. waɕiⁿ aɕa-biama, he took them along; i. e., he pursued them. This is a common use of aɕiⁿ ɕe.

227, 8. utaⁿnadi ɕictaⁿ te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hiⁿsaṅga+, etc. Sanssouci suggested "wajiⁿ wigisiɕe" instead of "waye wigi-siɕe." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɪwiwere in form, and "hiⁿsaṅga+" may have been intended for the ɪwiwere, hiⁿɕũñe. "He misaṅga" is the Dakota "he! misũŋka" (he! misunŋka) expressed in ɕegiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hiⁿsaⁿɕaⁿ+" instead of "hiⁿsaṅga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "aɕa u+!"

227, 17. aⁿɕaⁿwaⁿqɕe-gaⁿ (aⁿɕaⁿwaⁿqɕa, egaⁿ), from uɕuqɕe.

228, 4. maⁿa maⁿɕiadiqti ɕaⁿ ɕandi. There were several very high cliffs at that place, perhaps very close together. ɕisaṅga ɕɔdi aɕiⁿ aki: Frank La Flèche read, aɕiⁿ aki-biama, instead of aɕiⁿ aki.

228, 7. qehuqɕabe nadindingiɕé jaⁿ.hnaⁿi. Sanssouci thought that qehuqɕabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected qehuqɕabe, and substituted "níxa waci^{n'} ágahadi ɕaⁿ, the fat outside the belly."

229, 3. gasuinde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. vewaɕa-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i ɕiⁿ egaⁿ gɕadiⁿ jaⁿ.biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agidanaⁿ. Possessive of abanaⁿ, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. 'aⁿ.hnaⁿ ajaⁿ té, how you do it. Sanssouci said that this was not as correct as, eátaⁿ.hnaⁿ ájaⁿ.hnaⁿiⁿte, why you will do it.

231, 8. qijebe agaha. It seems that there were two coverings to the entrance: the qijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isaṅga ké. The article pronoun ké shows that the brother was dead; but gaxa-bitaⁿ ana denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. *nada^a icta da tē jugče gaxa-gă*. Saussouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if *icta* and *da* be separable. On the other hand, the stress (in the words *icta da*) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. *edada^a baskiče*, there is something to be angry about; there is cause for anger. The opposite is *učade čijge*.

233, 9. *nibaūga mubaju ičača*, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that *wacige* means some disease, impurity of the blood, etc., Compare *čacige*, to speak evil of; *iučacige*, to slander; and with the root "cige" compare the Winnebago, *cičik*, bad; and the Dakota, *cičca* (*šića*), bad. The Dakota final *tea* (*ča*) is often equivalent to the Čegiha final *ga* or *ge*.

234, 6. *baxu duba - - - eča^abe pi te ača*. Does this refer to the belief in four worlds above this one?

234, 7. *wakanda qaūga agčauka^aha^a hniñkēce*, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. *najidēqtia^a-biana* was pronounced *na-čjidēqtia^a-biana*.

235, 4. *učihe tate*, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. *niučuanda čeča^aska*. In the Čiwiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. *azekiče taite*. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the Čada or Deer-head gens; and his brother, of the Mačinka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as *Haxuča*. This latter is the Čiwiwere form of Haxige.

TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatsoever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the

place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (?), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "Aⁿ," and had gone back into the lodge. Haxige went homeward.

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes, Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



"Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Well, venerable man, if it be always just so, it looks very nice to me. Venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.

When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Te'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying that he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuqa! Haxuqa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuqa! Haxuqa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Te'ut." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (or, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.

THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them —)

- Edádaⁿ-hnaⁿ edécai ä, á-biamá. Aⁿ'haⁿ, jiⁿçéha, aⁿ'waⁿ'çiqçaqçá-gä,
 What only what did I said he, they
 you say say. Yes, elder brother, loosen your hold on me,
 á-biamá. İubça tá miñké. Aⁿ'waⁿ'çiqçaqçá-gä, á-biamá. Kİ, Ké, uçaⁿ-gä,
 said he, they I tell the will I who. Loosen your hold on me, said he, they And, Come, tell it,
 say. news say.
 3 á-biamá. Aⁿ'haⁿ, jiⁿçéha, Haxige isañ'ga t'éçai tē'di naⁿ'béhiujiñ'ga tē
 said he, they Yes, elder brother, Haxige his younger killed him when little finger the
 say. brother
 enáqtci aⁿ'çaⁿ'waⁿ'qçégaⁿ ataⁿ'qti ĩaⁿ'be ctécte uçiwabçá te; ehé, á-biamá.
 only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they
 say.
 Wanıa dádaⁿ-má ctéwaⁿ bçúga ikikúi egaⁿ naⁿ'béhiujiñ'ga tē enáqtci
 Animal what sorts soever all having been invited little finger the only
 6 aⁿ'çaⁿ'waⁿ'qçé. Gaⁿ, Eátaⁿ-onaⁿ'i ä, á-biamá. Aⁿ'haⁿ, aⁿ'batıçawáqtı
 I got for my share. And, How regularly I said he, they say. Yes, each day
 Héga aká zéwaçé ahı-hnaⁿ, á-biamá. Gaⁿ Miⁿ'xa-jıñ'ga ictá-çéde tē
 Buzzard the to powwow arrives regu- said he, they And Duck next to the cor- the
 (sub.) over them larly, say. ners of the eyes
 san'kiçá-biamá Haxige aká. Hiⁿ kē baxú giáxa-biamá Miⁿ'xa-wagçaⁿ'xe
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (?)
 him, (sub.). they say.
 9 eçige taı Maⁿ'çin'-gä, á-biamá. Edádaⁿ tēqi áçakıpá ĩı aⁿ'çasiçé te hä.
 let them call Maⁿ'çin'-gä, said he, they What difficult you meet if you think can
 you. Walk, say. of me
 Uwıkaⁿ tá miñke hä, á-biamá Haxige aká. Haxige aça-biamá. Xagá-bi
 I help you will I who said, they say Haxige the Haxige went, they say. He cried,
 (sub.). they say
 ĩı wateçıca ĩañgáqtı ní kē gasúsēqtı iháha gaxá-biamá İctábçı é ní
 when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams
 12 gē é amá. Aça-bi ĩı égiçé Héga amá áıamamá. Ákıpá-biamá. Kİ
 tho that they say. He went, when behold Buzzard the (sub.) was approach- He met him, they say. And
 they say ing, they say.
 Haxige aká gı-biamá: İ'c'áge awádi oné, á-biamá. Aⁿ'haⁿ, ĩuçpáha,
 Haxige tho (sub.) said as follows, Old man where you go, said he, they Yes, grandchild,
 they say: say.

ceta^{n'}qti ɕaná'a^{n'}ji ɕáɕi^{n'}cé ada^{n'}, á-biamá. A^{n'}ha^{n'}, edáda^{n'} éi^{n'}te ceta^{n'}
 even so far you have not been hearing it I said he, they say. Yes, what it may be so far
 aná'a^{n'}-máji hă, á-biamá Haxige aká A^{n'}ha^{n'}, ɕupáha, Haxige isan^{n'}ga
 I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger brother
 t'ékiɕai éi^{n'}te, Haxige amá Wakan'dagi ciévasan^{n'}giɕabíqti ɕaŋká na^{n'}ba 3
 they killed it may be, Haxige the (sub.) Water-monster most dearly loved child the ones who two
 for him
 wé'ui éga^{n'}, áda^{n'} zéwaɕé pí hă, á-biamá Héga amá. I^{n'}c'áge, éɕa^{n'}be
 wounded some- therefore to powwow I have said, they say Buzzard the (sub.). Old man, in sight
 for them what, over them beneath
 cí tē'di, áwatégija^{n'}-ona^{n'} ā A^{n'}ha^{n'}, ɕé égima^{n'}-hna^{n'}-ma^{n'}, á-biamá Ki
 you when, how do you it regularly I Yes, this I do that invariably I do, said he, they And
 arrive (= thus) say.
 déxe gɕíza-biamá ga^{n'} gasáɕu-bi ga^{n'} xi, ɕégima^{n'}-hna^{n'}-ma^{n'}, ɕupáha. 6
 gourd he took his, they say and rattled it, they say having when, I do thus habitually. I do, grandchild.
 Ki wa'a^{n'}-biamá. Wateigaxá-biamá. Ga-biamá :
 And he sang, they say. He danced, they say. He said as follows, they say :



Hé-ki-ma^{n'}-da^{n'}, hé-ki, hé-ki-ma^{n'}-da^{n'}, hé-ki, hé-ki-ma^{n'}-da^{n'}.

Gan^{n'}ki, Jiga^{n'}ha, éɕa^{n'}be cí tē'di, áwatégija^{n'} aɕúha éga^{n'} gáxa-gă. Oi 9
 And, Grandfather, in sight you when, how you do it finally so do. Again
 arrive
 wiɕa^{n'}be te, á-biamá. Gan^{n'}ki, ɕégima^{n'}-hna^{n'}-ma^{n'}, á-biamá Héga aká.
 I see you will, said he, they And, Thus I do habitually I do, said, they say Buzzard the (sub.).
 say.
 Wateigaxá-biamá. Gan^{n'}ki, Jiga^{n'}ha, zéwaɕáɕé tē áwatégija^{n'} te, á-biamá.
 He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they
 over them say.
 A^{n'}ha^{n'}, ɕupáha, Ta^{n'}waŋɕa^{n'} bɕúgaqti ɕahé ikisa^{n'}ɕi^{n'} ma^{n'}ɕi^{n'}i-gă hă, ehé- 12
 Yes, grandchild, Village every one hill out of sight walk ye I say
 hna^{n'}-ma^{n'}, bɕúgaqti. Cínuda^{n'}-má cti wáɕi^{n'} ma^{n'}ɕi^{n'}i-gă, ehé-hna^{n'}-ma^{n'} hă,
 regularly I do, all. Dog the ones too having them walk ye, I say regularly I do
 á-biamá. A^{n'}ha^{n'}, ɕiga^{n'}ha, á-biamá Haxige aká. (Gan^{n'}ki zéwaɕáɕé tē,
 said he, they Yes, grandfather, said, they say Haxige the (sub.). And you powwow when,
 say, over them
 e'a^{n'} ckáxe ā, á-biamá. A^{n'}ha^{n'}, ɕupáha, ma^{n'}ze gáikē nájidēqti-hna^{n'} ɕáxe 15
 how you do it I said he, they Yes, grandchild, iron that one very red hot only I make it
 say.
 xi wa'ui kē ma^{n'}ze nájide kē uɕáxa^{n'} te ebéɕga^{n'} éga^{n'} abɕi^{n'}, á-biamá.
 when wounded the lying iron red-hot the I push in will I think so I have it, said he, they
 one one say.
 A^{n'}ha^{n'}, ɕiga^{n'}ha. Ké, éɕa^{n'}be cí tē'di e'a^{n'} ckáxe taté, éga^{n'} gáxa-gă.
 Yes, grandfather. Come, in sight you arrive when how you do shall, so do.
 Ma^{n'}ɕi^{n'}-gă. Wiɕa^{n'}be ka^{n'}bɕa. Gan^{n'}ki éga^{n'} gáxe ɕé xi ja^{n'} wi^{n'} ɕíza^{n'}-bi 18
 Walk. I see you I wish. And so to do he went when wood one he took, they say
 ega^{n'} ɕáqti ɕa^{n'} ihéɕa-bi ega^{n'}, gaɕɕi-biamá Héga ɕi^{n'}. Gan^{n'}ki ma^{n'}ze
 having right on the laid it, they having, he broke it in, they say Buzzard the (sub.). And iron
 the head (ob.) say
 kē cti ɕíza^{n'} tē, cti wa'ui jín'ga tē cti ɕíza^{n'}-bi ega^{n'}, i^{n'}-biamá Haxige
 the too he took it, again pack small the too took, they having, carried it, they Haxige
 (ob.) say (ob.) say

- aká. Gañ'ki Haxige aká aça-biamá. Wakan'dagi çañkáqa aça-biamá.
 the (sub.). And Haxige the (sub.) went, they say. Water-monster to them he went, they say.
- Ègiçe ãahé kē jīi çaⁿ éçaⁿbe ahí-biamá. Gañ'ki wa'aⁿ tē é Héga
 At length hill the village the (ob.) in sight of he arrived, they say. And song the that Buzzard
- 3 wa'aⁿi eja tē 'aⁿ-biamá Haxige aká Ègiçe, Huhú! çaa aká Héga
 sung his the sang it, they say Haxige the (sub.). At length. Ho! ho! this one the (sub.) Buzzard
- amá wazéçē amá áíama, á-biamá, Haxige éçaⁿbe ahí-bi xī. Gañ'ki
 the (sub.) doctor the (sub.) is coming, said they, they Haxige in sight arrived, when. And
 (sub.) say, they say
- níkagahi aká gá-biamá: Cénuijín'ga dúbá wahéhai'qti é'di maⁿçiⁿ-ba waiiⁿ
 chief the said as follows, Young man four very stout-hearted there walk ye and robe
 they say:
- 6 ugçaⁿ-badaⁿ açiⁿ gfi-ga. Kī é Héga eçégaⁿ égaⁿ agíaçai tē. É'di
 put him in and bring him back. And that Buzzard thought as they went for him. There
- ahí-biamá cénuijín'ga amá Haxige çinké'di. Waiiⁿ çibça-bi egaⁿ, Ké,
 they arrived, young man the (sub.) Haxige by the (ob.). Robe spread out, having, Come,
 they say
- iⁿc'áge, ugçiⁿ-gā. Angáçigi-añgátii há. Gañ'ki ugçiⁿ-biamá Haxige
 old man, sit in it. We have come for you And sat in it, they say Haxige
- 9 aká. Gañ'ki cénuijín'ga wiⁿ jiji-hnaⁿ naxíde tē ukía-bi egaⁿ, Héga é
 the (sub.). And young man one whispering inner ear the he talked having, Buzzard he
 (sub.) with, they say
- áji ebçégaⁿ Haxige ebçégaⁿ, á-biamá. Íbahaⁿi, ádaⁿ égiçaⁿi tē. Kī
 differ- I thin Haxige I think, said he, they He knew therefore he said to him. And
 ent say.
- gañ'ki wiⁿ aká gá-biamá: Héga éç há. Éataⁿ Haxige çéçu tí tádaⁿ?
 then one the (sub.) said as follows, Buzzard it is How Haxige here have come could?
- 12 á-biamá. Jiji íe-hnaⁿ-biamá. Gañ'ki açiⁿ agça-biamá. Waiiⁿ ugçaⁿ
 said he, they Whis- they spoke regularly, And they took him homeward, Robe they put
 say. pering they say. they say.
- biamá. Kī é'di akí-biamá xī'u çañkádi. Kī açiⁿ akí-bi xī isañ'ga
 they say. And there they reached were by the ones And they reached home when his younger
 home, they say wounded who. with him, they say brother
- çinké bçúgaqti çixábai égaⁿ nijébegçaⁿ gáxe akáma. Gañ'ki Haxige
 the (ob.) the whole flayed as door-flap they had made they say. And Haxige
- 15 najiⁿ-bi nijébegçaⁿ çikiáhaⁿi tē isañ'ga çinké igidahaⁿi há há çaⁿ.
 stood, they door-flap raised when his younger brother the (ob.) he knew his skin the (ob.).
 say
- Gañ'ki çikiáhaⁿi xī gá-biamá: Hé, wisaⁿjīⁿqtciçé! á-biamá. Jiji íçapiçiⁿqtci
 And he raised when he said as fol- Alas, my dear little younger said he, they Whis- very easily
 lows, they say: brother! say. pering
- égiçaⁿi; çadín'diⁿ-báji. Kī níkaciⁿga égaxe najiⁿ amá wiⁿ gá-biamá:
 he said to him; he did not speak loud. And people around stood they who one said as follows,
 they say:
- 18 Kageha, nijébegçaⁿ çikiáhaⁿ xī, Hé, wisaⁿjīⁿqtciçé! aí tē. Haxige é
 Friend, door-flap raised when, Alas, my dear little younger he said. Haxige he
 brother!
- ebçégaⁿ, á-biamá. Kī, Ègiçaⁿ-báji-gā. Héga améç há, á-biamá. Gañ'ki
 I think said he, they And, Do not say it to any one. Buzzard it is he said (another), And
 say. they say.
- íuqa aça-biamá Haxige amá.
 to the went, they say Haxige the (sub.).
 lodge

Ki afa-bi xi gan'ki, Ke, i ge b'ugaqti gacibe one te. Jahé
 And he went, when then. Come, lodge the every one without you will go. Hill
 they say (pl. ob.) (the village)

ikisaⁿ fiⁿ maⁿ fiⁿ i-ga. Gan'ki nexé ɬaŋgaqti naⁿ ba ní agimaⁿ fiⁿ -ba
 out of sight walk ye. And kettle very big two water go ye for and
 iⁿ winⁿ gackai-ga. Ɔeɕaŋká zéawáɕe b'ictaⁿ xi biɕaawákiɕe tá minke, 3
 hang them for me. These I powwow I finish it when I cause them to will I who, bathe

á-biamá. Gan'ki égaⁿ gaxá-bi egaⁿ, afa-biamá b'uga Gan'ki maⁿ ze ké
 said he, they And so did, they say having, they went, they all. And iron the
 say.

nájidéⁿ qti gaxá-biamá Haxige aká. Gaxá-bi egaⁿ, gá-biamá: Ɔijiⁿ ɕe étaⁿ fiⁿ
 very red hot made it, they say Haxige the Made it, they having, he said as fol- Your elder he first
 (sub.). say lows, they say: brother

zéaɕe tá minke. Ǟⁿ taⁿ ekaⁿ aji jaŋ'-gá, á-biamá. Ké, 'ú tē bahá-gá, 6
 I pow- will I who. Now motionless lie, said he, they Come, wound the show it,
 wow over him say.

á-biamá. Maⁿ ze ké nájidéⁿ qti gaxá-bi xi gan'ki 'ú tē ubáxaⁿ -biamá
 said he, they Iron the very red hot he made it, when and wound the he thrust into, they say
 say. (ob.) they say

maⁿ ze ké. Gan'ki 'ú tē ubáxaⁿ -bi xi, Haⁿ! haⁿ! é-hnaⁿ -bi xi, Caⁿ qɕiáji
 iron the And wound the he thrust into, when, Haⁿ! haⁿ! he said it regu- when, Yet speech-
 (ob.). they say larly, they say

jaŋ'-gá. Ɔiudaⁿ taté, á-biamá. Gan'ki t'é amá nájide ubáxaⁿ i ké Gan'ki, 9
 lie. Good for (it) said he, they And he died they say red hot thrust into the And,
 you shall (be), say. (ob.)

Ké! gi-gá há Ɔijiⁿ ɕe giudaⁿ égaⁿ jaⁿ t'é qti iɕe, á-biamá. Gan'ki amá
 Come! come then Your elder is better as sound asleep he has said he, they After a while, they
 brother gone, say say

xi ci égaⁿ gi'aⁿ -biamá. Gan'ki jiŋ'ga ké ci t'é amá, maⁿ ze nájidéⁿ qti
 when again he did so to him, they say. And small the again he they iron very red hot
 (ob.) say

ubáxaⁿ -bi egaⁿ T'é xi gan'ki máhiⁿ ɕizá-bi egaⁿ waɕáda-biamá 12
 thrust into, they having. Dead when then knife took, they having he cut them up, they say
 say

Wakan'dagi naⁿ ba. Gan'ki akiwa waɕáde ɕictaⁿ -bi xi ákiastá itéwaɕa-
 Water-monster two. And both he cut them he finished it, when in a pile he put them
 up they say

biamá uɕizaⁿ tē di. Gan'ki ɕéxe akiwa ugípiqti ují-biamá ús'u wáxai xi.
 they say middle in the. And kettle both very full he filled, they strips made them when
 say

Gan'ki gaⁿ úhaⁿ gɕiⁿ -biamá. Ki gan'ki gátɕa níaciⁿ ga aná gá-biamá: 15
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,
 they say:

Cenujiŋ'ga naⁿ baqtiégaⁿ é di gígɕá-ba daⁿ be gígɕá-gá, á-biamá. Ki,
 Young man about two there go and and looking pass ye if, said they, And,
 pass it they say.

Wazéɕe ɕiŋké xáci hégaɕi, á-biamá. Nǎ! Haxige ebɕégaⁿ, ehé xi iⁿ ɕéjai
 Doctor the one a long time very, said they, they Why! Haxige I think, I said when you
 who time say. doubted me

cti. Héga aké, ecaí. Ki é'be gɕé etédaⁿ, uɕixide gaⁿ gɕiⁿ -biamá. Ki wiⁿ é 18
 too. Buzzard he is, you said. And who go shall? considering so they sat, they say. And one he
 homeward

gá-biamá: Wé's'a-nídeka, ɕi ɕagɕé xi íɕiɕají etégaⁿ, waɕiɕionáji égaⁿ,
 said as follows, Grass-snake, you you go if not to find apt, you invisible as,
 they say, homeward you

á-biamá. Gan'ki onípi te há. Égiɕe íɕiɕe te há. U'úde jiⁿ áqcti uɕá-daⁿ
 said he, they And you shall do well Beware he lest Hole very small enter and
 say. detect you

- daⁿ'ba-gă hä. Ėgiçe Haxige içiçe te hä. Kî, Aⁿ'haⁿ, á-bi egaⁿ' agfá-biamá
look at him Beware Haxige detect lest And, Yes, said, having went homeward,
they say they say they say
- Wě's'á-nídeka amá. Ė'di akí-bi egaⁿ' u'úde jî'áqtei ictá ɕaⁿ' ugás'íⁿ-biamá.
Grass-snake the (sub.). There he reached having hole very small eye the peeped in, they say.
say
- 3 Kî Haxige aká daⁿ'bá-biamá. Huhú! gí-gă hä. Waonáte táce, á-biamá
And Haxige the (sub.) saw him, they say. Ho! ho! come You eat must, said he, they say
- íɕa-bi egaⁿ' Gɕé gaⁿ'ɕa ɣí naⁿ'wape tē Wě's'á-nídeka aká. Gaⁿ'kî, Gí-gă,
detected having. To go he wished when feared him Grass-snake the (sub.). And, Come,
him, they say say
- á-bi egaⁿ' é'di aɕá-biamá. Gaⁿ'kî, Unéɕe ɣaⁿ'ha ké'di céɕu jaⁿ'gă, á-biamá
said, having there he went, they say. And, Fire-place border by the yonder lie, said he, they say
- 6 Waonáte ɣí wéɕanandé'qti oné taté, á-biamá. Waonáte ɣí oné ɣí, Haxige
You eat when you being gorged you go shall, said he, they say. You eat when you when, Haxige go
- aká é akéde Wakan'dagi akiwa t'éwaɕe aká hä, ecé te hä, á-biamá.
the he it is, but Water-monster both h: has killed them you shall said he, they say
- Gaⁿ'kî waciⁿ' hébe ɕíza-bi egaⁿ' úqp u'aⁿ'ha-biamá Haxige aká. Gaⁿ'kî
And fat meat a piece he took, they say having bowl he put in, they say Haxige the (sub.). And
- 9 waciⁿ' ɕéɕaⁿ'ska s'ú-biamá. Gaⁿ'kî, ɕasniⁿ' ɕéɕa-gă hä. ɕétaⁿ' ɕaⁿ'be
fat meat this size he cut a long strip, they say. And, Swallow it do it suddenly This far in sight
- itéɕa-gă. Gaⁿ'kî waciⁿ' hébe ɕaⁿ'be itéɣíɕá-biamá í tē. Kî naⁿ'bɕ ɕiⁿgɕé
put it. And fat meat piece in sight he put it for himself, mouth the (ob.). And hand without
they say
- ɕiⁿ' égaⁿ' gɕéonudáji tē waciⁿ' ké. Aɕá-bi ɣí naⁿ'jî'cké'qtei níaciⁿ'ga amádi
he as he did not pull out his fat meat the (ob.). He went, when barely people to them
was they say
- 12 alí-biamá Wě's'á-nídeka aká. Wě's'á-nídeka ɕé tē'di ékitaⁿ' agfáí Haxige.
arrived, they say Grass-snake the (sub.). Grass-snake went when at the went Haxige.
say same time homeward
- Isaⁿ'ga ɕínké gɕíza-bi egaⁿ' aⁿ'he agfá-biamá. Gaⁿ'kî Wě's'á-nídeka íe
His younger the (ob.) took his, having fleeing he went homeward, And Grass-snake to speak
brother they say they say they say
- gíteqi, Haxige, Haxige, é ɣí caiⁿ'áji-lhaⁿ'-biamá. Níaciⁿ'ga amá ecaⁿ'qti
hard for him, Haxige, Haxige, said when his voice failed invariably, they say People the (sub.) very near to
- 15 hí ɣí caⁿ' wéahidéqti eɕégaⁿ'-biamá. Gáɕiⁿ' Wě's'á-nídeka Haxige é hä,
ar- when yet very far they thought, they say. That one Grass-snake Haxige says
rived
- á-biamá Gaⁿ'kî uná-bi ɣí égiçe ecaⁿ'qtei alí akáma Wě's'á-nídeka.
said they, And they sought when behold very near had come, they say Grass-snake.
they say, him, they say
- Huhú! Wě's'á-nídeka ée ɕiⁿ' éde waciⁿ' núde ké ukíɕatá-qtiⁿ' ɕiⁿ,
Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one (mv.).
(mv.)
- 18 á-biamá. Gaⁿ'kî gɕíɕonudá-biamá. Gaⁿ'kî níkaciⁿ'ga amá ɣí ɕaⁿ'já agfá-
said they, they And they pulled it out for him, And people the (sub.) village to the went
say, they say
- biamá. Gaⁿ'kî Haxige amá agfá-bi ɣí égiçe Jábe-wá'ujín'ga édedí akáma
they say. And Haxige the (sub.) went when behold Beaver-old-woman was there, they say.
they say
- Kî, Wá'ujín'ga, eátaⁿ' ɕanújiⁿ' á, á-biamá Haxige aká. Aⁿ'haⁿ, ɣuɕáíha,
And, Old woman, why you stand ? said, they say Haxige the (sub.). Yes, grandchild,

- Háxige Wakan'dagi naⁿ'ba aká te'éwaçé amá hě. Ė'di wagáqqaⁿ aⁿ'cizai
 Haxige Water-monster two the killed them they say Thero servant me they
 (col. ob.) say took
- hě, á-biamá. Kí, Wá'ujin'ga, e'aⁿ' ckáxe tádaⁿ uçéhe á. Aⁿ'haⁿ, iucpáha,
 said she, they And, Old woman, how you do will, you join it Yes, grandchild,
 say. therefore
- Háxige ánidaⁿ gáxe 'íça-biamá hě. Ė'di Háxige mand úgçiⁿ xí ubçá'ude 3
 Haxige flood on to make they speak of, Thero Haxige boat sit in when I bite a hole in
 him it they say
- te á-bi egaⁿ' èduçhe, á-biamá. Wá'ujin'ga, égaⁿ xí'ctě Háxige amá
 will said they, having I joined it, said she, they Old woman, so even if Haxige the (sub.)
 they say say.
- mandé ugçiⁿ' gaⁿ'qti gaⁿ' gíudaⁿqti maⁿ'çiⁿ' tá ama hă, á-biamá. Kí cì çí'af
 boat sit in at any rate still very joy ful walk will he who said he, they And again they fail
 say.
- xí'ctě, iucpáha, majaⁿ' çáⁿ' bçúga ugáhanadaze gáxe 'íçai hě, á-biamá 6
 even if, grandchild, land the all darkness making it they said she, they
 speak of say.
- Wá'ujin'ga, égaⁿ xí'ctě Háxige amá íqinde uqéúqa ugçiⁿ' tá aká hă.
 Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who
- Uqéúqa ugçiⁿ'-de waníça gat'é-ma gaⁿ' wáçate gçiⁿ' tá aká, á-biamá. Cí,
 Deep hollow sit in when animal those killed still eating them he will sit, said he, they Again,
 say, by falling
- iucpáha, ugáhanadaze çí'af xí'ctě wě's'ă t'aⁿ' wáxe 'íçai hě, á-biamá. 9
 grandchild, darkness they fail even if snake to abound making they said she, they
 them speak of say.
- Wá'ujin'ga, égaⁿ xí'ctě Háxige aká xéha gě naⁿ'bé gaxaf-de wě's'ă kě dá
 Old woman, so even if Haxige the (sub.) turtle the hand make when snake the head
 (lg. ob.) shell
- gě wátaⁿ' maⁿ'çiⁿ' tá amá, á-biamá. Kí gan'ki, Wá'ujin'ga, e'aⁿ'-macé'
 the treading he will walk, said he, they And then, Old woman, what is the matter
 (pl. ob.) on them say. with you
- ctěwaⁿ' Háxige íçat'aonaf á, á-bi egaⁿ', gaqíqixá-biamá Gan'ki agçá- 12
 soever Haxige ye hate him I said, having, he crushed in her (head) And he went
 they say with blows, they say. homeward
- biamá Agçá-biamá gan'ki Háxige amá akí-bi xí í jín'gaqti gaxá-bi egaⁿ'
 they say. He went homeward, and Haxige the reached when lodge very small made, they having
 they say (sub.) home, they say
- ín'č gáçá'skáqti çénaqti iúgçáⁿ-bi egaⁿ', í jín'ga gaxá-biamá. Gan'ki
 stone just that size just this transported, having, lodge small he made, they say. And
 they say
- isañ'ga çínké há çáⁿ' ámaja íçañ'gíçá-bi egaⁿ' ámaja gçiⁿ'-biamá. Gan'ki 15
 his younger the (ob.) skin the on one side placed his, they having on the he sat, they say. And
 brother (ob.) say other side
- ín'č gě nájidě'qti gaxá-bi egaⁿ' ní ágaqtaⁿ gçiⁿ'-biamá. Íí jín'ga tē
 stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the
 nákadě'qti gaxá-biamá. Égaⁿ tē dúbá jaⁿ' gaxá-biamá. Wéduba jaⁿ'
 very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tē'di isañ'ga gisiⁿ' gíaxa-biamá. Níⁿ'ja isañ'ga aká. Kí, Hau! káge- 18
 on the his younger alive he made for him, they Alive his younger the And, Ho! friend
 brother again say. brother (sub.)
- sañ'ga, níⁿ'ja wíkaⁿ'bçaqti egaⁿ' níⁿ'ja wídaxe çáⁿ'ja akíwaha ańgáçe taí,
 younger alive I wished very much having alive I have made though apart let us go,
 brother, for you you
- á-biamá. Kí wí etí caⁿ'tańga bçiⁿ' tá minke, káge-sañ'ga, á-biamá. Kí
 said he, they And I too big wolf I be will I who, friend younger said he, they And
 say. brother,
- çí, káge-sañ'ga, íqti núga jín'ga oné taté hă, á-biamá. Cetaⁿ'. 21
 you, friend younger do-er male small you go shall said he, they So far.
 brother, say.

NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of ɟaɟiⁿ-naⁿpajɪ was the last.

According to Wadjepa, the myth was that of "Haxuxa and the Deities with seven heads." He calls the hero Haxuxa, which is ɬoiwere in form, and answers to the Çegihla Haxige of the other versions. Haxuxa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuxa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuxa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuxa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuxa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuxa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2. aⁿwaⁿɟiqɟaɟa-gă, from uɟiqɟaɟa.

244, 6. aⁿbatiɟawaɟti, in full, aⁿba tẽ iɟawa-qti.

244, 12. áámama, *i. e.*, ái amáma, from i, to be coming. See áíama in the Dictionary.

245, 4. we'ui, "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-monsters.

245, 6. gɟíza-biama gaⁿ, equivalent to gɟíza-bi egaⁿ. So gasaɟu-bi gaⁿ, equivalent to gasáɟu-bi egaⁿ.

245, 8. He-ki-maⁿ-daⁿ, said to be equivalent to the modern Çegihla expression, "Çegimaⁿ-hnaⁿ-maⁿ: I always do this."

246, 6. agiaɟaí tẽ. The article pronoun marks the act as past, and as seen by the speaker. To accord with the rest of the myth, the text should read: "Kĩ é Héga eskaⁿ eɟégaⁿ-bi egaⁿ agiaɟaⁿ-biamá: And as they thought that he was the Buzzard, they went after him, *it is said*."

246, 9. naxide tẽ ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13. ɣi'u refers to the wounded ones. As "ɣi" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nudaⁿaxa's Account of his First War-party," in which this word occurs.

249, 14. ɣugɟaⁿ means "to transport a load by boat, travois, wagon, or any other conveyance." He probably carried the stones in a pack on his back, hence, in this case, ɣugɟaⁿ = ɟiⁿ.

249, 15. ámaɟa . . . ámaɟa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. The feathers on the top of his head he made into a crest for him. "You shall be called 'Conjurer-duck.' Depart. Think of me when you get into any trouble, and I will help you," said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?" "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:



Hé-ki maⁿ-daⁿ, hé-ki hé-ki maⁿ-daⁿ, hé-ki hé-ki maⁿ-daⁿ.

And Haxige said, "Grandfather, do once more what you do when you arrive in sight. I will see you again." And the Buzzard said, "I always do thus." He danced. And Haxige said, "Grandfather, how do you do when you powwow over them?" "Yes, grandchild, I usually say, 'Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.'" "Yes, grandfather," said Haxige. "And when you practice on them, how do you do?" said he. "Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot." "Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you." And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the small pack, too, he carried it on his

back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha+", "ha+." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY JE-ÚXA^{HA}.

- Kĩ níkaci^{ga} ta^{n'}wañgçaⁿ hégactēwa^{n'}jĩ gçi^{n'}-biamá. ^{And people village very populous sat they say.} ^{Big turtle to it} ^{yéaŋga ké'di}
- uíha-biamá. Kĩ wénudaⁿ atí-hnaⁿ-biamá níkaci^{ga} áji amáŋa. Kĩ wi^{n'}
 joined, they say. And to war against came regularly, they say people at another place. And one
- 3 gaqçiⁿ agçá-biamá. Kĩ nuda^{n'} úhaⁿ-biamá. Níaci^{ga} na^{n'}ba wágiçewákiçá-
 killed they went home- And war-path he cooked (for it), Person two he caused them to go
 ward, they say. they say. them
- biamá. Wagáqçaⁿ wágçakíçē, ^{they say.} ^{he caused to go for their own.} ^{Red-breasted turtle} ^{Gray-squir- rel} ^{those two.} ^{Grass two} ^{Qáde na^{n'}ba}
- çibúŋa iça^{n'}ça-biamá úhaⁿ çáⁿ ugácke té'di hidé té. Kĩ a-í-biamá. Níaci^{ga}
 he made he placed, they say kettle the fastening by the bottom the. And they approached, Person
 round they say.
- 6 éçaⁿbe atí-biamá. Hau, níkawasa^{n'}! á-biamá. Níkaci^{ga} íqtai xĩ égaⁿ-
 in sight came, they say. Ho, warrior! said he, they People injured when so
- wé'aⁿ-hnaⁿ, níkawasa^{n'}! ^{they always do to them,} ^{warrior!} ^{This war-path} ^{I cook said he, they} ^{uáhaⁿ, á-biamá.} ^{Úhaⁿ té wata^{n'}zi}
 said, they say. I cook said he, they Cooking the corn
- skiçe ɣe-níxa edábe uáhaⁿ há, á-biamá ^{Big turtle the} ^{yéaŋga aká.} ^{I^{n'}çapa i^{n'}çacki-hné}
 sweet buffalo- also I cook said, they say Big turtle the Corn-crusher you go after him
 paunch (for it) (sub.). for me
- 9 tai. Gañ'ki gíbaⁿi-gă, á-biamá. (Ci égaⁿ Míxáhe, Wáxu cti, Wéhe cti,
 will. And call to him, said he, they (Again so Comb, Awi too, Pestle too,
 say.)
- Náwiⁿxé cti, Je-néxe céná, wébaⁿi-gă, á-biamá ^{Big turtle the.} ^{yéaŋga aká.)} ^{Égiçe}
 Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length
- wébaⁿ açá-biamá níaci^{ga} na^{n'}ba amá. Kĩ I^{n'}çapa gíbaⁿ-biamá:
 to call went, they say person two the (sub.). And Corn-crusher they called him,
 them they say:
- 12 I^{n'}-ça-pá! wa-ská-çiⁿ-heau! I^{n'}-ça-pá! wa-ská-çiⁿ-heau! I^{n'}-ça-pá! wa-ská
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl
- çiⁿ-heau! I^{n'}-ça-pá! wa-ská-çiⁿ-heau! á-biamá Ci Míxáhe gíbaⁿ-biamá:
 bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him,
 say.



Mí-ya-hé! wa-ská-phiⁿ-heaú! Mí-ya-hé! wa-ská-phiⁿ-heaú! Mí-ya-hé wa-ská-
O Comb! bowl bring! O Comb! bowl bring! O Comb bowl



phiⁿ-heaú! Mí-ya-hé! wa-ská-phiⁿ-heaú! á-biamá Cí égaⁿ Wáxu gíbaⁿ-
bring! O Comb! bowl bring! said they, they Again so Awl they called him

biamá:
they say:



Wá-xu! wa-ská-phiⁿ-heaú! Wá-xu! wa-ská-phiⁿ-heaú! Wá-xu! wa-ská-phiⁿ-heaú! 3
O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!



Wá-xu! wa-ská-phiⁿ-heaú! á-biamá. Kí Wéhe gíbaⁿ-biamá: Wé-he! wa-ská-
O Awl! bowl bring! said they, they And Pestle they called him, O Pestle! bowl they say:



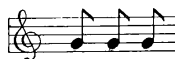
phiⁿ-heaú! Wé-he! wa-ská-phiⁿ-heaú! Wé-he! wa-ská-phiⁿ-heaú! Wé-he! wa-ská-
bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



phiⁿ-heaú! á-biamá. Kí Náwiⁿ-xe etí gíbaⁿ-biamá: Ná-wiⁿ-xé! wa-ská- 6
bring! said they, they And Fire-brand too they called him, O Fire-brand! bowl they say:



phiⁿ-heaú! Ná-wiⁿ-xé! wa-ská-phiⁿ-heaú! Ná-wiⁿ-xé! wa-ská-phiⁿ-heaú! Ná-wiⁿ-
bring! O Fire brand! bowl bring! O Fire-brand! bowl bring! O Fire-



xé! wa-ská-phiⁿ-heaú! á-biamá. Kí Je-néxe etí gíbaⁿ-biamá: Je-ne-xé!
brand! ~ bowl bring! said they, they And Buffalo-blad- too they called him, O Buffalo-blad-der! they say: der!



3 haŋgá! waŋ'giçe na'aⁿi, á-biamá. Gíbaⁿi-má waŋ'giçeqti ahfi, Xéaŋga
chief! all heard, said they, they Those called all arrived, Big turtle

ŋi tē'di. Hau! núdaⁿhaŋgá! Iⁿ'çapa, Miçáhe, Wáxu, Wéhe, Náwiⁿxe, Lé-
lodge at the, Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-

néxe, níkaciⁿga gáama íqtai çaⁿ'ja céça-báji égaⁿ. Núdaⁿ iⁿwiⁿnudaŋgáçe
bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá Xéaŋga aká. Dúba jaⁿ' xi aŋgáçe taí. Iⁿ'çapa úhaⁿ ágají-
them, said, they say Big turtle (sub.). Four night when let us go Corn-crusher to cook he com-
manded

► biamá. Núdaⁿhaŋgá! Iⁿ'çapa, çí uçáhaⁿ te há. Kí Miçáhe çí haⁿ' guáçicaⁿ
they say. O war-chief! Corn-crusher, you you cook will And Comb again night beyond it

tē'di çí uçáhaⁿ te há. Çi Wáxu çí céna uçáhaⁿ te há, á-biamá. Nudaⁿ-
when you you cook will. Again Awl you that many you cook will said he, they War-
say.

9 haŋga céna dúba úhaⁿi. Nudaⁿhaŋgai; ucté amá wagáççaⁿi. Kí níaciⁿga
chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biamá: Nă! níaciⁿga wébaⁿ amá çaⁿ ē'be núdaⁿ úhaⁿi tē'cti. Kí
(the) said as follows, Why! persons those who were called who war-path they cook (See note). And
(sub.) they say:

wiⁿ' gá-biamá: Nă! Xéaŋga úhaⁿ-biamá. Tēná! ckaⁿ'-juáji-má ckaⁿ'-çi'á-
one said as follows, Why! Big turtle cooked, they say. Psha! they who cannot move they who can-
they say: well enough

12 ma çaⁿ' waŋ'giçe wábahí ā. Tēná! Cénawáçe tá amá úbesniⁿ wéçai tē.
not move fast all he gathered ? Psha! They will destroy them they find they see when.
enough enough them them out them

Nudaⁿhaŋga wéçigçáⁿ t'aⁿ'i-de nudaⁿ aká tē', á-biamá. Iⁿ'çapa úhaⁿ-biamá.
War-chief mind pos- when he may carry on war, said they, they Corn-crusher cooked, they say.
seases say.

Núççe úhaⁿ-biamá, çí te-níxa égaⁿ uçuhaⁿ-biamá. Çi Wáxu aká úhaⁿ-biamá.
Turnips he cooked, they again buffalo like he cooked together, Again Awl the cooked, they say.
say, paunch they say. (sub.)

15 Siⁿ' úhaⁿ-biamá. Çi Miçáhe aká úhaⁿ-biamá. Léçawe úhaⁿ-biamá. Gaⁿ,
Wild he cooked, they say. Again Comb the cooked, they say. Léçawe he cooked, they say. And,
rice (sub.) (see note)

Céna jaⁿ' Aŋgáçe taí, haⁿ' xi, á-biamá. Gaⁿ' aça-biamá. Xéaŋga aká
Enough sleep. Let us go, night when, said he, they And they went, they Big turtle the
say. say. (sub.)

utaⁿ'-çáhe ŋaŋ'ga gaxá-biamá. Híçawiⁿ'-daⁿ'pá híçáwiⁿ-biamá. Maⁿçinⁿ'k
leggings with large flaps made they say. Short garters he tied around the leg- Earth
ginga, they say.

indé ɕaⁿ ɪbɪɣá-biamá ʁɛ́aŋga aká. Gañ'ki jídeɕɛ-hnaⁿ-biamá. Gañ'ki
face tho rubbed with, they say Big turtle the (sub.). And he reddened it they say. And

qáde ɕagá-biamá. ɭaqpí ɕaⁿ hiⁿ'qpe ská' áji-biamá. ɕéxeha gótíza-biamá,
grass he wore on his head, top of the fine feather white he put them on, Gourd he took his, they say, (rattle)

ɕé'gaⁿ-biamá. Gasáɕu-biamá. Wa'aⁿ'-biamá nudaⁿ'haŋga wa'aⁿ' eɣá tẽ. 3
thus they say. He shook and rattled. He sang they say war-chief song his the.



Ké-ta' Qa'-ye wá-te kú-he cá-nañ-gá hí-e tɕé-e gó, hí-e tɕé-e gó.

(See note.)

Naⁿ'tɕti maⁿ'ɕiⁿ-biamá. Țɕicaⁿ maⁿ'ɕiⁿ-biamá. Aɕá-biamá ɣi aⁿ'ba amá.
Stepping lively he walked they say. Around them he walked they say. They went, they when day they say.

Égiɕe Țe-núga jín'ga wiⁿ' atí-biamá. Níkawasaⁿ'! gínaⁿ'hébai-gă, á-biamá 6
At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ʁɛ́aŋga aká. Kí, Wagácaⁿ maⁿ'ɕiⁿ-de awánaqɕiⁿ'qti maⁿ'ɕiⁿ'. ɕákúɕa-gă,
Big turtle the (sub.). And, Traveling I walk while I am in a great hurry I walk. Speak rapidly,

á-biamá. Eátaⁿ maⁿ'hniⁿ' éiⁿ'te. Aⁿ'haⁿ, núdaⁿ'haŋgá, égaⁿ, á-biamá. Wagá-
said he, they say. Why you walk may? Yes, O war-chief, so, said he, they say. Travel-

caⁿ maⁿ'hniⁿ-de uɕíɕai égaⁿ, Ț'di maⁿ'ɕiⁿ' té, ebégaⁿ, uwínai há, á-biamá. 9
ing you walk while they told as, There I walk will, I thought, I sought you said, they say

(Țe-núga jín'ga aká). Kégañ-gă, á-biamá (ʁɛ́aŋga aká). Ckaⁿ' ɕíia tẽ
(Buffalo-bull small tho). Come, do so, said, they say (Big turtle the). Ways your the (movements)

wíiaⁿ'be kaⁿ'ɕea, á-biamá. Țe-núga aká uyíɕaⁿ'-biamá. Gíɕáhaⁿ-biamá.
I see for you I wish, said he, they say Buffalo-bull the rolled himself over, they say. He arose again, they say.

Țan^{'de} ké jáhe-hnaⁿ-biamá. Hé tẽ íjahe-hnaⁿ-biamá. Țan^{'de} ké baqápi-de 12
Ground the he thrust regu- they say. Horn the he thrust regu- they say. Ground the he gored while at larly

hébe aⁿ'ɕa ɕéɕa-biamá. Sín^{'de} ké ɕiqaⁿ' tégaⁿ najiⁿ'-biamá. Țaonañ'ge
piece he threw away suddenly. Tail the break off will, he stood they say. Ash-tree they say like

wiⁿ' édedí-te amá. Iénaxiɕá-biamá. Bastákiqti wéahide ɕéɕa-biamá. Núdaⁿ-
one it stood there, they say. He attacked it, they say. Pushed (and splintered) far away he sent forcibly, O war- they say.

haŋgá, gámaⁿ téskaⁿ'ɕégaⁿ náaⁿ'xíɕa 'íɕai ɣi, á-biamá (Țe-núga aká). 15
chief, I do that will, I expect to scare, or vex he if, said, they say (Buffalo-bull the). me threatens

Níkaciⁿ'ga d'úba wagácaⁿ juáwagɕe wadaⁿ'ba-gă há. Wahéhe ɕtəwaⁿ'
Person some traveling I with them see them Faint-hearted in the least

ɕiŋgai. Éwaɕákigaⁿ-ɕtəwaⁿ'ji. Țciaⁿ'ɕáɕɛ. Ké, maⁿ'ɕiñ'ga, á-biamá. Wa'aⁿ'
there are none. You are not in the least like them. You have disap- Come, walk, said he, they say. Song pointed me.

tẽ cí wa'aⁿ'-biamá. Ké-taⁿ Qa'-ye wá-te kú-he cá-nañ-gá, hí-e tɕé-e gó, 18
the again he sang they say. Turtle Big (see note)

hí-e tɕé-e gó, á-biamá. Cí aɕá-biamá. Níkawasaⁿ'! tíɕá-i-gă, á-biamá. Ní
said he, they say. Again they went, they say. Warrior! pass ye on, said he, they say. Water say.

- wi^{n'} ededí-ke amá, jin'gai. Qíá-biamá. Gañ'ki Náwi'xe pahan'ga
 one there it lay, they say, not small. They crossed it, And Fire-brand before
 they say.
- wacka^{n'}qti ma^{n'}fi^{n'} amá. Égiçe ujéça-bi ega^{n'} níahiçéça-biamá ga^{n'} náji-
 making a great was walking, they At length weary, they because he plunged into the water, and went out
 effort say. say. they say they say
- 3 biamá. Núda^{n'}hañgá! çéçuqtci cubçá-máji, á-biamá. Níkawasa^{n'}! uqçé^{n'}qtci
 they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- agçi tá minke. Ca^{n'} gçiñ'-gá, á-biamá. Masáni ahí-bi ega^{n'} açá-biamá.
 I come will I who. For a sit, said he, they The other reached, having they went, they
 back say. while say. side they say say.
- Égiçe Ingça^{n'}-si^{n'}-snéde wi^{n'} ci atí-biamá. Níkawasa^{n'}! gína^{n'}hébai-gá, e'a^{n'}
 At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See
 note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- ma^{n'}hni^{n'} éi^{n'}te, á-biamá. A^{n'}ha^{n'}, núda^{n'}hañgá, éga^{n'}, á-biamá. Wagáca^{n'}
 you walk may I said he, they say. Yes, O war-chief, so, said he, they say. Traveling
 ma^{n'}hni^{n'}-bi aí uçiça-hna^{n'}i. Kí é'di ma^{n'}bçi^{n'} ka^{n'}bça ga^{n'} uwínai, á-biamá
 you walked it was they was told regularly. And there I walk I wish so I have sought said he, they
 said said of you you, say.
- 9 Kégañ-gá, á-biamá. Oka^{n'} çiçíqta té wíq^{n'}be taté. Gañ'ki Ingça^{n'}-si^{n'}-snéde
 Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat
 aká hi^{n'} ké bçúgaqti xigçíheda^{n'}-biamá. Sin'de ké çiç'in'ka-biamá. Gañ'ki
 the hair the all over made his bristle up, they say. Tail the he bent backward, they And
 (sub.) say.
- ðahé jin'ga kigçáha ua^{n'}si áiaça-biamá. Jáqti jin'ga wi^{n'} uma^{n'}çínka
 hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na^{n'}ba améga^{n'} núde-íace çá^{n'} çit'a^{n'}bi ega^{n'} çaqçáje çahé agçi-biamá. Gáma^{n'}
 two like them throat lump the touched, having making him holding he came back, they say. I do that
 they say, cry by biting with his teeth
- téska^{n'}-bçéga^{n'}, núda^{n'}hañgá! edáda^{n'} náa^{n'}xíça 'ícai xí, á-biamá. Açúha,
 will, I expect, O war-chief! what to scare or vex he if, said he, they Again (some-
 me threatens say. thing else),
- á-biamá xçéaŋga aká. An'kaji há, núda^{n'}hañgá! eona^{n'}, á-biamá. Úcia^{n'}-
 said, they say Big turtle the (sub.). Not so, O war-chief! that alone, said he, they You have
 say.
- 15 çáçé, á-biamá xçéaŋga aká. Níkaci^{n'}ga çéçanká juáwagçe çanká wada^{n'}-
 disap- said, they say Big turtle the (sub.). Person these who I with them the ones who see
 pointed me,
- ba-gá, á-biamá. Áwata^{n'} wi^{n'} júají áda^{n'}, á-biamá. Çijúajiqtia^{n'}. Ké,
 them, said he, they Where one imperfect I said he, they You are very in- Come,
 say. (stands) say. ferior.
- ma^{n'}çin'-gá. Çí úcia^{n'}çáçé, á-biamá. Açá-biamá. Égiçe ðahé xíha ahí-bi
 walk. You you have disap- said he, they They went, they At length hill down- they arrived,
 say. pointed me, say. say. ward they say
- 18 xí, égiçe Wasábe wi^{n'} atí-biamá. Núda^{n'}hañgá! cí atí wi^{n'}, á-biamá. E'a^{n'}
 when, behold Black bear one came, they say. O war-chief! again has one, said they, they (See
 come say.
- téga^{n'} ca^{n'} i^{n'}te, níkawasa^{n'}! Gína^{n'}hébai-gá. Égazéze naji^{n'}i-gá, á-biamá.
 note), warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, çakúça-gá. E'a^{n'} ma^{n'}hni^{n'} éi^{n'}te. Wagáca^{n'} ma^{n'}bçi^{n'}-de awána-
 Ho! come, speak quickly. What is your business? Traveling I walk while I am in a
- 21 qçi^{n'}qti ma^{n'}bçi^{n'}, á-biamá (xçéaŋga aká). A^{n'}ha^{n'}, núda^{n'}hañgá! éga^{n'}, á-
 great hurry I walk, said, they say (Big turtle tho). Yes, O war-chief! so, said,

biamá (Wasábe aká). Wagácaⁿ maⁿhni'-bi aí uéíça-hnaⁿi, kí é'di maⁿbéi'
they say (Black bear the). Traveling you walked, it they was told regu- and there I walk
was said said of you larly,

kaⁿ'bça gaⁿ' uwínēqti áça, á-biamá. Hau! kégañ-gǎ, á-biamá (yéaŋga
I wish and I have sought indeed, said he, they Ho! do so, said, they say (Big turtle
you diligently say.

aká). Ájaⁿ gaⁿ' c'ceiⁿte. Ckaⁿ' çíçña ɣaⁿ'be kaⁿ'bça, á-biamá (yéaŋga 3
the). How so you may have thought that. Ways your own I see I wish, said, they say (Big turtle
you do say.

aká). Wasábe aká ɣan'de ké çiqúpi-bi gaⁿ' maⁿ-ɣáce aⁿ'ça-hnaⁿ féça-biamá.
the). Black bear the ground the pierced with so round lumps threw regu- he sent forcibly,
(sub.) his claws, of earth away larly they say.

Gañ'ki ɣáckahi násabe wiⁿ' ededí-te amá. Iénaxiçá-biamá. Ána-bi egaⁿ'
And oak blackened by one stood there, they say. He attacked it, they say. Hugged it, having
fire they say,

aⁿ'çaqti féça-biamá Núdaⁿhaŋgá! edádaⁿ náaⁿxíça 'íçai ɣi gámaⁿ téksaⁿ- 6
he threw it sent suddenly, they O war-chief! what to scare or vex he if I do that will, I
far say, me threatens

béçgaⁿ, á-biamá (Wasábe aká). Gañ'ki gáí tē yéaŋga taⁿ': Hau! níka-
expect, said, they say (Black-bear the). And said as the Big turtle Ho! war-
follows (std. ob.):

wasáⁿ, úciaⁿçáçē. Níkaciⁿga d'úba féçañká juáwagçé-de wadaⁿ'ba-gǎ,
rior, you have disap- Person some these who I with them but see them,
pointed me.

á-biamá. Wahéhe ctéwaⁿ' çíŋgai. Úciaⁿçáçē. Ké, maⁿ'çíñ'gǎ. Júbaji-má 9
said he, they Paint-hearted in the there is You have disap- Come, walk. The inferior ones
say, least none, pointed me.

égaⁿ-hnaⁿ féawakíçē hǎ, á-biamá.
so regu- I send them off said he, they say.
larly

Utcíçqti é'di açá-biamá. Égiçē Je-néxe çíñké çibçáza-biamá,
Dense under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they
growth say,

çiqú'egaⁿ-ma. Qe-í! féçuqtei cubçá-máji, á-biamá. Hau! níkawasaⁿ! 12
sound of tearing like it, Alas! just here I go not to you, said he, they Ho! warrior!
they say,

uqçé'qtei agçí tá miñke. Caⁿ' gçíñ'-gǎ, á-biamá (yéaŋga aká). Çi
very soon I come will I who. For a sit, said, they say (Big turtle the). Again
back say.

açá-biamá. Açá-biamá ɣi uhé píaji é'di ahi-biamá. Jaⁿçan'qa maⁿ'ciádi'qti
they went, they They went, they when path bad there they reached, Log very high
say, say, they say,

gçadiⁿ' jaⁿ' ke amá. ɣehámajíde aká ágajade çí'á amá. Hau! núdaⁿ- 15
across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-
(sub.)

haŋgá, féçuqtei cubçá-máji, á-biamá. Hau! níkawasaⁿ, uqçé'qtei agçí tá
chief, just here I go not to you, said he, they Ho! warrior, very soon I come will
say, say, back

miñke. Caⁿ' gçíñ'-ga, á-biamá (yéaŋga aká). Çi açá-biamá. Açá-biamá
I who. For a while sit, said, they say (Big turtle the). Again they went, they They went, they
say, say, say

ɣi, égiçē Caⁿ'jaŋga wiⁿ' atí-biamá. Núdaⁿhaŋgá, çí atí wiⁿ', á-biamá. 18
when, behold Big wolf one came, they say. O war-chief, again has one, said they,
come, they say.

E'aⁿ' tégaⁿ caⁿ' iⁿte, níkawasaⁿ! Gínaⁿhébai-gǎ. Égazéze najiⁿ'i-gǎ, á-biamá
(See note.) warrior! Wait for him. In a row stand ye, said, they say

(yéaŋga aká). Hau! ké, çakúça-gǎ. E'aⁿ' maⁿliniⁿ' çíⁿte. Wagácaⁿ
(Big turtle the). Ho! come, speak quickly. What is your business? Traveling

- maⁿbçiⁿ-de awánaqçiⁿ qti maⁿbçiⁿ, á-biamá (Ųéjaŋga aká). Aⁿhaⁿ, núdaⁿ-
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-
haŋgá! égaⁿ, á-biamá (Caⁿjaŋga aká). Wagácaⁿ maⁿhniⁿ-bi aí uçiⁿça-
chief! so, said, they say (Big wolf the). Traveling you walked, it was they said was told of you
- 3 hnaⁿi, kī ēⁿdi maⁿbçiⁿ kaⁿbça gaⁿ uwínai, á-biamá (Caⁿjaŋga aká). Hau!
regu- and there I walk I wish as I have said, they say (Big wolf the). Ho!
larly, sought you, thought that.
- kégaŋ-gă, á-biamá (Ųéjaŋga aká). Ájaⁿ gaⁿ céceiⁿte. Ckaⁿ çiⁿçha jaⁿ'be
do so, said, they say (Big turtle the). How you do so you may have Ways your own I see
you do thought that.
- kaⁿbça, á-biamá (Ųéjaŋga aká). Ųi'aⁿ amá. Já tē jideⁿça-biamá. Sí tē
I wish, said, they say (Big turtle the). He decorated himself, Nose the he reddened, they Foot the
they say. (See note) say.
- 6 waŋ'giçe jideⁿça-biamá. Naŋ'ka kē qičá macaⁿ ugácka-biamá. Qa-i!
all he reddened, they say. Back the eagle feather he tied on, they say. Why!
á-biamá. Kégaŋ-gă, á-biamá. Ckaⁿ çiⁿçha tē jaⁿ'be kaⁿbça. Kégaŋ-gă,
said he, they Do so, said he, they Ways your own the I see I wish. Do so,
say. say.
- á-biamá (Ųéjaŋga aká). Caⁿjaŋga amá uxjçicaⁿcaⁿ-biamá. Kī watī cka
said, they say (Big turtle the). Big wolf the turned himself round and round, And creek
(sub.) they say.
- 9 jin'ga jaⁿ kēⁿdi wawénaxiça açá-biamá. Láqti wiⁿ t'ēja-biamá. Çahé
small wood by the to attack he went, they say. Deer on he killed, they Holding
say. say. with the
teeth
- agçiⁿ-biamá. Núdaⁿhaŋgá! gámaⁿ teskaⁿbçégaⁿ, edádaⁿ náaⁿxiča 'ičai Ųi,
he came back, they O war-chief! I do that will, I expect, what to scare or vex he if,
say. say. say. threatens
- á-biamá (Caⁿjaŋga aká). Ųciaⁿçáçē. Níkaciⁿga d'úba wagácaⁿ jurawagçe
said, they say (Big wolf the). You have disap- Person some traveling I go with them
pointed me.
- 12 çañká wadaⁿ'ba-gă hă. Wahéhe ctēwaⁿ çinğai. Ké, maⁿçin'-gă. Égaⁿ-
the ones see them Faint-hearted in the least there is Come, walk. So
who none.
- hnaⁿ júäji-má çéawakíçē, á-biamá Níkawasaⁿ Siŋ'ga, wadaⁿ'be maⁿçin'-gă,
regu- the inferior I send them off, said he, they Warrior Gray-squirrel, to see them walk,
larly, ones say.
- á-biamá. Siŋ'ga amá wadaⁿ'be açá-biamá. Égiçe agiⁿ-biamá, nisúda
said he, they Gray squirrel the to see them went, they say. At length he was returning, horn
say. (sub.) they say,
- 15 bihúhutaⁿ. Núdaⁿhaŋgá, cugí, á-biamá. Ųéjaŋga ēⁿdi açá-biamá. Hau!
blowing on. O war-chief, he is said they, they Big turtle there went, they say. Ho!
returning, say.
- níkawasaⁿ, wágazúqti gáxa-gă. Égaⁿqti iⁿwiⁿ'ça-gă, á-biamá. Aⁿhaⁿ,
warrior, very straight do (=act). Just as it is tell me, said he, they say. Yes,
núdaⁿhaŋgá! égaⁿqti áça! Aⁿwaⁿ'besniⁿ-baj'-qtiaⁿ pí áça! á-biamá. Jí
O war-chief! just so indeed! They did not find me out at all I was indeed! said he, they Lodge
there say.
- 18 jaⁿ'haqtci kē aŋgçiⁿ tai, á-biamá (Ųéjaŋga aká). Ųéjaŋga açē 'iča-biamá.
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they
any.
- Wégaskaⁿawáçē tá minke, níkawasaⁿ! ēdiqtci anameiⁿte, á-biamá. Agçiⁿ-
I look around to see how will I who, O warrior! just there how many said he, they
things are may be, say. He re-
turned,
- biamá. Níkawasaⁿ, ejaⁿha aŋgáçe tai. Çétaⁿ ugçiⁿ údaⁿ çan, á-biamá.
they say. Warrior, thither- let us go. This far sitting-place good the, said he, they
ward say.

Ca^{n'} amá, Hau! níkawasa^{n'}! núda^{n'}hañgá I^{n'}çapa! kégañ-gă. Ígaska^{n'}-
 By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an
 they moved,

ça-gă. Jí-gaqa ačé tá aká. Núda^{n'}hañgá! águdi agçi^{n'} téi^{n'}te, á-biamá.
 attempt. End lodge he will go. O war-chief! where I sit shall I said he, they
 say.

Núda^{n'}hañgá, níkawasa^{n'}, íjébe ma^{n'}bítahíqti tē^{n'}di áciaja çagçi^{n'} te, á-biamá. 3
 O war-chief, O warrior, door (see note) when on the outside you will sit, said he, they
 say.

Kí wa'ú wi^{n'} néje áci ačá-biamá. I^{n'}çapa uska^{n'}ska^{n'} ábit'á-biamá. Da^{n'}bá-
 Atque mulier one mingere exiit they say. Corn-crusher in a line with she pressed on him, She saw
 they say. them,

biamá xī, gá-biamá: Hi^{n'}+! wanin'de ka^{n'}bça ça^{n'}cti. I^{n'}çapa pēji^{n'}qtcī
 they say when, she said as fol- Oh! mush I desired heretofore. Corn-crusher very bad
 lows, they say:

íčaxiçé-ná, á-biamá. I^{n'}çapa pēji^{n'}qtcī weágigçáta^{n'} té-na. Içaxiçé, á-biamá. 6
 I have found I said she, they Corn-crusher very bad I pound my own will I have found said she, they
 for myself say. on with for myself say.

Wégata^{n'} xī na^{n'}bé bçúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a^{n'}çá
 Pounded on when hand the whole she mashed flat, Blood she forced out, they Out threw it
 (corn) with they say. say. away

gçéça-biamá. I^{n'}çapa píaji. A^{n'}çá gçéça-bi ega^{n'}, ca^{n'}ca^{n'}qti xéjañga íadé
 she sent it back, Corn-crusher bad. She threw sent it back, having, without stop- Big turtle near to
 they say. it away they say ping him

agçá-biamá. Agçi^{n'}-biamá. I^{n'}çapa ecé-hna^{n'}i wi^{n'} íadi^{n'}qti gaçéí gçi^{n'}, a-biamá. 9
 he went back they He came back, they Corn-crusher you say reg- one right at the killed has come said he, they
 say. say. ularly lodge her back, say.

Núda^{n'}hañgá! Míxahé! ígaska^{n'}ça-gă, á-biamá. I^{n'}çapa gçi^{n'}tēdi^{n'}qti cī çagçi^{n'}
 O war-chief! O Comb! make an attempt, said he, they Corn-crusher sat just at it again you sit
 say.

te, á-biamá. Ga^{n'} ačá-biamá. Gçi^{n'} ágaji tēdi^{n'}qti gçi^{n'}-biamá. Míxahé
 will, said he, they And he went, they To sit commanded just at it he sat, they say. Comb
 say.

aká úda^{n'}qtí-biamá. Kí wa'ú wi^{n'} áci ačá-biamá. Míxahé kē íça-biamá. 12
 the very good, they say. And woman one out went, they say. Comb the she found, they
 (sub.) (recl. ob.) say.

Míxahé a^{n'}çin'ge minké ça^{n'}cti. Míxahé pēji^{n'}qtcī íçaxiçé, á-biamá. Jíaja
 Comb I have been without one heretofore. Comb very bad I have found said she, they To the
 for myself, say. lodge

açi^{n'} akí-biamá. Uqçé^{n'}qti íxigçáha-biamá. Najíha na^{n'}çade masáni
 having reached home, Very soon she combed her they say. Hair the temples on one side
 they say. (hair) with it

bçúgaqti gaonúda-biamá. Míxahé píaji ínahi^{n'} ça^{n'}éde úda^{n'}éska^{n'}-hna^{n'}ebçéga^{n'} 15
 all pulled out with they say. Comb bad indeed the but good as if only so I thought
 the comb it

ça^{n'}cti. A^{n'}çá çéça-biamá íjébe tēdi. A^{n'}çakíçai tēdi ca^{n'}ca^{n'}qti agçá-
 heretofore. She threw she sent it, they door at the. He made her when without stopping he went
 it away say throw him away back

biamá. Najíha açi^{n'} agçá-biamá. Míxahé hnáde-hna^{n'}i wi^{n'} íadi^{n'}qti
 they say. Hair having it he went back, they Comb you call him regu- one right at the
 say. larly lodge

najíha bçúgaqti énace dí, á-biamá. xéjañga éçi^{n'} akí-biamá. Í-biamá. 18
 hair all I anatched I am said he, they Big turtle having he reached again, He gave to
 from her coming say. it for him they say. him, they say.

Grá-biamá xéjañga: Wéona^{n'}açágiçé, á-biamá. Çé uné awíbfñ, á-biamá.
 Said as follows, Big Turtle: You make me thankful, said he, they This to seek I have you, said he, they
 they say say. say.

- Wa'ú-ma watçigaxeaⁿwañ'kiçë taité aṅgákii xī Çieñniⁿ-de wa'ú wiⁿ
The woman we make them dance shall wereach home when. It is you since woman one
- bçize tá miñke. Miⁿ'agçáⁿ tá miñke, á-biamá.
I take her will I who. I take a female will I who, said he, they say.
- 3 Núdaⁿ'haṅga! Wáxu-há! açúh ígaskaⁿ'ça-gă, á-biamá. Nudaⁿ'haṅga
O war-chief! O Awl! again make an attempt, said he, they say. War-chief
- Mixáhe gçiⁿ' tē cī ē'di çagçiⁿ' te, á-biamá. Wáxu aká údaⁿ'qtçí-biamá;
Comb sat the again there you sit will, said he, they say. Awl the (sub.) very good they say;
- daⁿ'be údaⁿ-biamá. Gçiⁿ' ágají-bi tē cī ē'di gçiⁿ'-biamá. Wa'ú wiⁿ' áci
to look at good they say. To sit commanded the again there he sat they say. Woman one out
- 6 aça-biamá. Wáxu kē íça-biamá. Hiⁿ+! wáxu ínahiⁿ içaçiçë, á-biamá.
went they say. Awl the (recl. ob.) say. Oh! awl indeed I have found said she, they say.
- Wáxu aⁿ'çin'ge çaⁿ'cti. Wéonankiçë, á-biamá. Ijaja açiⁿ' agçá-biamá.
Awl I had none heretofore. I am caused to be said she, they say. To the lodge it they say.
- Hiⁿ'bé ígidat 'íça-biamá. Hiⁿ'bé içağidáte té, á-biamá. Íbatá-biamá.
Moccasin to sew hers she spoke of it, they say. Moccasin I sew mine with it will, said she, they say. She sewed with it, they say.
- 9 Naⁿ'béhi tē íbaçapí-biamá. Baçnaⁿ' çéça-biamá. Wamí hégaçì amá. Ijijebe
Finger the she pierced with it, they say. Missed in pushing she sent suddenly, they say. Blood not a little they say. Door
- tē'di aⁿ'ça çéça-biamá. Wáxu kē píjüj inahiⁿ ehaⁿ+! Nié inahiⁿ açiçaxe.
at the threw it she sent suddenly, away they say. Awl the (ob.) bad truly ! Pain indeed I have made for myself.
- T'çaxiçëç'qti-maⁿ', á-biamá. Aⁿ'ça gçéça-biamá, ijijebe áciçaqti. Wáxu
I have altogether killed myself, said she, they say. She threw sending it homeward, it away they say. door far out from. Awl
- 12 hnáde-hnaⁿ'i. Ijádi'qti wiⁿ' jáhe xī t'éaçë, á-biamá. Man'dehi wamíqti
you called him regularly. Right at the lodge one stabbed when I killed her, said he, they say. Spear very bloody
- agçáçiⁿ. Xéjaṅga çinké ē'di akí-biamá. Núdaⁿ'haṅga! Wáxu ijaje uxiçça
had his. Big turtle the (ob.) there he arrived again, they say. O war-chief! Awl his name telling his
- gí. Wiⁿ' t'éçë, á-biamá. Xéjaṅga aká gá-biamá: Hau! núdaⁿ'haṅga,
is coming back. One he has killed, said they, they say. Big turtle the (sub.) said as follows, they say: Ho! O war-chief,
- 15 wéonaⁿ'aⁿ'çagiçë, á-biamá. Çieñniⁿ-de indé sábéagiçë tá miñke. Taⁿ'waⁿ
you make me thankful, said he, they say. It is you since face I blacken mine will I who. Village
- çaⁿ' újawa taté, á-biamá. Hau! Wéhe-á! ígaskaⁿ'ça-gă, á-biamá. Nudaⁿ'-
the joyful shall (be), said he, they say. Ho! O Pestle! make an attempt, said he, they say. War-
- haṅga Wáxu jaⁿ' tē cī çajaⁿ' te, á-biamá. Wéhe údaⁿ'qtçí-biamá. Kī ē'di
chief Awl lay the again you lie will, said he, they say. Pestle very good they say. And there
- 18 ahiⁿ-biamá. Janⁿ' ágají tē'di jaⁿ'-biamá. Wa'ú wiⁿ' áci a-í-biamá. Wéhe
he arrived, they say. To lie commanded by him the he lay, they say. Woman one out was coming, they say. Pestle
- kē íça-biamá. Hiⁿ+! wéhe údaⁿ inahiⁿ içaçiçë. Wéhe aⁿ'çin'ge çaⁿ'cti,
the she found, they say. Oh! pestle good truly I have found for myself. Pestle I had none heretofore, (recl. ob.)

á-biamá. Jíaja aphi' aki-biamá. Wataⁿ/zi d'úba fizá-biamá. Úhe tē
 said she, they At the having she reached home, Corn some she took, they say. Mortar the
 say. lodge it they say.
 ují-biamá. Há-biamá. Waqúba-biamá. Cinan'dēqti ákihaⁿ jáha-biamá.
 she filled, they She pounded it, She beat it fine, they Right on the knee beyond she stabbed, they
 say. they say. say.
 Baonaⁿ/ éféa-biamá, égaⁿ énande jáha-biamá. Hiⁿ+! wéhe píaji ínahiⁿ 3
 She missed and sent suddenly, so knee she stabbed, they Oh! pestle bad truly
 in pushing they say, say.
 ehaⁿ+! á-biamá. Áciaja aⁿ/ça gēféa-biamá. Wéhe ecé-hnaⁿⁱ ífadr'qti wiⁿ/
 ! said she, they Outside throwing she sent it homeward, Pestle you say regularly right at the lodge one
 say. say. they say. say.
 jáhe gí, wiⁿ/ t'éfē há, á-biamá. Xéjaŋga fiŋké é'di aki-biamá. Wiⁿ/ t'éafē,
 stabbed is one has said he, they Big turtle the (ob.) there he reached, they One I have
 coming killed say. say. killed,
 back,
 núdaⁿ/haŋgá! á-biamá. Wéonaⁿ/aⁿ/cágiçē, á-biamá Xéjaŋga aká. Hau! 6
 O war-chief! said he, they You make me thankful, said, they say Big turtle the Ho!
 say. (sub.).
 níkawasaⁿ/ Siŋ'ga, ígaskaⁿ/ça-gǎ, á-biamá. Tēná! núdaⁿ/haŋgá, e'aⁿ/ dǎxe
 O warrior Gray- make an attempt, said he, they Fie! O war-chief, how I do
 squirrel, say.
 tá, á-biamá. Jí amá qçab úji-biamá. Qçabé kē íhuçaⁿ paháci kē íçahē
 can? said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pass
 say. they say. they say. (line of) by
 maⁿ/hniⁿ/ te. Íçíçai xī çikide tá amá. Wackaŋ'-gǎ, á-biamá, nǎzande 9
 you walk will. They find if they will shoot at you. Do your best, said he, they to evade (the
 you blows, &c.)
 wackaŋ'-gǎ. Wiⁿ/ gaqé ahí xī iénaxiça-gǎ, á-biamá. Égiçe nújinga wiⁿ/
 do your best. One aside reaches if attack him, said he, they At length boy one
 say.
 íça-biamá. Çéçin siŋ'ga wiⁿ/ ahaⁿ/, á-biamá. Za'é'qti açá-biamá. Wahútaⁿ/çiⁿ
 found him, they This one gray one I said he, they In a great they went, they Roaring weapon
 say. squirrel say. uproar say.
 íkidá-biamá. Utiⁿ/ctēaⁿ-hnaⁿ/-biamá. Nújinga wiⁿ/ gaqája najiⁿ/-biamá 12
 they shot at him They even hit regularly they say. Boy one at one side stood they say.
 with, they say. him (l)
 Iénaxiça-biamá. Çaqta-biamá. Iénaxiça-bi xī çí'ai a-í-biamá. Wuhú!
 He attacked him, they say. He bit him, they say. They attacked him, when they they were coming, Wonderful!
 they say. they say. failed they say.
 siŋ'ga úmaka ínahiⁿ çaⁿ/cti aⁿ/çí'ai há. Aŋgú-hnaⁿ wiⁿ/ wáçaqtai há, á-biamá.
 gray- easy indeed heretofore we have failed We only one has bit us said they,
 squirrel they say.
 Siŋ'ga hnáde-hnaⁿ/i gazaⁿ/adiqti wiⁿ/ t'éfē gí há, á-biamá. Xéjaŋga uíça- 15
 Gray- you call regularly right among them one killed is coming said he, they Big turtle told to
 squirrel him say. back say. him
 biamá. Hau! níkawasaⁿ/qti, á-biamá. Wágazuqti gǎxa-gǎ, á-biamá.
 they say. Ho! real warrior, said he, they Very straight act, said he, they
 say. say.
 Núdaⁿ/haŋgá, égaⁿ/qti, á-biamá. Wiⁿ/ t'éafē, á-biamá. Hau! níkawasaⁿ/
 O war-chief, just so, said he, they One I have said he, they Ho! warrior,
 say. say. say.
 wéonaⁿ/aⁿ/cágiçē áça, á-biamá.
 you make me thankful indeed, said he, they
 say.

18

Hau! níkawasaⁿ/, íçágaskaⁿ/bçe tá minke, wí, á-biamá. Xíci agçí-máji.
 Ho! warrior, I make a trial will I who, I, said he, they A long I come not back.
 say. say. time
 Égiçe çagçé tai, á-biamá Xéjaŋga aká. Égiçe aⁿ/çáaⁿ/hna çagçé tai, á-biamá
 Beware you go lest, said, they say Big turtle the you go lest, said, they say
 homeward (sub.). homeward

- 3 **ḫéaṅga aká.** Ė'di ahí-biamá. Maqúde d'úba áhigi gaqta^{n'}-bitéamá. Náji té
 Big turtle the (sub.). There he arrived, they say. Ashes some many had been poured out, they say. They had gone out.
 amá. Ėgiçe **ḫéaṅga aká** uḫíḏani^{n'}-biamá. Ma^{n'}te aḫá-biamá. Ma^{n'}te gḫi^{n'}-
 they say. At length Big turtle the pushed his way through, they say. Within he went, they say. Within he sat.
 3 **biamá.** Ictá ḫaⁿ éḫaⁿbe gḫi^{n'}-biamá uḫíxide ga^{n'}. Wa'ú wi^{n'} a-í-biamá ha^{n'}-
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, morn- they say
 ega^{n'}tce ḫi. **ḫéaṅga gḫi^{n'} éínké eca^{n'}qti** naji^{n'}-biamá. **Jaḫáwagḫe** gi^{n'}-
 ing when. Big turtle sat the one very near she stood, they say. Shield carried his
 biamá **ḫéaṅga aká.** **Jaḫáwagḫe** i^{n'}ḫata^{n'} te há', á-biamá Wa'ú aká uḫíxidá-
 they say Big turtle the (sub.). Shield you tread will said he, they say. Woman the (sub.) looked around
 6 **biamá.** Áwatē'ia íai édaⁿ, eḫégaⁿ-bi ega^{n'}, uḫíxidá-biamá. Cí égiḫa^{n'}-biamá.
 they say. At what place he ? thought she, having, she looked around, Again he said to her, they say: they say.
Jaḫáwagḫe i^{n'}ḫata^{n'} té. Gúdiha naji^{n'}-gá, á-biamá. Kí wa'ú aká íḫa-biamá.
 Shield you tread will. Further away stand, said he, they say. And woman the (sub.) found him, they say.
 Hiⁿ+! á-biamá. Cka^{n'}ji naji^{n'}-gá. Wabáji^{n'}wiḫé, á-biamá **ḫéaṅga aká** **ḫé-**
 Oh! said she, they say. Motionless stand. I cause you to carry said, they say Big turtle the (sub.). Big
 9 **ṅaṅga aká** nuda^{n'} atí-bi aí, é kí-gá, á-biamá. Níkagahi ija^{n'}ge ubátihégiḫai
 turtle the (sub.) to war has come he say reach said he, they say. Chief his daughter he buried his by hanging up
 ké é ga^{n'}ḫa atí-bi, aí, é kí-gá, á-biamá. Gá-biamá: Gaqíxēqti éḫai-gá,
 the that desiring has come, he say reach said he, they say. They said as fol- Break in (his send suddenly, (recl. ob.) lows, they say: head)
 á-biamá níkaci^{n'}ga bēúga. Gá-biamá: Áqtaⁿ a^{n'}ḫáqixe éḫaḫé tába, á-biamá
 said, they say people all. He said as follows, they say: How possible my (head) you send can? said, they say suddenly (pl.).
 12 **ḫéaṅga aká.** Aⁿḫáonaha ḫa^{n'}ḫaⁿ éḫaḫai ḫi jíbe ḫaḫigḫaqa^{n'} taí, á-biamá.
 Big turtle the (sub.). You hit and it each time you send it if leg you break yours will, said he, they say. suddenly with blows
 Ní té nákadé'qti ḫi ugḫa^{n'} údaⁿ, á-biamá. Ci+cte! á-biamá Ní té nákade
 Water the very hot when put good, said they, they say. For shame! said he, they say. Water the hot
 ana^{n'}bixa^{n'} níkaci^{n'}ga áhigi náḫit'é taí, á-biamá. Wi^{n'}ke égaⁿ, á-biamá
 I scatter by kicking person many you die by scalding will, said he, they say. He tells the truth like it, said, they say
 15 **níkaci^{n'}ga amá.** Kí égaⁿ ḫi usé údaⁿ, á-biamá. Ci+cte! á-biamá. **ḫéde**
 people the (sub.). And so if to burn good, said they, they say. For shame! said he, they say. Fire
 té ana^{n'}bixa^{n'} ḫi maja^{n'} ḫaⁿ bēúga náqti^{n'}áḫé té. Ėgiçe cin'gaji^{n'}ga cti
 the I scatter by kicking if land the all I cause to blaze will. Beware children too
 áhigi náḫit'é taí, á-biamá. Wi^{n'}ke égaⁿ, á-biamá. Kí cin'gaji^{n'}ga wi^{n'} ní
 many you die will, said he, they say. He tells like it, said they, they say. And child one water from heat
 18 **ná-biamá.** Naⁿhá, ní d'úba, á-biamá. **ḫéaṅga aká,** Hiⁿ+! á-biamá. Ní
 asked for, they say. O mother, water some, it said, they say. Big turtle the (sub.). Oh! said, they say. Water
 té gacta^{n'}ka-biamá **ḫééínké** ní nákiḫai-gá, á-biamá. Edádaⁿ é wáḫake,
 the he tempted they say. This one water cause him to said (one), they say. What that you mean, (ot)

á-biamá. Na^hhá! ní d'úba, á-biamá. Φ éçínké \mathcal{H} éaŋga, Hi⁺! aí, á-biamá.
said (others), O mother! water- some, it said, they This one Big turtle, Oh! he said he, they
they say.

Wuhú! Ní na^{n'}pe çínké há, á-biamá. Níaqa açi^{n'} aça^{n'}-biamá, sín^{n'}de kē
Wonderful! Water he is fearing said they, they To the water having they went, they tail the
say.

uça^{n'}-bi ega^{n'}. \mathcal{H} éaŋga aká ñan^{n'}de kē íma^{n'}ça^{n'}ta^{n'} ctēwa^{n'} ca^{n'} sín^{n'}de kē 3
held, they having. Big turtle the ground the clinging to notwith- yet tail the
say (sub.) standing

uça^{n'}-bi ega^{n'} níaqa açi^{n'} ahí-biamá. Ní kē égi^{n'}h a^{n'}ça íçéça-biamá.
held, they having to the having they arrived, they Water the headlong threw him they sent suddenly, they say.

Ní kē ga^{n'} ma^{n'}çi^{n'}-biamá. Xagéga^{n'} ma^{n'}çi^{n'}-biamá. Níwa^{n'} ga^{n'}jiŋga gaxá-
Water the for a he walked, they say. Crying a little he walked, they say. To swim knew not how he made
while

biamá. Wí! wí! wí! á-biamá. Wuhú! ní kē gaza^{n'}aqa Φ éçai-gā, á-biamá. 6
they say. Wí! wí! wí! said he, they Wonderful! water the to the midst of send him said they, they
say.

Pí égi^{n'}h íçéça-biamá. \mathcal{H} úwí^{n'}xé ma^{n'}çi^{n'}-biamá. Égiçé uspe amá. Kí, T'é há,
Again head- wandering he walked, they say. At length he sunk, they And, Dead
long donly, they say. around say.

á-biamá. Agçá-biamá. Ė^{n'}di éga^{n'} gaçé'a^{n'} etai éde, á-biamá níaci^{n'}ga amá.
said they, they Agçá-biamá. Immediately you should have done said, they say people the (sub.).
say. they say. that to him,

Agçá-biamá \mathcal{H} í nújíŋga d'úba é^{n'}di naji^{n'}-biamá. Kí \mathcal{H} éaŋga uga^{n'}ha 9
They went home- when boy there stood they say. And Big turtle floating
ward, they say

a-í-biamá. Ugás^{n'} atí-biamá. Kí nújíŋga d'úba é^{n'}di uka^{n'} çan^{n'}di da^{n'}'be
was coming, Peeping he came, they And boy some there deed (was don-) at the to see
they say. say.

naji^{n'}-biamá. \mathcal{H} éaŋga nuda^{n'} tí \mathcal{H} í'ctí t'éçaçá-bi eçai çan^{n'}ctí. A^{n'}da^{n'}'be
stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here
the past that

íçai-gā, á-biamá \mathcal{H} éaŋga aká. Uçá agçá-biamá nújíŋga amá. \mathcal{H} éaŋga t'é- 12
at me, said, they say Big turtle the To tell went homeward, boy the Big turtle you
(sub.) it they say (sub.) (sub.)

çaçá-bi eçai éde çéja aká júga \mathcal{H} idáha éga^{n'} weáqaa, á-biamá. \mathcal{H} éaŋga aká
killed that you said but this one the body showed his as laughed at us, said they, they Big turtle the (sub.).
him behind (sub.) say.

níja aká-biamá. Hau! a^{n'}ça^{n'}naxíçai hau, á-biamá níaci^{n'}ga amá. Iénaxíçá-
alive he is they say. Ho! we attack him ! said, they say people the They attacked
(sub.) him

biamá. Ė^{n'}di ahí-biamá Áwaçan^{n'}di? á-biamá. Φ éçandi, á-biamá. Nuçan^{n'} 15
they say. There they arrived, they In what place? said they, they In this place, said (the boys), Otter
say. they say.

áwaçi^{n'} é á. We^{n'}s'á-nídeká ctí áwaçi^{n'} é á, á-biamá. Céna^{n'}ba uné tai,
where is he moving ? Grass-snake too where is he moving ? said they, they Those two let them seek
moving him, bim,

á-biamá. \mathcal{H} éaŋga aká ma^{n'}çi^{n'}ka ma^{n'}te gçi^{n'}-biamá. \mathcal{H} acçe ictá çan^{n'}edábe
said they, they Big turtle the soil within sat they say. Tip of nose eye the also (ob.)
say. (sub.) (under)

enáçtci éça^{n'}be amá. We^{n'}s'á Nuçan^{n'} éça^{n'}ba uná-biamá ní ma^{n'}taqa Eca^{n'}qti 18
alone emerged they say. Snake Otter he too sought him, they water within. Very near to him
say

- íha-biamá. **Ǿá** **çaⁿ** **ágajade-hna^{n'}**-biamá. **Íçaⁿba^{n'}** **etégaⁿ** **ɣi** **Nuona^{n'}** **iíqti**
they passed, they Head the they stepped regu- they say. A second time apt when Otter the very
say. say. over larly
- čanⁿdi** **çaqtá-biamá** **Hau!** **jiⁿçéha**, **nié** **aⁿckáxe**, **á-biamá**. **Ki**, **Eátaⁿ** **aⁿwa^{n'}**-
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek
say.
- 3 **čané?** **á-biamá** **ɣéaŋga** **aká**. **Uwína-máji** **há**, **á-biamá**. **Wabçáte** **ka^{n'}bça**
me? said, they say Big turtle the I did not seek you said he, they I eat I want
(sub.). say.
- aŋⁿgakikipái**, **á-biamá**. **Aŋⁿkaji**, **t'ea^{n'}çé** **ga^{n'}ça-má** **éⁿdi** **uçéhe** **cka^{n'}hna** **ga^{n'}**
we have met each said he, they Not so, to kill me they who wish there you join you wished so
other, say.
- aⁿwa^{n'}čané**, **á-biamá**. **Há** **jiⁿçé!** **há** **jiⁿçé!** **jiⁿçéha!** **wífbçaha^{n'}**. **Uwína-máji**,
you sought me, said he, they O elder brother! O elder brother! O! I pray to you. I have not sought
say. brother! brother! you,
- 6 **á-biamá**. **Wífbçactaⁿ** **tégaⁿ-máji**, **á-biamá**. **Hau!** **jiⁿçéha**, **ata^{n'}** **ɣi** **a^{n'}çactaⁿ**
said he, they I will by no means let you go said he, they Ho! elder brother, how when you (open
say. (from my mouth), say. say. long your mouth
and) let me go
- taté**, **á-biamá**. **Íŋgça^{n'}** **gçí** **ɣi** **wífbçactaⁿ** **tá** **miŋke**, **á-biamá**. **Hüⁿ+**! **Íŋgça^{n'}**
shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
say. god come back
- gçí** **ɣi** **a^{n'}çactaⁿ** **áça**. **Hüⁿ+**! **Hi-útaⁿna** **a^{n'}çactai** **áça**. **Hüⁿ+**! **Níaciⁿga**
has when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People
come back
- 9 **wéça** **çéça-biamá**. **Çaqtá-bi** **é**, **á-biamá**. **Hi-útaⁿna** **çaqtá-bi** **é**, **á-biamá**.
asking a he sent suddenly, He is bitten, he said they, it is Between the legs he is bitten, he said they, it is
favor of they say. that says, said. that says, said.
- Íha** **utíŋ-gă**, **á-biamá**. **Íha** **gapúki-biamá**. **Hau!** **jiⁿçéha**, **Íŋgça^{n'}** **amá**
Tent-skin hit for him, said they, they Tent-skin they made sound by Ho! elder brother, Thunder- the
say. hitting, they say. (sub.)
- gçí**, **á-biamá**. **Gáama** **íha** **uti^{n'}**, **á-biamá** **ɣéaŋga** **aká**. **Ci** **ja^{n'}** **gáqiáça**
has said he, they Those tent-skin hit, said, they say Big turtle the Again wood to fell it
come, say. (sub.).
- 12 **údaⁿ**, **á-biamá**. **Ja^{n'}** **gě** **gaqiáça-hna^{n'}**-biamá. **Ja^{n'}** **gě**, **Qwi+**, **qwi+**, **á-biamá**.
good, said they, they Wood the they were felling they say. Wood the, (sound of trees fall- said, they say.
say. (pl. sb.) ing),
- Hau!** **jiⁿçéha**, **Íŋgça^{n'}** **amá** **gçí**, **á-biamá**. **Gáamá** **cti** **ja^{n'}** **gaqiáçai**, **á-biamá**
Ho! elder brother, Thunder- the has said he, they Those too wood they fell, said, they say
god (sub.) come, say.
- ɣéaŋga** **aká**. **Wahútaⁿçiⁿ** **çicibe** **údaⁿ**, **á-biamá**. **Jiⁿçéha**, **gçí**, **á-biamá**.
Big turtle the Gun to fire good, said they, they Elder brother, it has said he, they
(sub.). say. come, say.
- 15 **Gáamá** **cti** **wahútaⁿçiⁿ** **çicibai**, **á-biamá** **ɣéaŋga** **aká**. **Égiçe** **Íŋgça^{n'}** **hútaⁿ**-
Those too gun they fire, said, they say Big turtle the At length Thunder-
(sub.). (sub.) god roared
- biamá** **wéahidéⁿqti**. **Hau!** **jiⁿçéha**, **gçí**, **á-biamá**. **Çactaⁿ**-biamá. **Nuona^{n'}**
they say very far away. Ho! elder brother, it has said he, they He let him go, they say. Otter
come, say.
- aká** **qçáqtcí-biamá**. **Gçé** **amá**. **Qçáqti** **kí** **amá**.
the very thin they say. He went they say. Very lean he reached home, they say.
(sub.) homeward
- 18 **Wajiŋⁿga** **na^{n'}ba-ma** **ça^{n'}** **ní** **ça^{n'}** **çaquí** **taí**, **á-biamá**. **Bçéxe** **wáçiⁿ** **gí-gă**,
Bird the two the water the let them drink said they, they Pelican having them
(sb.) (sb.) it dry. say. be ye re-
turning,

á-biamá. Wáçinⁿ agí-bi egaⁿ, Ní çáⁿ çaquí-gă hă, á-biamá. Níaciⁿga wiⁿ
 said they, they having they were when, Water the drink ye dry said they, they Person one
 say. they say coming back, they say say.

nudaⁿ atí éde t'éaⁿwaⁿçai éde nía. Weáqaqáqtiaⁿi, t'eaⁿçé aŋgaⁿçai
 to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

aⁿçizai xī. Çaquí-biamá wajinⁿga aká. Djúbaqtci xéiaŋga çaiⁿ çáⁿ enáqtci 3
 we take when. Drank it dry, they bird the (sub.). A very little Big turtle sat the only
 him say say.

ugácta-biamá. xī xéiaŋga aká gá-biamá: Hau! níkawasaⁿ Siŋ'ga, é'di
 was left they say. And Big turtle the (sub.) said as follows, Ho! warrior Gray-squirrel, there
 they say say.

gí-gă, águdi çáçinⁿcéiⁿte, á-biamá. Náçuháqtci t'éaⁿçai, á-biamá. Siŋ'ga
 he coming where you may be mov- said he, they Almost I am killed, said he, they Gray-squir-
 ing, say. rel

amá hutaⁿqti agí-biamá. Wawénaxíça agí-biamá. Ní-ují çáⁿ wáçabçazá- 6
 the crying loud was coming back, To attack them he was coming Water-pouch the he tore them by
 (sub.) they say say.

biamá akíça. Uçá'uⁿudá-biamá. Égiçe ní kē bçúgaqtci é'ya akí-biamá.
 they say both. He bit holes in (them), they say. At length water the all there they say, they say.

Watçicka niúçicaⁿ çáⁿçá égigaⁿ-biamá; ní ugjií-biamá. Wébatái-gă,
 Creek lake to the it was as before, they water filled with its, they Sew ye for them,
 say; say.

á-biamá. Miⁿxa amá Bçéxe-má núde gⁿ wébatá-biamá. Wébaté çictaⁿ- 9
 said they, they Swan the Pelican the throat the sewed for them, they Sewing for them they fin-
 say. (pl. sub.) (ob.) say. ished

biamá. Ké, cī çaquí-gă. Wackaⁿi-gă, á-biamá. Égiçe aⁿçí'a taí, á-biamá.
 they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they
 say. say.

Cī çaquí-biamá. Cī ní çáⁿ djúbaqtci ucté amá. Há! níkawasaⁿ Siŋ'ga,
 Again they drank it dry, Again water the a very little was left they say. Ho! warrior Gray-squir-
 they say. (ob.) say. rel,

águdi çáçinⁿcéiⁿte, çáçuháqtci t'éaⁿçai. É'di gí-gă, á-biamá xéiaŋga aká. 12
 wherever you may be mov- nearly I am killed. There he coming back, said, they say Big turtle the
 ing, say. (sub.)

É'di agí-bi egaⁿ cī núde wáçabçabçazá-biamá. Cī ní kē bçúgaqtci é'ya
 There he was com- when again throat he bit and tore them in many Again water the all there
 ing back, they say say.

akí-biamá. Núde gē piäjiqti wáxa-biamá. Baté ctéwaⁿ piäjiqti wáxa-
 reached home, Throat the very bad he made them, they To sew in the least very bad he made
 they say. (ob.) say. them

biamá, baté uçici égaⁿ. Caⁿ aⁿwaⁿçic'a taŋ'gataⁿ. Siŋ'ga amá çiqá- 15
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased him
 (mv. ob.) him

biamá xī çic'á-biamá. Siŋ'ga ít'açéwáçé inahiⁿ á, á-biamá. Siŋ'ga e-hnaⁿ
 they say when they failed, they say. Gray-squir- abominable very ! said they, they Gray-squir- alone
 rel say. rel

xéiaŋga júgçai ebçégaⁿ. E-hnaⁿ uçúki ebçégaⁿ, á-biamá. Ádaⁿ aⁿwaⁿçí'ai,
 Big turtle with him I think. He only sided with him I think, said they, they There- fore we have failed,
 say. say.

á-biamá. Caŋ'gaxá-biamá. Haⁿ xī agçá-biamá xéiaŋga aká É'di 18
 said they, they Night when went back, they Big turtle the There
 say. say. (sub.)

akí-biamá júwagçai çañkádi. Hau! níkawasaⁿ, wamáxeçai xī agçé-hnaⁿi.
 he reached again, he with them by those who were. warrior, they get even when they go usually,
 they say with them homeward

- Čiian'ge watciḡaxe ičáhidai éjaⁿmiⁿ áha^u, á-biamá. Agčá-biamá. Účicaⁿ
Your sister to dance they are tired I suspect I said he, they They went homeward, Around them
of waiting say. say.
- maⁿčičiⁿ-biamá. Jéxe čaⁿ gicčásaču maⁿčičiⁿ-biamá. Níkawasáⁿ! čégimaⁿ té
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will
- 3 ehé-de égaⁿ há, á-biamá. Usá-biamá. Xéjaḡga nudaⁿ čai xičti wáhna-
I said but so said he, they He burnt (grass), Big turtle on the went when, you inva-
say. say. they say. war-path in the past
- híde-hnaⁿi. Níkaciⁿga wáqčiči gí-bi éskaⁿ amá usá-biamá. Égicē jii čaⁿ
riably ridiculed. People killed them he is they think they he burnt (grass), At length vil. the
coming back that say they say. lage (ob.)
- éčaⁿbe akí-biamá. Wahuⁿtaⁿčiči čičiba-bi égaⁿ najíha jaⁿjíḡga ugácke
in sight they reached home, Gun (!) fired, they say having hair stick tied to
- 6 ačičiⁿ-bi égaⁿ, Nudaⁿ amá céagčiči. Ígacaⁿ'caⁿ. Níkaciⁿga wáqčiči cagí. Iⁿ'čapa
having it, when, They who went to there they They ran round People killed there they Corn-
they say war have come. and round. say. say. them are coming crusher
back.
- wiⁿ t'éččé á-bi no+! Jíädr'qti t'éččé á-bi no+! á-biamá. Mišáhe jíädr'qti
one he killed he says (see Right in the he killed he says said he, they Comb right in the
note). lodge him say. lodge
- wiⁿ t'éččé á-bi no+! á-biamá. Wáxu jíädr'qti wiⁿ t'éččé á-bi no+! á-biamá.
one he killed he says! said he, they Awi right in the one he killed he says! said he, they
say. lodge say.
- 9 Wéhe jíädr'qti wiⁿ t'éččé á-bi no+! á-biamá. Siḡ'ga gazaⁿadiqti čábčičiⁿ
Pestle right in the one he killed he says! said he, they Gray-squirrel right among them three
lodge say.
- t'éwaččé á-bi no+! á-biamá. Nudaⁿhaḡga gazaⁿadiqti za'č'qti Xéjaḡga
killed them he says ! said he, they War-chief right among them in a great Big turtle
say. uproar
- učaⁿ-biamá no+! Či'á-biamá no+! á-biamá. Ípjiúqti maⁿčičiⁿ-biamá.
they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.
- 12 Jáhawagče gi'čičiⁿ maⁿčičiⁿ-biamá Xéjaḡga. Jí té udé agčá-biamá. Úgča
Shield carrying his walked they say Big turtle. Lodge the to enter he went homeward, Telling of
(ob.) they say. himself
to them
- gčičiⁿ-biamá. Níkaciⁿga na'aⁿ gaⁿčai égaⁿ č'di ahi-hnaⁿ-biamá. Eátaⁿ
he sat they say. People to hear it wished as there they regu- they say. Why
arrived larly
- čiči'ái ā, ecaⁿ'qtičiči áiagčičiⁿ. Ecaⁿ'qtičiči ičagčičiⁿ xī eátaⁿ xī čaniša. Ní naⁿ'ape
did they ? very near they sat. Very near you sat if how when you alive. Water I feared
fail with you
- 15 čáxe gaⁿ aniša, á-biamá. Can'de gúdama ictá čingai, á-biamá. Eátaⁿ
I pre- so I alive, said he, they If so those over eye they have said they, they How
tended say. say.
- xī čaniša ičiča-báji. Égaⁿčičiⁿja maqúde maⁿ'te agčičiⁿ gaⁿ aniša, á-biamá.
if you alive they did not find Nevertheless ashes in I sat so I alive, said he, they
you. say.
- Níkaciⁿga wáqčiči agčiči. Eátaⁿ iⁿčéjai ā, á-biamá. Níaciⁿga čiaqčiči-hnaⁿ'i
Person killing them I have Why you doubt ? said he, they People killing you regu-
come home. me say. ularly
- 18 wačákihna-báji égaⁿ wénudaⁿ pí. Níaciⁿga t'éawaččé. Eátaⁿ iⁿčéjai čičiⁿte.
you did not take ven- as to war on I was People I killed them. Why you doubt may I
geance on them them there. say. me
- Céna uagča tá minke. Caⁿ'čáxe, á-biamá. Cetaⁿ
Enough I tell of will I who. I have stopped, said he, they So far.
myself say.

NOTES.

254, 2. *nikaci^{ga} aji ama^{ga}*, literally: "people, different, at them." It may be intended for *aji ama^{gata}*, "from a different people."

254, 4. *qade na^{ba}*. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. *úhaⁿ ϕ aⁿ ugácke* (tēdi), equivalent to *uhaⁿ u ϕ úgacke*, and *ísag ϕ e*, the forked stick from which the kettle is suspended over the fire.

254, 9. *gíbaⁿⁱ-gá*, call to him. The *Çegiha* call (*baⁿ*), but the *Ḷiwere* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská ϕ iⁿheaú*. This is a contraction from "*waské a ϕ iⁿ ϕ iⁿhé aú*, bowl, having, be sure."

256, 4. "*Ḷejañga η i tēdi*," was given by the narrator, but "*Ḷejañga é η i tēdi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "*e η i tēdi*" as more definite than " *η i tēdi*". The word "*e*" may be rendered, "the aforesaid."

256, 5. *nikaci^{ga} gaama*, the people of the village where the Big turtle resided.

256, 5. *nudaⁿ iⁿwiⁿnudañga ϕ e tai*, *i. e.*, (*nudaⁿ*) *iⁿwiⁿnudaⁿ aũgá ϕ e tai*. The "*nudaⁿ*" seems redundant.

256, 9-10. *niaci^{ga} ama*, the men for whose sake they were going to war. Frank La Flèche says that "*Èbe nudaⁿ úhaⁿⁱ tēcti*" is equivalent to "*Núdaⁿ úhaⁿ aká èbéi tē'cti*," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésniⁿ w ϕ ai tē*. Sanssouci prefers "*ubésniⁿ η i*," if he finds him out; but Frank La Flèche says "*úbesniⁿ η i*," if they find them out, which is better.

256, 15. *q ϕ awe*, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. *inde ϕ aⁿ ibi η a-biama*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *ϕ egaⁿ ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *Ḷiwere* (Iowa) origin, but are given as pronounced by the Omahas. The correct *Ḷiwere* version, according to Sanssouci, is, "*Ḷetaⁿ Qa^{ye} watee η u be* (any *ke*) *icá-naña hie tee η u be*," answering to the *Çegiha*, "*Ḷejañga wáte agi-biamá ecaí ϕ aⁿ e té agii há*:" "The Big turtle is coming back from touching the foe, they say, you said. He is coming back from touching." Frank La Flèche reads "*wát'ē*" for "*wáte*"; but he does not understand the use of the last clause, *e té agii há*.

257, 5. *u ϕ icaⁿ ma ϕ iⁿ-biama*. The war-party marched in the following order: Two scouts went in advance. Then came the "*nudaⁿhañga jiñga*," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the *nudaⁿhañga jiñga*.

257, 7. *ϕ aku ϕ a-gá*, addressed to the Buffalo.

257, 11. *gidáhaⁿ-biama*, equivalent to "*Najiⁿ átiá ϕ a-biamá*," *He stood suddenly*.

257, 19. tiçai-gā, keep on, is addressed to a few; but when there are many in the party, tiççai-gā is used, the latter (tiççē) being the frequentative of tiçe.

258, 2. niahiççai-biama (niahiççē) is contracted from niāha, *into the water*; and iççē, *to send or be sent suddenly*.

258, 5. e^a tēga^a ca^ute. Sanssouci says that this is not plain. He substitutes for it, "Eāta^a tāda^a cé éja^ami^u hā" (Ḷiwere, To^u to u^u tāna céé k'āre ké), *I suspect that is how he will act*; or, "Édé tāda^a cé éja^ami^u hā," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. çicūka, *to bend the tail backward*.

258, 13. açuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. āja^a ga^a cecei^{te}, may be equivalent to "Āja^a ga^u céce éi^{te}." Sanssouci gave, as the Ḷiwere, Taçka-na ceice k'āre ke.

259, 7. gai tē Ḷéaṅga ta^a, implies that the narrator *witnessed* this; but as he did not, it should read, gā-biamá Ḷéaṅga aká.

259, 12. çiqu'e-ga^u-ma. When anything is torn, the sound made by the tearing is called qu'ē.

260, 5. ḍa tē, the nose of an animal as distinguished from that of a person, ḍa kē.

260, 15. Ḷéaṅga ē'di açā-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ḳi ḳa^uhaqtei kē, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. ḳijébe ma^ubitahiḳti tēdi. There are two renderings of this, according to Sanssouci. (1) Ḷijébe ma^u-bit'ā-ahiḳti tēdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Ḷijébe ma^u-bit ihé-ḳti tēdi, áciaḳa ḳici hiḍé tē'di ḳagēi^u te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. çiehni^u-de wa'ú wi^u bēize tá miñke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waxu aka u^ada^aqtei-biama, pronounced u^ada^aqtei-biama by the narrator. So, thirteen lines below, Wehe u^ada^aqtei-biama.

262, 9. wami hegajī amá, pronounced wami[<] hegajī amá.

263, 11. siṅga wi^u aha^u. Za'ēḳti, pronounced siṅga wi^u aha^a<. Za⁺ēḳti.

264, 14. ana^u/bixa^u. This should be followed by "ḳi", *when*, as in line 16.

265, 11-12. a^ada^ube içai-gā, look at me from the place where you are standing: "Let your sight be coming hither to me." Içai-gā is from içē, the causative of i, *to be coming hither*. Da^ube içē is a correlative of da^abe çēçē.

266, 14. wabuta^açia^a çicibe u^a. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi uñtiñ-gā, Strike the hard skins for him"; "Ḷiḳha uñtiñ-gā, Strike the tent-skins for him," and "Néxegaḳu nitiñ-gā, Strike the drum for him."

267, 3. djabaqtei ḳéaṅga çēi^a çu^a, pronounced dju⁺baqtei, etc.

267, 14. bate etēwa^a piāḳiḳti wāxa-biama, pronounced bate etēwa^a pi[<]āḳiḳti wāxa-biama.

268, 7. á-bi no⁺. Frank La Flèche says that this is a wrong pronunciation of "á-bi açu⁺," which is a contraction of "á-bi áça u⁺."

TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war-chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked *qefawe*. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus, He rattled it. He sang the song of the war-chief. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you," said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint-hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "No, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint-hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (*i. e.*, pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big

turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+", crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

THE MAN AND THE SNAKE-MAN.

TOLD BY NUDAⁿ-AXA.

Níaciⁿga wiⁿ ɥí d'úba ɛdí amáma; hégabajiⁿ-biamá. Kí cénujiⁿga
 People one lodge some there were, they not a few they say. And young man
 wiⁿ níaciⁿga údaⁿqtí-bi wajiⁿctaⁿ ačá-biamá. Qčabé eugaqti té'di dahé
 one person very good, they in a bad humor went they say. Tree very thick at the hill
 jaŋgáqti ɛ'di uíčaⁿbe ačá-biamá. Kí qčabé cī ámaɣátaⁿ égiče níaciⁿga 3
 very large there up-hill he went, they say. And tree again from the other at length person
 direction
 watećicka áma té é cti uhá a-fi té. ɣahé é cti ɣadé a-fi té. Waⁿ'daⁿqti
 creek other the he too follow- was com- Hill he too when was com- Right together
 ing it ing.
 ákikipá-biamá. Kiɣaⁿ'beqti gaⁿ najiⁿ'-biamá. Égiče gáɣa gúataⁿ a-í aká
 they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the
 they say. each other (See note) place place beyond ing who
 ɛ'di ahí-biamá. Júgče najiⁿ'-biamá. Nál! aŋgáqte té, á-biamá. Wahnáte 6
 there arrived, they With him he stood, they say. Why! let us go homeward, said he, they You eat
 say.

- té, á-biamá. Ga^{n'} júgɕe aɕá-biamá. Égiɕe níaci^{n'}ga wahí ɕa^{n'} ga^{n'}-ɕa^{n'} amá.
will, said he, they So with him he went, they say. Behold people bone the in a curvilinear they
say. say. say. (ob.) ear heap for some time say.
- T'éwaɕai^{n'}-ma é níaci^{n'}ga júgɕe aɕé aká e-hna^{n'} é t'éwaɕé akáma. Hau,
Those who were he man with him went he who he only he had killed them, they say. Well,
killed
- 3 wa'újiŋgáqtcí ɛ'dí gɕi^{n'} akáma. Jí tɛ'dí waɕáte tɛ wa'újiŋgáqtcí é ní-
very old woman there was sitting, they say. Lodge in the food the very old woman she per-
ci^{n'}ga t'éwaɕai e hébe ɕaté tégá^{n'}, úhá^{n'} uíɕɕa^{n'}-biamá. Nín'deɕá-biamá há.
sons killed them piece to eat in order pot she put in for him, they She caused it to be done,
that, they say they say
- Bɕáta-máji-hna^{n'}-ma^{n'}, á-biamá. Kí wata^{n'}zi d'úba ɕéɕi^{n'} iɕa^{n'}-aɕé hé,
I never eat it, said he, they say. And corn some this (sort) I have put
away
- 6 á-biamá. É hnáte-hna^{n'} éi^{n'}te, á-biamá (wa'újiŋga aká). A^{n'}ha^{n'}, á-biamá.
said she, they That you eat regu- it may be, said, they say (old woman the). Yes, said he, they
say. larly say.
- Ga^{n'} cí níaci^{n'}ga ɔani tɛ'dí ca^{n'} uji^{n'}-biamá wata^{n'}zi tɛ. Kí ga^{n'} nín'de ɔí
So again men soup in the at any she put it in, corn the And so cooked when
they say rate they say (ob.)
- uji^{n'}-biamá, ga^{n'} ɕatá-biamá. Píaji ínahi^{n'} áha^{n'}, eɕéga^{n'} gɕi^{n'} akáma (cénu-
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young
they say, say.)
- 9 jin'ga aká). Níaci^{n'}ga hnínké, ɕa'éwiɕe, á-biamá wa'újiŋga aká. Níaci^{n'}ga
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person
hnínké, úda^{n'}qti hnínké, ɕa'éwiɕe, á-biamá. Edáda^{n'}qti íɕigacta^{n'}ka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and
júɕigɕe agí tɛ eáta^{n'} íɕanahi^{n'} éi^{n'}te, á-biamá. Pí-ctéwa^{n'}-báji, á-biamá.
with you he was when how you consent could? said she, they Not at all good, said she, they
returning say. say.
- 12 Níaci^{n'}ga wahí ɕé cta^{n'}be ké é t'éwaɕai, á-biamá. Gasáni ha^{n'}ega^{n'}tcé^{n'}qtcí
Men bone this you see the he killed them, said she, they To-morrow early in the morning
say.
- ɕé taté, á-biamá wa'újiŋga aká. (É Wé's-á-níaci^{n'}ga akáma, é júgɕe
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him
aki akáma. Cí^{n'}wakiɕe-hna^{n'}-biamá ɔí a^{n'}ba dúba sáta^{n'} ja^{n'}-qtiéga^{n'}
reached he who, He fattened them regu- they say when day four five sleep about
home they say. larly
- 15 t'éwaɕé-hna^{n'}-biamá.) Éga^{n'}-hna^{n'}i. T'éa^{n'}ɕáɕé te, á-biamá wa'újiŋga aká.
he killed regu- (they say.) So it is usually. You kill me will, said, they say old woman the
them larly (sub.).
- A^{n'}hnícta^{n'} ɔí waɕánaɕi^{n'} te, á-biamá. Wahí gɛ waii^{n'} iɕágaqade ihéa^{n'}ɕá-á,
You finish me when you hurry (away) will, said she, they Bone the robe covered with lay me down,
say. (pl. ob.)
- á-biamá. Kí a^{n'}hnícta^{n'} tédíhi hí^{n'}bé céɕa^{n'} wi^{n'} iɕa^{n'}-aɕé-de wi^{n'}, á-biamá.
said she, they And you finish me arrives at moccasins that one I put away, but I give said she, they
say. say. say. say.
- 18 Waɕácka^{n'} té, á-biamá. Ata^{n'}qti waɕúdeáji ɕí ctéctewa^{n'} dáze tédíhi ɔí
You do your will, said she, they However far distant you notwithstanding evening arrives when
best say. reach ing at the
- uɕíɕe tá aká Wé's-á aká, á-biamá wa'újiŋga aká. Ga^{n'} ɕé hí^{n'}bé ɕa^{n'}
overtake will he who Snake the said, they say old woman the And this moccasins the
you (sub.), (sub.) (ob.)
- wí^{n'} ɕa^{n'} síhníze tɛ'dí ɕé ɕaɕáge cta^{n'}be tɛ cí taté, á-biamá. Níaci^{n'}ga
I give the you take when this headland you see the you shall, said she, they Man
to you (ob.) steps forward say.

wi^{n'} ɛ'di naji^{n'}. Ẽ'di ci-daⁿ waqi^{n'}ha gáçaⁿ ɸa'í te, á-biamá. Kí ɛ'di ci
 one there stands. There you and paper - that you give will, said she, they And there you reach
 tēdhi xi ɸionúd-adaⁿ dúdugaqçe iça^{n'} ɸa-á hē. Gɸi taté, á-biamá wa'újinga
 it arrives when pull off and facing this way place them Come shall, said, they say old woman
 at
 aká. Ga^{n'}ki wa'újinga aká bɸuga uíça-biamá ga^{n'}, t'ēça-biamá. Ha^{n'}egaⁿ 3
 the And old woman the all told to him, they as, he killed her, they Early in the
 (sub.). say.
 tē'qteci xi ɸajú kē gasná-biamá. ɸicta^{n'}-biamá. Ẽgriçe cibe tē ɸigɸá-biamá.
 morning when flesh the he gashed it (= cut He finished, they say. At length entrails the he uncoiled, they
 into strips), they say. (ob.) say.
 Ní kē'ɸa aɸi^{n'}. ahí-biamá. Ní kē ɸétaⁿ égihiçéça-biamá. Cibe ugáhaha
 Water to the having he arrived, they Water the this far right into it he plunged Bowels floating in
 them say. them, they say. tiny waves
 aja^{n'} amá. Wahí gē waii^{n'} içágaqade ihéça-biamá. Hi^{n'}bé ɸaⁿ ɸizá-biamá; 6
 lay on they say. Bone the robe covered with he laid her down, Moccasin the he took, they
 (pl. ob.) they say. say;
 ga^{n'} i^{n'}tcaⁿ aɸá-bi xi, baxú ɛ'di ahí-bi xi, ɸaɸage tē waɸiona içe amá. Ga^{n'}
 so now he went, when, peak there he arrived, when, headland the became visible they So
 they say they say (ob.) say.
 wi^{n'}áqciaⁿ siçizai tē'di ɸaɸage waɸúdeäji tē ɛ'di ahí-biamá; ahíqti ɸéça-
 once he took a when headland distant the there he arrived, they he arrived sud-
 step forward they say (ob.) say; denly right there
 biamá. Ga^{n'} níaci^{n'}ga wi^{n'} ɛ'di naji^{n'} akáma. Ga^{n'} waqi^{n'}ha ɸaⁿ 'í-biamá. 9
 they say. And man one there was standing, they And paper the he gave to him,
 say. (ob.) they say.
 Hau! wanáqɸiñ-gá, á-biamá. Hi^{n'}bé ɸaⁿ wa'újinga wa'í ɸaⁿ ɸionúda-bi
 Ho! hasten, said he, they Moccasin the old woman gave the pulled off, they
 say. (ob.) (ob.) to him (ob.) say
 ega^{n'}, ɛ'ugáqçe gɸiñ'kiçá-biamá, Gɸé te, eçégaⁿ-bi ega^{n'}. Cí níaci^{n'}ga aká
 having, facing that way he caused them to sit, Go home-will, thought, they having. Again man the
 they say, ward say (sub.)
 cī égaⁿ hi^{n'}bé ɸaⁿ 'í-biamá, waqi^{n'}ha wi^{n'} edábe. Cí tēdhi xi waqi^{n'}ha 12
 again so moccasin the gave to him, paper one also. You (= here- when paper
 (=like) (ob.) they say, arrive after)
 gáçaⁿ ɸécpaha té, á-biamá. Cí tēdhi xi hi^{n'}bé ɸionúd-adaⁿ ɸijébe tē'di
 that (ob.) you show to him will, said he, they You (= here- when moccasin pull off and door at the
 say. arrive after)
 iça^{n'} ɸa-gá, á-biamá (níaci^{n'}ga aká). A^{n'}haⁿ, á-biamá (cénújinga aká).
 place them, said, they say (man the). Yes, said, they say (young man the).
 Wanáqɸiñ-gá, á-biamá (níaci^{n'}ga aká). ɸa^{n'}ge ahí-biamá. Ga^{n'} níaci^{n'}ga 15
 Hurry, said, they say (man the). Near, after he arrived, they And man
 moving say.
 wi^{n'} cī ɛ'di naji^{n'} akáma. Waqi^{n'}ha ɸaⁿ 'í-biamá. Hau! wanáqɸiñ-gá,
 one again there was standing, they Paper the (ob.) he gave to him, they say. Ho! hurry,
 say.
 á-biamá (níaci^{n'}ga aká). Hi^{n'}bé ɸaⁿ níaci^{n'}ga pahan'ga aká wa'í ɸaⁿ ɸionúda-
 said, they say (man the). Moccasin the man the first the gave to the pulled off
 (ob.) (sub.) him (ob.)
 bi ega^{n'}, ɸijébe tē'di iça^{n'} ɸa-biamá. Ga^{n'} níaci^{n'}ga áma aká hi^{n'}bé ɸaⁿ cī 18
 they having, door at the he placed them, they And man the the moccasin the again
 say. other (sub.) (ob.)
 wi^{n'} 'í-biamá. Kí gá-biamá: ɸé hné uɸáyaⁿ te. Níaci^{n'}ga wi^{n'} gátēdi naji^{n'}.
 one he gave to him, And said as follows, This you go you put on will. Man one in that stands.
 they say. they say: moccasins place
 Ẽ'di hné te. Wacka^{n'}-gá, á-biamá. Cí égaⁿ hi^{n'}bé 'í-biamá waqi^{n'}ha
 There you go will. Do your best, said he, they Again like moccasin he gave to him, paper
 say. (him) they say

- edábe. Ě'di ahí-biamá. Ahau! wanáqčín-gă, á-biamá. Híⁿbé áciádi
also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the out-
side
- íčaⁿ'ča-biamá. Kí gá-biamá: Gátědi ní wíⁿ' ě'di ké amá. Sihníze čéčafě
he placed them, they say. And he said as fol- In that water one there lies they say. You take sudden steps
forward
- 3 xí, ní daⁿ'bají-gă, á-biamá. Kí égaⁿ-biamá. Gaⁿ' ačai tě. Masáni ahí-
when, water do not look at it, said he, they say. And so they say. So he went. The other he
side reached
- biamá. Híⁿbé čaⁿ wégičionudá-biamá. Jáze ahí-biamá. Ě wa'újinga
they say. Moccasin the (ob.) pulled off their (from his feet) Evening arrived, they say. That old woman
- t'éčai editaⁿ ačai tě daze tě éč hă. Watčicka uíčaⁿ'be tíčé uhá ačá-
he killed since he went evening the that was it Creek up-hill passed on follow- ing it went
- 6 biamá, čamú. Níučican ídaⁿ'béqti ahí-bi égaⁿ' égičé níaciⁿ'ga uběsniⁿ-
they say, down-hill. Lake in the very arrived, having behold person he found out
middle they say
- biamá. Ěgaxe agíi tě. Sigěé ké ugíha qáča agíi tě.
they say. Around he was returning. Trail the following back he was coming.
his own again
- Iⁿ'bejide-ma čaⁿ' égaⁿ'qti xíxáxa-biamá cénujiⁿ'ga aká. Huhú jingá
The red-tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní ké ígagěze jaⁿ'-biamá. Wě's'ă aká dahé čaⁿ' éčaⁿ'be jaⁿ'-biamá.
water the (ob.) causing ripples lay, they say. Snake the (ob.) hill the in sight lay, they say.
- Wě's'ă aká ímaxá-biamá. Níaciⁿ'ga wíⁿ' uáne, á-biamá. Caⁿ' wačionaqti
Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight
- ágahaqti maⁿ'hniⁿ' égaⁿ wajin[']ga číⁿ' ctěwaⁿ' gráⁿ maⁿ'číⁿ' xí ctaⁿ'be te,
on the very surface you walk so bird the (ob.) soever flying walks if you see it will,
- 12 á-biamá. Aⁿ'haⁿ, égaⁿ éde ɣaⁿ'ba-máji, á-biamá. Jaⁿ'be xí uwíča te,
said he, they say. Yes, so but I have not seen said he, they say. I see him if I tell you will,
- á-biamá. Gaⁿ' ačá-biamá Wě's'ă amá ágaqčěqti. Níxaⁿ'haqci uhá-biamá
said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge followed, they say
of the stream
- Wě's'ă amá. Ěgičé Ikaⁿ'gíⁿ'e qúděqci gčíⁿ' akáma. Čégaⁿ'qti ahí-biamá.
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.
- 15 Níaciⁿ'ga wíⁿ' čéču í égaⁿ ctaⁿ'bewáčě-hnaⁿ', á-biamá xénaqčé ctěctewaⁿ'
Person one here having been coming you may have seen him, said he, they say. Shadow even if
- ctaⁿ'bewáčě-hnaⁿ', á-biamá. Uáne, á-biamá. Aⁿ'haⁿ, kagěha, čéču níaciⁿ'ga
you may have seen it, said he, they say. I seek said he, they say. Yes, friend, here person
- wíⁿ' aⁿ'bičájaⁿ xí níaciⁿ'ga wíⁿ' aⁿ'čín ɣan[']de naⁿ'p'an[']de; éde áwatě'ɣa e'aⁿ'
one I lay by day when person one came near ground shaking it as but whither how
(=almost) he walked;
- 18 čéiⁿ'te íčápaⁿ'-máji, á-biamá. Ěč hă, á-biamá. Ě uáne čín é, á-biamá.
he may have gone I do not know, said he, they say. That is he said he, they say. He I seek the he, said he, they say.
- Gaⁿ' ní ké uhá ačá-biamá. Gaⁿ' ánaša-biamá xí híaji amá. Čí égaxe
So water the follow- ing it he went, they say. So he cut off (his retreat) when he had not ar- Again around
rived.
- agí-biamá. Čí ahíi tě'ɣa čingěé hă. Ní ké čí ugíha agíi tě. Ěgičé
he was coming back, they say. Again he ar- rived at the there was none Water the again following his own (trail) he was re- turning. At length

ché nŋaŋgáqti ké ɪdaⁿbéⁿqti agí-biamá. Égiçe, Huhú ɲaŋgáqti wiⁿ niɲaⁿha
this very big stream the (ob.) in the very he was coming Behold, Fish very big one edge of the
middle back, they say. water

xébe kéⁿdi jaⁿ amá. Wawémaxá-biamá. Níaciⁿga, kagéha, uán éde
shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

ɪcáɕa-máji, á-biamá. Céçu úwaɕakié aká ɕaⁿ éç há, á-biamá. Wuhú! 3
I have not found said he, they Yonder you talked with the one in the it is said he, they Is it possible!
him, say. them who past he say.

á-biamá. Ūmakajiⁿqtciaⁿ áakip éde ɪdahaⁿ-máji há, á-biamá Wé'sⁿá aká.
said he, they Not very easily I met him but I did not know him said, they say Snake the (sub.),
say.

Gaⁿ agɕá-biamá. Kí é-biamá Huhú ɲaŋ'ga aká. Gaŋ'ki majaⁿ uckaⁿ
So he went homeward, And it was he, Fish big the (sub.). And land wherethe
they say. they say

ɕanⁿdi akí-biamá. Éqti akí-biamá ɲi Siⁿ'snedewágiçe amá wiⁿ ɪtaxáɲataⁿ 6
was done he reached home, He him- reached home, when Muskrat the one from up stream
they say. self they say (sub.)

a-í-biamá. Uɕaⁿ-biamá Wé'sⁿá aká. Wawéwimáxe téiⁿke, á-biamá. Īndádaⁿ
was approach- Held him, they say Snake the (sub.). I question you will, said he, they What?
ing, they say. say.

aⁿɕaⁿɕamáxe téiⁿte? ɕakúɕ égaŋ-gá, á-biamá Siⁿ'snedewágiçe aká. Caⁿ,
you ask me may! Do speak quickly, said, they say Muskrat the (sub.) Still,
say.

Níaciⁿga uákie-de céçu najiⁿ'akiɕe-de é ɕíehniⁿ ebɕégaⁿ, á-biamá (Wé'sⁿá 9
Person I talked when here I caused him to and he you are he I think, said, they say (Snake
to him stand

aká). Aŋ'kaji, á-biamá Siⁿ'snedewágiçe aká. Nā! ɕé níaciⁿga úwaɕaki
the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

ecé amá ɪcápahaⁿ, á-biamá Siⁿ'snedewágiçe aká. ɕéɕandi agɕiⁿ ɲi níaciⁿga
you the one I know him, said, they say Muskrat the (sub.). In this place I sat when person
say who moves

wiⁿ ɲi wiwíɲa tɕe caⁿ'qti ihe aɕaí, á-biamá. Jaⁿ wiⁿ ní maⁿ'te biqaⁿ- 12
one lodge my own the in spite of passing went, said he, they Wood one water within he broke by
by say.

biamá. Ē ní maⁿ'te aⁿ'ɕai tɕéⁿdi caⁿ edádaⁿ ctéctewaⁿ abɕiⁿ agɕé ɲi áagɕiⁿ-
they say. He water within asked me to when yet what soever I had it I went when I sit
go with him home-ward

hnaⁿ-maⁿ éde iⁿ'bixaⁿ, á-biamá Siⁿ'snedewágiçe aká. Kí aⁿ'ba águdi tɕéⁿdi,
on it regularly but he broke it said, they say Muskrat the (sub.). And day where when,
for me,

á-biamá (Wé'sⁿá aká). Nā! sídadi miⁿ'maⁿ'ciqti tiɕaⁿ, é ɲi wiwíɲa ihe 15
said, they say (Snake the). Why! yesterday sun very high had he lodge my own passing
become, by

aɕaí. Kí ɕ'ɕdi ɕé ɲi jaⁿ ké bixaⁿ, á-biamá (Siⁿ'snedewágiçe aká). Gaⁿ
went. And there went when wood the he broke, said, they say (Muskrat the). So

wiⁿ'kegaxá-biamá. Kagéha, wiⁿ'ɕakéqtiⁿ, á-biamá (Wé'sⁿá aká) Pí
he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

niɲaⁿha ihe aɕá-biamá (Wé'sⁿá amá). Gaⁿ ɕé niɲaⁿ'ha-ɲáɕicaⁿ ɕíxe-sági
bank of the passing went, they say (Snake the.) And this towards the bank of the red willows
stream stream

ní ké ágaɕámu gɕiⁿ-biamá. ɲehámajíde ɕ'ɕdi gɕiⁿ akáma. Uɕaⁿ-biamá 18
water the leaning down sat they say. Red-breasted turtle there was sitting, they say. Held him, they say
(ob.) close to

Wé'sⁿá aká. Wawéwimáxe tá minke, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ
Snake the (sub.). I question you will I who, said he, they Person I have sought him regu-
say. larly

éde ɪcáɕa-máji, á-biamá (Wé'sⁿá aká). Aŋ'kajiⁿqtiⁿ, á-biamá (ɲehámajíde
but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted
him turtle

- aká). ǀ'ṭcaⁿqtcī éṭaⁿbe agṭī. Né ṭaⁿ niúgacúpa edítaⁿ éṭaⁿbe agṭī,
 the). Just now in sight have I Lake the pond from it in sight have I
 come again.
- á-biamá. Ádaⁿ indádaⁿ ctewaⁿ úciákiṭa-májī, kagéha, á-biamá. Aṭá-
 said he, they Therefore what soever I have not deceived O friend, said he, they Went
 say.
- 3 biamá (Wé's'a amá). Égiṭe ǀébia úqti amá wiⁿ ní xébe ṭaⁿha ké'di
 they say (Snake the). At length Frog very green the one water shallow edge by the
 ones who
- ugáha gaⁿ gṭiⁿ akáma. Ǽ'di ahí-biamá Wé's'a aká. Kagéha, níaciⁿga
 floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person
- uáne-hnaⁿ-maⁿ. Égiṭe ctaⁿbewáṭṭe, á-biamá. Aⁿ, á-biamá (ǀébia aká).
 I have sought him regu- At length you may have seen said he, they Yes, said, they say (Frog the).
 larly. him say.
- 6 Ké, uṭá-gǎ, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ éde iṭáṭa-májī. Éskana
 Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that
 say. larly him.
- ctaⁿ'beiⁿte ṭútaⁿqti iⁿwiⁿ'ṭahna kaⁿbégaⁿ, á-biamá (Wé's'a aká). Qá-i-ná!
 if you have seen very straight you tell to me I hope, said, they say (Snake the). Is it possible!
 him
- Kagéha, sídadi dáẓeqtcī-hnaⁿ ṭan'di ṭéahiṭéṭaⁿṭa ní uṭibṭi gṭiⁿ ṭaⁿ é'di
 Friend, yesterday very late in the at the at this one behind water eddy sits the there
 evening (time) (ob.)
- 9 agṭiⁿ ṭī níaciⁿga ṭénaqṭe ṭaⁿ'be, á-biamá. Aⁿhaⁿ, kagéha, éḥ hǎ, á-biamá.
 I sat when person shadow I saw, said he, they Yes, friend, it was said he, they
 say. say.
- É uáne hǎ, á-biamá. Gaⁿ itáẓaṭa gṭéicaⁿ gaⁿ éṭa aṭá-biamá Wé's'a
 He I seek him said he, they So up stream to that side so thither went, they say Snake
 say.
- aká. Cī é ṭéḱé uhá aṭaí tē. Gaⁿ né wiⁿ ṭaiⁿ'xe ákiucugáqti égaⁿ ké'di
 the Again he this follow- So lake one green scum very thick like in the
 (sub.). (ig. ob.) ing it
- 12 ǀéjaṅga amé-de bákiáhaⁿ maⁿ'ṭiⁿ amá. Wé's'a aká nan'ka ágṭiⁿ iṭaⁿ'-
 Big turtle the (sub.) and, pushing and walked they say. Snake the (sub.) back sat on suddenly
 raising it
- biamá. Kagéha, wawéwimáxe tá miṅke. Éṭaⁿbe égaṅ-gǎ, á-biamá. Nǎ!
 they say. Friend, I question you will I who. Do emerge from the said he, they Why!
 water), say.
- indádaⁿ aⁿṭaⁿ'ṭamáxe tádaⁿǀ á-biamá. Níaciⁿga amé édedí-amá ṭaⁿ'ja
 what you ask me will! said he, they say. Person he who is there is he moving though
- 15 wécpahaⁿ'jī tédíhi t'éṭiṭe taí. Ádaⁿ caṅgaxa-gǎ, á-biamá (ǀéjaṅga aká).
 you do not know him when he will kill you. Therefore quit it, said, they say (Big turtle the).
- Wé's'a aká dúḍuqáqtcī gṭiⁿ-bi egaⁿ (gagṭigixe, dá ṭaⁿ maⁿ'ci), ǀéjaṅga
 Snake the drawn up very sat, they say having (coiled up, head the high), Big turtle
 (sub.) much (ob.)
- ṭiṅké 'é skaⁿ eṭégaⁿ gṭiⁿ-biamá. Kagéha, ṭútaⁿ iⁿwiⁿ'ṭa-gǎ, á-biamá
 he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say
- 18 Wé's'a aká. Aṅkajī, á-biamá ǀéjaṅga aká. Nǎ! uwibṭa teṭaⁿ, wiⁿ'ake
 Snake the No, said, they say Big turtle the (sub.). Why! what I have told you, I told the
 (sub.) truth
- égaⁿ, á-biamá. Égaⁿ gaxájī-gǎ. Níaciⁿga amá édedí-amá ṭaⁿ'ja wécpa-
 like it, said he, they So do not. Person the there is he moving though you do not
 say. (sub.)
- haⁿ'jī tédíhi ṭi égiṭe t'éṭiṭe taí, á-biamá ǀéjaṅga aká. Píqti ṭigṭiⁿhaⁿ gṭiⁿ'-
 know when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat
 him (sub.)
- 21 biamá Wé's'a aká. ǀéṭiṅké cé áhaⁿ, eṭégaⁿ-biamá. Ké, kagéha, nǎ!
 they say Snake the (sub.). This one that ! thought he, they say. Come, friend, why!

iⁿwiⁿ'*ɕa-gă* hă, á-biamá Wě's'ă aká. Aⁿɕaⁿ'sabe héga-máji. Iⁿwiⁿ'*ɕa-gă*,
 tell me said, they say Snake the (sub.). I suffer I very much. Tell me,
 á-biamá. Qa-í! ikáge ána'aⁿji inahiⁿ, á-biamá (ɕéaŋga aká). Uwibɕa
 said he, they Wonderful! his he does not indeed, said, they say (Big turtle the). I tell you
 say. friend listen to
 tá minke, á-biamá. Wackaⁿ'-gă, á-biamá Wě's'ă aká. Cé nŋaŋgáqti tē'di 3
 will I who, said he, they Do your best said, they say Snake the (sub.). That very big water at the
 say.
 ctaⁿ'be keɕaⁿ' níkaciⁿga uɕáne ɕiⁿ ē'di jaⁿ'i. Wackaⁿ'-gă, á-biamá ɕéaŋga
 what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle
 one who
 aká. Kagéha, wiⁿ'ɕaké ă, á-biamá Wě's'ă aká. Ē'di jaⁿ'i. Wackaⁿ'-gă.
 the Friend, you tell the I said, they say Snake the (sub.). There he lies. Do your best.
 (sub.). truth
 Wécpahaⁿ'ji tēdihi ɕi t'éciɕe tá aká hă, á-biamá ɕéaŋga aká. Ē'di bɕé 6
 You do not know when you he kill you will he who said, they say Big turtle the (sub.). There I go
 him
 tá minke, á-biamá Wě's'ă aká. Wackaⁿ'-gă. Wécpahaⁿ'ji tēdihi ɕi t'éciɕe taí,
 will I who, said, they say Snake the (sub.). Do your best. You do not know when you he you kill will,
 (sub.). him
 á-biamá. Nŋaⁿ'ga gazaⁿ'adi aɕé amáma. Kí ē'di jaⁿ'-biamá níaciⁿga unai
 said he, they Big water in the midst of he was going, And there lay, they say person sought
 say.
 ɕinké. Gaⁿ' Wě's'ă amá ē'di aɕá-biamá. Ní ké uɕibɕi ɕiⁿ ē'di ahiⁿ 9
 he who So Snake the (sub.) there went, they say. Water the eddy the there he arrived
 was. (moving)
 biamá. Ēgiɕe ní ké maⁿ'táha aɕiⁿ áiaɕa-biamá. Ē níaciⁿga qtaɕa-báji aké
 they say. At length water the underneath having it had gone, they say. He person who did not love him
 him
 aké, ní ɕiɕáxa-bi egaⁿ'. Wě's'ă ɕiⁿ éɕaⁿ'be hí gaⁿ'ɕa ctéctewaⁿ' caⁿ' uɕibɕi
 it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy
 he, they say arrive
 aɕiⁿ'-biamá maⁿ'taɕa caⁿ'qti-gaⁿ' nyútaɕiⁿ t'é tē. Wě's'ă t'éɕa-biamá. Gaⁿ' 12
 had him, they say under in spite of at smothered he died Snake he killed him, So
 length they say.
 níaciⁿga aká agɕá-biamá. Gaⁿ' aki-biamá.
 man the So he reached home,
 (sub.) went homeward, they say. they say.

NOTES.

277, 3. kɪ qɕabe cɪ ámaɕataⁿ, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. gaɕa guataⁿ a-í aka, the Snake-man. Frank La Flèche rejects "gaɕa" as superfluous.

278, 2. e, *he, she, or it*, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. waⁿujiŋgaqteí (the first one), pronounced waⁿuⁿjingaqteí by Nudaⁿ-axa.

279, 1. waɕiⁿha gaɕaⁿ ɕaⁿ'i te. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the ɕoiwere myth of the young Black bear, Mũⁿteinye.

279, 5. ní kéja aɕiⁿ ahi-biamá. The lodge was about three yards from the stream. Ní ké ɕétaⁿ egihɕeɕa-biamá, that is, he plunged them about one foot below the surface.

279, 8. ahiqti ɕeɕa-biamá, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. *Ųaŋge* ahi-biama. "*Ųaŋ'ge*, near to, refers to a time or place towards which one moves; but *ácka*, near to, implies rest. *Ųade*, near, near to, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. *cí égaⁿ hiⁿbe í-biama waqíⁿha edabe*. Judging from the context, this sentence is out of place, and the correct order is: *Ėdi ahiⁿbiamá* (at the place of the third man). *Ahaú, wanáqçin-gá, á-biamá*. *Hiⁿbé áciadi íçaⁿ/ça-biamá*. *Kí gá-biamá: Gátėdi ní wiⁿ ėdi ké amá*. *Sihníze čéçačė xí ní kė daⁿbáji-gá, á-biamá*. *Cí égaⁿ hiⁿbé í-biamá waqíⁿha edábe*. *Kí égaⁿ-biamá*. *Gaⁿ ačai tė*.

280, 4. "*Ųaze* ahi-biama," is incorrect. Read "*Ųáze hí amá*."—Frank La Flèche.

280, 8. *iⁿhejide*, the red-tail fish, has red fins; but the body is not red.

280, 9. *ígagčeze jaⁿ-biama*. Sanssouci reads *ugágčeze*, but Frank La Flèche thinks that it should be *gagčeze jaⁿ-biama*. He does not understand *ígagčeze* (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. *dahe čaⁿ éčaⁿbe jaⁿ-biama*. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19–281, 1. *ní kė ulhá ača-biama . . . niŋaŋgaqti idaⁿbėqti agi-biama*. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. *uan ede, i. e., uane ede*.

281, 4. *aakip ede, i. e., aakipa ede*.

281, 10–11. *uwačaki ece ama*, in full, *uwačakie ece ama*.

281, 13. *ní maⁿte aⁿđai*. *Ní maⁿte čé aⁿđai*, *He asked me to go with him under the water*.—Frank La Flèche.

282, 1. *né čaⁿ niugacupa editaⁿ*, etc. Sanssouci reads "*čečaⁿ* (this curvilinear object)", instead of "*ne čaⁿ*".

282, 7. *ctaⁿbeiⁿte, i. e., ctaⁿbe éiⁿte*; so *čéiⁿte*, 280, 18., in full, *čé éiⁿte*.

282, 12–13. *Ųejaŋga . . . ečaⁿbe egaŋ-gá*. The Big turtle was nearly on the surface of the water, pushing up the *jaⁿix*e as he moved along. Suddenly the Snake got on his back. "I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions)."

282, 20. *piqti xigčiháⁿ gėiⁿ-biama*. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (*i. e.*, the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

THE BEAR-GIRL.

TOLD BY NUDA"-AXA.

Jí d'úba jí amáma. Kì mìn'jìnga na'qti-biamá. Kì iha' aká
 Lodge some pitched tents they say. And girl fully grown, they say. And her the mother (sub.)
 giáhe-hna'-biamá. Wéçé açá-biamá. Kì najíha qáde íbstáqti akí-biamá.
 used to comb her hair, they say. To get she went, they say. And hair grass pressed she reached, tightly against home, they say.
 Éga-da'ja i'n'tca'qtcí najíha giáhe ça'ctí. Píají ínahi' eha'+, á-biamá 3
 Though so just now hair combed heretofore. Bad indeed! said, they say
 iha' aká. Égiçe Ma'tcú çínké mìn'jìnga píçe akáma. Nú wi'n' can'ge uné
 her the mother (sub.). Behold Grizzly bear the one girl was loving, they say. Man one horse seeking it
 ahí-biamá. Ma'tcú kě íça-biamá. Gátèdi Ma'tcú èdedí-ké. Ma'can'de
 arrived, they say. Grizzly bear (ob.) he found, they say. In that place Grizzly bear there he is lying. Den

- uja^{n'} ja^{n'} t'e, aı. Eğiçe wi^{n'} nıaci^{n'}ga sabáji t'éçe taı, á-biamá. Wahúta^{n'}çi^{n'}
 lying in sound asleep, he says. Beware one people suddenly kill him lest, said they, they Gun
- bçúga çizái-gá. Can'ge-ma wágçi^{n'} tē. Ga^{n'} égaxe aça-biamá. Eğiçe çé
 all take ye. The horses they sat on them. So in a circle they went, they At length this say.
- 3 mi^{n'}jünga aká gá-biamá: Dádihá, ma^{n'}tcúha i^{n'}çahni^{n'} cki te, á-biamá. Kí
 girl the said as follows, O father, grizzly-bear please bring it back for said she, they And
 (sub.) they say: skin me, say.
- t'éça-biamá. Kí içádi aká wáçaha^{n'}-biamá nıaci^{n'}ga bçúga; áda^{n'} há ça^{n'}
 they killed him, And her the (sub.) say prayed to them, they people all; there- skin the (ob.)
 they say. father (sub.) say
- 'fi-biamá. Ga^{n'}, Çéçu ugáda^{n'}i-gá, iha^{n'} çinké é waká-bi ega^{n'}, ga^{n'} mi^{n'}jünga
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl
 him, they say. say
- 6 wékináčçi^{n'} tē açi^{n'} aça-biamá. Çita^{n'} gçi^{n'}-biamá. Xagé-hna^{n'}-biamá.
 hurried to get as having it she went, they Working she sat, they say. She cried regularly, they say.
 ahead of her say.
- Mi^{n'}jünga wi^{n'} iñan'ga-biamá. Çita^{n'} gçi^{n'} tē di júgçe gçi^{n'}-biamá. Ga^{n'}
 Girl one her younger sister, Working sat when with her she sat, they say. And
 they say.
- çita^{n'}-biamá xı Ma^{n'}tcú gıka^{n'}-hna^{n'}-biamá Eça+! é-hna^{n'}-biamá. Jüngá
 worked they say when Grizzly bear she cried for him regularly, they say. Eça+! she said regularly, Small
 they say.
- 9 uça çéça-biamá. Na^{n'}há, çéaka (ma^{n'}tcúha çita^{n'}i xı, Eça+! é-hna^{n'}i hē),
 to tell sent suddenly, O mother, this one (grizzly-bear skin çita^{n'}i xı, Eça+! she said regularly, says only)
 it they say.
- á-biamá. Gañ'ki çita^{n'} gçi^{n'}-bi xı cı éga^{n'}-biamá. Eça+! é-hna^{n'}-biamá.
 said she, they And working she sat, when again so they say. Eça+! she said only, they say.
 say.
- Cı jüngá aká cı uça çéça-biamá. Na^{n'}há, çéaka ma^{n'}tcúha çita^{n'}i xı, Eça+!
 Again small the again to tell sent suddenly, O mother, this one grizzly-bear works when, Eça+!
 (sub.) (sub.) they say. skin
- 12 é-hna^{n'}i hē, á-biamá. Ga^{n'} çicta^{n'}-biamá. Bizeçai-biamá. Ga^{n'} ihéçai tē
 she says, only said she, they So she finished, they say. She dried it, they say. So placed it when
 say.
- bizeçai éga^{n'} ga^{n'} çicta^{n'}-biamá. Jügaxe aça-biamá. Kí edufha-biamá
 she dried it as so she finished, they say. Playing games they went, they And she joined them, they
 say.
- Ma^{n'}tcú píçé aká. Wihé, ma^{n'}tcúha i^{n'}çin'gi mañgçi^{n'}-á, á-biamá Ga^{n'}
 Grizzly bear loved the one O little grizzly-bear beguno after mine for me, said she, they So
 him who. sister, skin say.
- 15 içéçi^{n'} ahı-biamá. Ga^{n'} júga gahá ça^{n'} bçúga ágaçká-biamá. Ga^{n'} ma^{n'}tcú-
 having it she arrived, they So body on it the whole she tied it on, they say. So crying regu-
 for her say. larly
- xáge-hna^{n'} wénaxıçai-biamá. Za'ë'qti a^{n'}he-hna^{n'}-biamá. Ma^{n'}tcú aká
 like a grizzly bear she rushed on them, they In great confusion they fled without exception, Grizzly bear the (sub.)
 say. say.
- weanıxıçé tá aká, á-biamá mi^{n'}jünga nüjünga edábe. Éga^{n'}-hna^{n'}-biamá;
 attack us is about to, said, they say girl boy also. So invariably they say;
 say.
- 18 wénaxıçai-hna^{n'}-biamá. Eğiçe wéduba^{n'} tēdihi xı ca^{n'}ca^{n'} Ma^{n'}tcú-biamá.
 she rushed on them regularly, they At length the fourth time arrived when without she was a Grizzly bear, they say.
 say. say.
- Ga^{n'} mi^{n'}jünga jügaxe júwagçe-má bçúga cénawaçai-biamá. İñan'ge çinké-
 So girl playing those with whom all she destroyed them, they say. Her sister the one who
 she was who
- anáčteci ugıgçactá-biamá. Ga^{n'} ıı kē bçúga ga^{n'} cénawaçai-biamá. Ga^{n'}
 alone remained of her (people), So lodge the (ob.) all so she destroyed them, they say. So
 they say. say.

ija^{n'} ɸe aká enáqtci ma^{n'}can'de uja^{n'} ja^{n'}-biamá. Iḡaḡge ɸiḡké ma^{n'}can'de
her elder the alone den lying she slept, they Her younger the one den
sister (sub.) in it say, sister who

é hébe ké ḡjébe té'di uɸigudá-bi ega^{n'} é'di gɸiḡ'kiɸá-biamá. Na^{n'}péɸihi
that part the door at the dug an inside having there she made her sit, they say. You hungry
(ob.) corner, they say

eté. ɸi ké'ɸa ma^{n'}ɸi^{n'}-á hě, á-biamá ija^{n'} ɸe aká. É'di ahí-bi ega^{n'} ɸi 3
may Lodge to the walk ! said, they say her elder the There arrived, having lodge
be. (sub.) they say

cénawaɸaí ké ga^{n'} uhá ma^{n'}ɸi^{n'}-biamá. Ga^{n'} wénandé'qti-hna^{n'} akí-biamá.
were destroyed (the so following she walked they say. So with a very full stomach she reached again,
(line of) they say.

Ci égasáni té égiɸa^{n'}-biamá, É'di ma^{n'}ɸi^{n'}-á hě. Na^{n'}péɸihi eté. Wahnáte
Again on the morrow she said to her, they There walk ! You hungry may be. You eat
say,

té, á-biamá. Ci égasáni é'di ɸékiɸa-biamá.

6

will, said she, they Again the next day there she sent her, they say.

Égiɸe ɸi ké uhá aɸá-biamá. Égiɸe níaci^{n'}ga dúbá édí akáma ɸi
At length lodge the follow- she went, they say. Behold person four were there, they Lodge
(line of) ing say.

úgɸi^{n'} gɸi^{n'} akáma. Wégiɸaha^{n'}-biamá. Ma^{n'}tcú iḡinu dúbá amá akí-biamá.
sitting in they were sitting, She knew them, her own, they Grizzly-bear her four the reached home, they say.
they say, say, elder brother (sub.)

Hi^{n'}! iḡnuhá, wija^{n'} ɸe ta^{n'}wáḡɸa^{n'} cénawaɸé'qti eda^{n'}! á-biamá. Xagé 9
Oh! O elder my sister village has altogether de- (see note) said she, they Crying
brother, destroyed them say.

naji^{n'} úɸa-biamá. Wínaqtci a^{n'}waḡ'gigɸácte, á-biamá. Eáta^{n'} áda^{n'}? á-biamá.
she stood telling about I alone am left of my (people), said she, they Why there- said they, they
them, they say. say, fore! say.

ɸiḡnuhá, wija^{n'} ɸe Ma^{n'}tcúí hě, á-biamá. Kí, Atan'da^{n'} í áɸigaji éi^{n'}te?
O elder my sister is a Grizzly said she, they And, At what time to be she may have com-
brother, bear say, (of the day) coming manded you!

Maḡɸiḡ-gá. Étanda^{n'} í áɸigaji ɸi cí té. Aḡ'kaji, iḡnuhá, ha^{n'}ega^{n'}tce 12
Begone. At the to be she com- when you will. No, O elder morning
proper time coming mands be com- ing

té'di ɸáci-hna^{n'} ma^{n'}béi^{n'}, á-biamá. Áda^{n'} étanda^{n'} atí tá múnke, ha^{n'}ega^{n'}tce
when some in- I walk, said she, they There- at the I shall have come, morning
time riably say, fore proper time

té'di. Qɸabé gáhiɸegé'ɸa wéahide ja^{n'}i-á hě, á-biamá. Ga^{n'} agɸá-biamá
when. Tree Again that place far away lie ye said she, they So went back, they say
beyond that place say.

mi^{n'}jíḡa amá. É cti aɸá-biamá (nú amá). Akí-biamá. Kí ma^{n'}can'de 15
girl the He too went they say (man the). She reached again, And den
(sub.) they say.

ɸaḡ'gěqtci kí amá ɸi uɸɸa^{n'}-biamá. Eáta^{n'}? á-biamá. Nikasáka ɸa^{n'}
very near to she they say when (the Bear-girl) snuffed Why? said (the sister), A fresh human smelling
reached again an odor, they say. they say, smell of

hni^{n'}, á-biamá (Ma^{n'}tcúí aká). Aḡ'kaji, ja^{n'}ɸehá. Égiɸe. Céná. ɸacta^{n'}-á hě.
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

Aḡ'kaji hě, á-biamá jíḡá aká Ca^{n'} ɸacta^{n'}-baji-biamá. Wihé, níkasáka 18
No said, they say small the Still she did not stop talking, they O younger a fresh human
(sub.) say, sister, smell

ɸa^{n'} hni^{n'}, ehé, á-biamá (Ma^{n'}tcúí aká). Ga^{n'} ɸacta^{n'}-biamá. Ga^{n'} ja^{n'}-
smelling of you are, I say, said, they say (Grizzly-bear the). At length she stopped talking. At they
length they say, length slept

- biamá. Haⁿegaⁿtce amá. Hau. Ké, maⁿçinⁿ-ä hë. Wahnáte té, á-biamá.
they say. Morning they say. Come, walk You eat will, said (the Bear-girl), they say.
- Gaⁿ açá-biamá minⁿjinga. Waiiⁿ kē táçaábe ehéça-biamá Ėgiçe ugásⁿ-
So went they say girl. Robe the she rolled up and over the shoulders she placed it, they say. At length peeped
- 3 biamá nú amá. Çiianⁿge i çinⁿ, á-biamá. Miⁿjinga éⁿdi ahí-bi egaⁿ, caⁿ-
they say man the (sub.). Your sister is coming, said (one), they say. Girl there arrived, having, without
- caⁿqti júgigçe açá-biamá. Gaⁿ açá-bi egaⁿ, watecícka kē çinⁿ-biámá. Wiⁿ-
stopping with her they went, they say. So went, they say having, creek the (ob.) they say. One
- utaⁿ gçlonudá-bi egaⁿ iianⁿge giⁿ-biámá. Masáni ahí-bi egaⁿ, hiⁿbé
leggings pulled off his, they say having his sister he carried his, they say. The other side reached, having, moccasin
- 6 ugíiaⁿ-bi egaⁿ, ianⁿde áçiaqti aⁿha-biamá. Ėgiçe miⁿçumaⁿci ákihaⁿ hí
put his on, having, ground going straight he fled, they say. At length noon beyond arrived
- tēⁿ miⁿjinga éⁿdi kiäji tē. Ėgiçe ijaⁿçe aká sigçé uçuha-biamá. Ė néçē
when girl there reached not again. At length her elder sister (sub.) followed, they say. That kindling a fire
- gçinⁿ tēⁿdi atí tē. Aⁿhaⁿ, águdiqti cí, iⁿçéni tai edaⁿ+, á-biamá. Gaⁿ wáçinⁿ
they at she came. Yes, wherever you how can you escape me? said she, they say. So having them
- 9 açá-biamá nú amá Sigçé uçuha-biamá Maⁿtcú amá. Baxú dúbá aⁿçá-
went they say man the (sub.). Trail followed they say Grizzly-bear the (sub.). Peak four they left behind
- biamá. Ki wéduba aⁿça açai tēdihi éçaⁿbe atí-biamá Maⁿtcu amá. Ahaú!
they say. And the fourth leaving it they when in sight came, they say Grizzly-bear the (sub.). Oho!
- á-biamá. Çiianⁿge éçaⁿbe tí há. Waçkaⁿi-gä, á-biamá. Gaⁿ wáçinⁿ
said they, they say. Your sister in sight has come Do ye your best, said they, they say. And having them
- 12 açai tē Çáçuhaqti úçça-biamá. Ki, Ahaú! á-biamá, içágaskaⁿbçe tá
she went. Almost she overtook them, they say. And. Oho! said (one), they say. I make an attempt will
- minke, á-biamá (nú naⁿ aká). Çáçuhaqti úççe amá. Waçaga gaxá-
I who, said, they say (man grown the). Very nearly they were overtaken, they say. Thorns he made
- biamá, ákicuga ukíhange çinⁿge gaxá-biamá. Gaⁿ waçaga xagé íbçaⁿqti
they say, standing which having no space between he made, they say. So thorns crying had more than enough of
- 15 gacíbe ahí-biamá Maⁿtcú amá. Çi úçça-biamá gaⁿ, ‘Ágçaaⁿçáçē tcábe
out of arrived, they say Grizzly-bear the (sub.). Again she overtook them, when, You have made me very much
- égaⁿ çatⁿé taité, á-biamá. Ké, jiⁿçéha, wí içágaskaⁿbçe tá minke, á-biamá
as you die shall, said she, they say. Come, O elder brother, I I make an attempt will I who, said, they say
- (nú éduátaⁿ aká). Watecícka jiñⁿgaqti çinⁿ-biámá. Qçabé cugá çidáiⁿ-
(man next one the). Creek very small they crossed, they say. Tree thick she cannot
- 18 äjⁿqti gaxá-biamá. Jaⁿ bçaⁿze kē edábe iañgáçéha gaxá-biamá. Ádaⁿ
force her way he made, they say. Wood fine the (ob.) also over a large tract he made, they say. There fore
- çáci hiäji amá Maⁿtcú amá. Ėgiçe çí úçça-biamá. Çáçuhaqti úçça-
for some did not arrive Grizzly-bear the (sub.). At length again she overtook them, they say. Very nearly she overtook them

- biamá. Cí égičá^{n'}-biamá: 'Ágčaa^{n'}čáččé hégabáji éga^{n'} wañ'gičé čat'é taité,
they say. Again she said to him, they You have made me not a little as all you die shall,
say:
- á-biamá. Nă! jī^{n'}čéha, wí ičágaska^{n'}bčé tá miñke, á-biamá nújīnga wi^{n'}.
said she, they Why! O elder I I make an attempt will I who, said, they say boy one.
say.
- Wáxu pa-íqti gaxá-biamá. Sí tē ákusan'de baqápi-biamá. Wamí kē ga^{n'} 3
Awl very sharp he made, they say. Foot the through and they pierced, they say. Blood the so
(ob.) through through (ob.)
- na^{n'}bíxa^{n'} ga^{n'} ma^{n'}čī^{n'}-biamá Ma^{n'}tcú amá. Cí úqča-biamá. Cí égičá^{n'}-
scattered by so walked they say Grizzly-bear the Again she overtook them, Again she said
walking (sub.) they say. to him
- biamá: 'Ágčaa^{n'}čáččé hégabáji éga^{n'}, zaní čat'é tá-bi ehé, á-biamá. Ahaú!
they say: You have made me not a little as, all you die shall I have said she, they
suffer said, say. Oho!
- čé-gă, á-biamá. Ga^{n'} řan'de hébe usnége gaxá-biamá. Áa^{n'}si čé tédři 6
do you be said (one), they So ground piece cracked he made, they say. To jump she when
the one, say. over went
- řan'de kē agčañ^{n'}ka^{n'}ha^{n'} ga^{n'} ačá-biamá. Ěgihičéča-biamá. Gañ'ki agí-
ground the on both sides so it went, they say. She went right into it, they And were re-
(ob.) say. turning
- biamá iřínu wañ'gičé. Wahúta^{n'}čī^{n'} gčíza-biamá. Čīañ'ge 'ágčaa^{n'}wa^{n'}čé
they say her elder all. Gun took his, they say. Your sister has made us suffer
brother
- tcábe. Ěga^{n'}qti i^{n'}'a^{n'} taí, á-biamá. Ěgaxe naji^{n'}-bi ega^{n'}, kída-biamá, t'čé- 9
very. Just so we do will, said they, they Around in stood, they having, they shot at her, they
to her say. a circle say, they say, killed her
- biamá. Jan'de kē ékigčá^{n'}-biamá.
they say. Ground the came together again,
they say.

NOTES.

287, 1-2. giahe-hna^{n'}-biamá. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. mi^{n'}jīnga wekinačēi^{n'}, etc. It should read: mi^{n'}jīnga aka wekinačēi^{n'}, etc.

288, 7. iqañga-biamá. The sister was about two and a half feet high.

288, 8-9. Jiñga, etc. Insert "aká" after "jīnga." It was omitted by the narrator.

289, 9. Hi^{n'}! - - - cenawačēqti eda^{n'}! Eda^{n'}! is an interjection of *grief, surprise*, etc.

289, 12-14. ha^{n'}ega^{n'}tce tēdi řaci-hna^{n'} ma^{n'}bčēi^{n'} - - ja^{n'}i-ă hě. The idea is as follows: "As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer."

290, 2. tačaa^{n'}be ehečé, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. čīa-biamá. Nuda^{n'}-axa explains this by "júha-biamá," they forded it.

290, 8. agudiqti ci i^{n'}čēni tai eda^{n'}+. Sanssouci reads: "agudiqti ci ctéctewa^{n'} i^{n'}čēni tai eda^{n'}+" The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biamá. It was about two feet wide.

291, 7. řande kē agčañka^{n'}ha^{n'} ga^{n'} ačá-biamá. The ground went further apart.

The following rhetorical prolongations were made by Nuda^{n'}-axa:

288, 16. za'eqti a^{n'}he-hna^{n'}-biamá, pronounced za+čēqti a^{n'}he-hna^{n'}-biamá.

289, 9. hi^{n'}! řinuhá, pronounced hi^{n'}! řinuha+.

289, 12. aňkají, řinuhá, pronounced aň'kají, řinuha+.

290, 18-19. ada^{n'} řáci bíjji amá, pronounced áda^{n'} řa+ci híjji amá.

290, 19. čačuhagtcí, pronounced ča+ču^{n'}hagtcí.

TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she condoled with the Grizzly bear. She continued saying, "Eça+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. And when the girl sat working, it was so again. She said nothing but "Eça+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwell in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went head-long into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

THE ADVENTURES OF THE BADGER'S SON.

TOLD BY CAÑ'GE-SKĀ.

- Qúga ijin'ge amá ikima^{n'}çiⁿ açá-biamá. Ta^{n'}wañççaⁿ hégactēwa^{n'}ji
Badger his son the (sub.) as a visitor went, they say. Village very populous
- ēdedí-çaⁿ amá. Ė'di ahí-biamá. Qúga ikima^{n'}çiⁿ atí, á-biamá. Níkagahi
there it was they say. There he arrived, they say. Badger as a visitor has said they, they come, say. Chief
- 3 íí ejá tē'di júgçe ma^{n'}çiⁿi-gă, á-biamá. Qúga ikima^{n'}çiⁿ atí, á-biamá.
lodge his at the with him walk ye, said they, they Badger as a visitor has said they, they come, say.
- Ahaú! íkíçái-gă, ingçó, á-biamá. Kí ė'di júgçe ahí-biamá. Gíku-hna^{n'}-
Oho! let him come, O first-born said he, they son, say. And there with him they arrived, they say. They in- regularly vited him
- biamá. Qúga ijin'ge éku atí, á-biamá. Ca^{n'} gíku-hna^{n'}-biamá. Nuda^{n'}-
they say. Badger his son I invite I have said (one), him come, they say. Still they in- regularly they say. vited him War-
- 6 hañga úju aká ijañ'ge wi^{n'} wa'ú údaⁿ t'a^{n'}-biamá. Çé Qúga ijin'ge kíku
chief princí- the his daughter one woman good he had, they say. This Badger his son they in- vited him
- tē'di wa'ú aká gá-biamá: Janúça íçiku hébe i^{n'}çahniⁿ cki te, á-biamá.
when woman the said as follows, Fresh meat they in- a piece you having you will, said she, they (sub.) they say: vite you to it for me come back say.
- A^{n'}haⁿ, égaⁿ xí'ctē égaⁿ taté, á-biamá. Kí agçé amáma kíku tē. Kí wa'ú
Yes, so even if so shall said he, they (be), say. And he was going back, invited when. And woman they say
- 9 aká ijébe áciadi gçi^{n'} akáma. Janúça çaná çá^{n'} çé abçi^{n'} agçi, á-biamá
the door on the outside was sitting, they say. Fresh meat you the this I have I have said, they say (sub.) on the say. begged (ob.) come back,
- Qúga ijin'ge aká. Kí, I^{n'}çiⁿ gí-ă hē, á-biamá wa'ú aká. Kí éçiⁿ aki-biamá.
Badger his son the (sub.). And, Bring it hither said, they say woman the (sub.). And having he reached there it for her again, they say.
- Kí 'í-biamá xí, Ata^{n'} xí çagçé taté? á-biamá. Çábçiⁿ ja^{n'}-qtiégaⁿ agçé tá
And he gave to when, How when you go shall? said she, they her, they say long homeward say. Three nights about I go will homeward
- 12 minke, á-biamá Qúga ijin'ge aká. Kí, Añgagçe taté, çagçé tēdihí xí,
I who, said, they say Badger his son the (sub.). And, We go home- shall, you go homeward arrives when, at it
- á-biamá wa'ú aká. Ga^{n'} ca^{n'} kíku ga^{n'} naji^{n'}-biamá xí çan'di. Kí gá-biamá:
said, they say woman the (sub.). So still inviting so they stood, they say lodges at the. And he said as fol- lows, they say:
- Gasáni agçé tá minke, á-biamá. Agçé xí añgagçe té ecé çá^{n'}cti, á-biamá
To-morrow I go will I who, said he, they say. I go when we go home- will you heretofore, said, they say homeward ward said
- 15 Qúga ijin'ge aká A^{n'}haⁿ, égipe Añgagçe taté. Ha^{n'} xí a^{n'}oniqí te,
Badger his son the (sub.). Yes, I said it. We go home- shall. Night when you rouse will, me
- á-biamá. Ga^{n'} ja^{n'}-biamá xí íyíçá-biamá Qúga ijin'ge aká. Çiqí-biamá.
said she, they say So they slept, they when awoke, they say Badger his son the (sub.). He awakened her, they say.
- Jáhañ-gă. Añgagçe té ecé çá^{n'} agçé tá minke, á-biamá. Júgçe agçá-biamá.
Arise. We go home- will you the I go will I who, said he, they ward say. With her he went homeward, they say.

Égiçe iḡádi aká iḡidahaⁿ-biamá ɸiḡgé tē, iḡé tē. Gá-biamá iḡádi aká:
 At length her the knew his own they say was mis- when, she when Said as follows, her the
 father (sub.) ing had gone they say father (sub.):

Cin'gajin'ga wiwḡa Qúga ijin'ge júḡḡe kigḡé, á-biamá. Iⁿɸiⁿ ɸahníḡe tai,
 Child my own Badger his son with her has gone said he, they You chase mine for me will,
 again, say.

á-biamá. Uḡáḡḡai xī, Qúga ijin'ge t'ḡaḡḡe tai. Cin'gajin'ga wiwḡa iⁿɸiⁿ- 3
 said he, they You overtake if, Badger his son you kill will. Child my own you hav-
 say. her

ɸahníⁿ cki tai, á-biamá iḡádi aká. Iⁿc'áḡe aká, Níkagahi ijañ'ge Qúga
 ing her for you will, said, they say her the Old man the Chief his daughter Badger
 me coming back (sub.).

ijin'ge júḡḡe ákiáḡḡe té amá. ɸi ɸahníḡe tai aḡa+! Uḡáḡḡai xī, Qúga
 his son with her he has gone back, they say. You chase his for will indeed! You overtake when, Badger
 him her

ijin'ge t'ḡaḡḡe tai aḡa+! Wa'ú ɸiḡké ɸahníⁿ cki tai aḡa+! á-biamá iⁿc'áḡe 6
 his son you kill him will indeed! Woman the (ob.) you have her you will indeed! said, they say old man
 for him coming back

aká Ahaú! á-biamá. Qúga ijin'ge níkagahi ijañ'ge kigḡédegaⁿ ɸiḡé awací,
 the Oho! said they, they Badger his son chief his has gone again as to pur- he has
 (sub.). say. daughter sue asked us,

á-biamá. ɸiḡá-biamá. Gañ'ki Qúga ijin'ge gickaⁿ áḡají-biamá wa'ú aká.
 said they, they They chased, they And Badger his son to go faster commanded, they woman the
 say. say. say. (sub.).

Gickaⁿ-á hē. Uwáḡḡai xī éḡiçe t'ḡiḡḡe tai. Wí eátaⁿ xī t'ḡaⁿḡḡe tába, á-biamá 9
 Go faster They overtake if beware they kill lest. I why if they kill will? said, they say
 us you me

wa'ú aká. Égiçe waḡiḡe amá éḡaⁿbe atí-biamá. Wa'ú aká gá-biamá:
 woman the At length pursuer the in sight came, they say. Woman the said as follows, they say:
 (sub.) (sub.)

Céati é, á-biamá. Uwáḡḡai, á-biamá. T'ḡiḡḡe té. Gickaⁿ-á hē, á-biamá.
 Yonder he, said she, they We are over- said she, they He kill you will. Go fast said she, they
 has come say. taken, say. say.

Úḡḡa-bi egaⁿ, wa'ú taⁿ uḡaⁿ-biamá. Gañ'ki Qúga ijin'ge ákihaⁿ ɸiḡá-biamá. 12
 Overtook having, woman the they held her, they And Badger his son bey-nd they pursued him, they say.
 them, they say (ob.) say.

Kí wiⁿ aḡiⁿ atí egaⁿ Qúga ijin'ge uḡḡá-biamá xī gá-biamá: Kagéha,
 And one having come having Badger his son he overtook him, when he said as follows, My friend, he goes
 him they say

t'eaⁿɸiḡḡe tá-bi ɸaⁿja, t'éwiḡa-máji. Gickaⁿ-gá. Man'de bḡiḡaⁿ, ehé tá minke.
 we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.
 (he said)

Qḡabé cé zandé cé ákibanan'-gá, á-biamá. Wíⁿ cī é'di ahí-biamá. Uḡáḡḡe. 15
 Tree. that thick that run to with all your said he, they One again there arrived, they say. You over-
 forest might, say. took him.

Eátaⁿ t'ḡaḡḡai á. Man'de ké bḡiḡaⁿ gaⁿ t'ḡaḡa-máji, á-biamá. Céte gḡé.
 Why you did not ? Bow the I broke it so I did not kill him, said he, they Yonder he goes
 kill him (ob.) say. homeward.

Gickaⁿ ihá-gá, á-biamá. Cī waḡiḡe é'di ahí-biamá. Hau! kagéha, t'eaⁿɸiḡḡe
 Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill
 faster be thou, say.

tá-bi ɸaⁿja, t'éwiḡa-máji tá minke. Gickaⁿ-i-gá. Qḡabé céḡaⁿ ákibanan'-gá, 18
 you though, I kill you not will I who. Go ye faster. Tree yonder run to with all your
 (he said) might,

á-biamá. xḡañ'gḡḡtci ɸaḡḡí, á-biamá. Man'deḡaⁿ bḡiḡḡe. ehé tá minke,
 said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,
 say. come again, say.

- á-biamá. Wi^{n'} cí é'di ahí-biamá. Uçáqçe ça^{n'}cti. Eátaⁿ aja^{n'}? á-biamá.
 said he, they One again there arrived, they say. You over- heretofore. Why you did it? said he, they
 say.
- Eátaⁿ t'éçafáji ā. Man'dexaⁿ bəisē égaⁿ nīja gçé cētē, á-biamá. Cí wa-
 Why you did not ? Bowstring I broke it as live he goes yonder said he, they Again pur-
 kill him (see not+), say.
- 3 çíqe é'di ahí-biamá. Hau! kagéha, níkagahi úju t'ea^{n'}çiçē tá-bi aí ça^{n'}ja,
 suer there arrived, they say. Ho! friend, chief princ- we were to kill you he said though,
 pal (he said)
- añ'ka-a^{n'}çi^{n'}-báji. Çaníja te. Sí nia^{n'}çē, ehé tá minke, á-biamá. Gickan'-gā.
 we are not so. You live will. Foot it hurt me, I say will I who, said he, they Go faster.
 say.
- Qçabé ákibanañ'-gā, á-biamá. Wi^{n'} cí é'di ahí-biamá. Tēnā! Uçáqçēqtia^{n'}.
 Tree run to with all your said he, they One again there arrived, they say. Why! You really overtook
 might, say, him.
- 6 Eátaⁿ t'éçafáji ā. Sí nia^{n'}çē, ga^{n'} t'eaça-máji. Cētē gçé. Gícka^{n'} çiqa^{n'}-gā,
 Why did you not ? Foot hurt me, so I did not kill him. Yonder he went Going chase him,
 kill him I did not kill him. homeward. faster
- á-biamá. Cí waçíqe é'di ahí-biamá. Hau! kagéha, cētē íf wi^{n'} égihe hnē
 said he, they Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong you
 say. into it go
- te, á-biamá. Çaníja te, á-biamá. Siça^{n'} ana^{n'}bēi^{n'}ça, ehé tá minke, á-biamá.
 will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they
 say. say. ning, say.
- 9 Wi^{n'} é'di ahí-biamá. Na^{n'}cta^{n'}-biamá. Tēnā! Uçáqçēqtia^{n'} ça^{n'}cti. Eátaⁿ
 One there arrived, they say. He stopped running, Why! You really overtook heretofore. Why
 they say. them
- aja^{n'}? Wi^{n'}çake. Siça^{n'} ana^{n'}bēi^{n'}ça, ga^{n'} ana^{n'}cta^{n'}. Cētē gçé. Gícka^{n'} çiqa^{n'}-gā,
 you did Wi tell the truth. Ankle I twisted it in so I stopped run- Yonder he went Going chase him,
 it truth. running. ning. homeward. faster
- á biamá. Ma^{n'}çi^{n'}-ñ wi^{n'} égihe áiaça-biamá. A^{n'}he amá. Za'éqtia^{n'}-
 said he, they Earth-lodge one headlong into it he had gone, they say. He fled they say. In a very great
 say. confusion,
- 12 biamá waçíqe amá. Kí wa'ú aká waji^{n'}-pibáji-biamá. Jí ma^{n'}tája wa'ú
 they say pursuer the And woman the was cross they say. Lodge within it woman
 (sub.). (sub.)
- wi^{n'} é'di gçi^{n'}-biamá. Jaháwagçe gi'i^{n'}-biamá wa'ú aká. Man'dehi açi^{n'}
 one there sat they say. Shield carried her own, woman the Spear having
 they say. (sub.).
- gçíza-biamá. Qúga ijin'ge man'dehi ábahá-biamá. Ía-ā hē. Áwadi cí ā.
 she seized her own, Badger his son spear she brandished it at him, they say. Speak On what you ?
 they say. (business) are coming
- 15 Íçaúji xi, t'cwiçē tá minke, á-biamá. Qúga ijin'ge da^{n'}be ctēwa^{n'}-báji-
 You do if, I kill you will I who, said she, they Badger his son looked at in the least not
 not speak say, her
- biamá. Man'dehi ábahá ctē cēçē-wa^{n'}-báji-biamá; gia^{n'}ha-báji-biamá.
 they say. Spear she brandished even it at him he stirred not at all they say; he fled not her, they say.
- Nan'de ké'ia níaci^{n'}ga wi^{n'} ja^{n'} ke amá. Eátaⁿ íe íça-biamá. Jañgéha,
 Wall at the person one was lying, they From it speech he made come to her, they say. O sister,
 say.
- 18 wiça'haⁿ ca^{n'}çínkéça-gā. Ca^{n'}çínkéça tá minke, á-biamá wa'ú aká. Wa'ú
 my sister's let him alone (as he sits). I let him alone (as will I who, said, they say woman the Woman
 husband he sits)
- aká Qúga ijin'ge açi^{n'}á-biamá. Wa'ú çínké gça^{n'}-bi xi nújīnga isan'ga
 the Badger his son married him, they Woman the (ob.) he married when boy her brother
 (sub.) say.

baʁú-hnaⁿ caⁿcaⁿ-biamá. Kí Qúga ijin'ge aká grá-biamá: Wíqáhaⁿ eátaⁿ
 robe over his head always they say. And Badger his son the said as follows, My wife's brother why so

ádaⁿ, á-biamá. Hiⁿ! uwíbɛa ɣi'ctɛ eátaⁿ ajaⁿ tadaⁿ+, á-biamá. Kí
 ? said he, they Oh! I tell you even if how you do will? said she, they And
 say.

nújĩnga grá-biamá: Laŋgéha, wíqáhaⁿ uíɛa-ga hã, á-biamá. Kí wa'ú aká, 3
 boy said as follows, O sister, my sister's tell it to him said he, they And woman the
 they say: husband say. (sub.),

Hiⁿ! wísaⁿɛaⁿ! ɕiáhaⁿ uéɛa gaⁿ eátaⁿ gáxe tádaⁿ. Wíectɛ wábɛi'a hẽ,
 Oh! my dear younger your sister's I tell so how he do it will? Even I I have failed
 brother! husband him with them

á-biamá. Cí gaⁿaka cí ímaxá-biamá. Eátaⁿ éiⁿte uɛá-gã, á-biamá.
 said she, they Again sitting a again he questioned her, How it may be tell it, said he, they
 say.

Laŋgéha, wíqáhaⁿ uíɛa-gã, ehé, á-biamá. Hiⁿ! wísaⁿɛaⁿ! ɕiáhaⁿ uéɛa- 6
 O sister, husband tell it to him, I say, said he, they Oh! my dear younger your sister's I tell it to
 husband him brother! husband him

daⁿ eátaⁿ ukétaⁿ daⁿctɛaⁿ tádaⁿ. Wíectɛ wábɛi'a hẽ, á-biamá. Há. Cí
 when how he acquire may, (perhaps) ? Even I I have failed said she, they ¶ Again
 it with them say.

ímaxá-biamá. Cí nújĩnga grá-biamá: Laŋgéha, wíqáhaⁿ uíɛa-gã, á-biamá.
 he asked her, they Again boy said as follows, O sister, husband tell it to him, said he, they
 say.

ɕiáhaⁿ uéɛa tá minke, á-biamá (wa'ú aká). ɕiáhaⁿ wa'ú wí aŋ'kigaⁿ 9
 Your sister's I tell it will I who, said, they say (woman the). Your wife's woman I like me
 husband to him brother

wiⁿ 'ágɛaɕaí. Najíha máqaⁿ aɕiⁿ agɛaí, á-biamá. Kí Qúga ijin'ge
 one made him suffer. Hair she cut off having it she went said she, they And Badger his son
 homeward, say.

grá-biamá: Ánai á. Kí, Wa'ú aká dúbai hẽ, á-biamá wa'ú aká. Ė'di
 said as follows, How many ? And, Woman the are four said, they say woman the There
 they say: are they (sub.),

pí-hnan-maⁿ éde wábɛi'a agɛí, á-biamá wa'ú aká. Kí, Ána ɕajaⁿ ke- 12
 I arrived, regularly, but I have failed I have said, they say woman the And, How you sleep the
 I have with them come home, (sub.), many

hnaⁿ cí á, á-biamá. Wiⁿáqteí ajaⁿ ke-hnaⁿ pí, á-biamá. Hiⁿbé ána
 regularly you ? said he, they Once I sleep the regularly I said she, they Moccasin how
 arrive say. arrive, say. many

uɛáɣaⁿ ke-hnaⁿ cí á, á-biamá. Hiⁿbé naⁿba uáɣaⁿ ke-hnaⁿ agɛí, á-biamá.
 you put on the regularly you ? said he, they Moccasin two I put on the regularly I have said she, they
 come say. come home, say.

Kí ė'di bɛé tá minke, á-biamá nú aká. Hiⁿbé iŋgáxa-gã, á-biamá Áwa- 15
 And there I go will I who, said, they say man the Moccasin make for me, said he, they Where
 (sub.), say.

tuskaⁿska á, á-biamá nújĩnga aká. Min'ɛaⁿbe tiɛaⁿ uskaⁿskadi gɛiⁿ,
 in a line with ? said, they say boy the Sunrise becomes again (!) in a line with it sits,
 (sub.),

á-biamá wa'ú aká. Ė'di pí-hnaⁿ-maⁿ éde sabé hégabaji; ádaⁿ wábɛi'a
 said, they say woman the There I arrived, regularly, but watchful very, there I have failed
 (sub.), I have fore with them

hnaⁿ agɛí, á-biamá wa'ú aká. Kí, Gaⁿ caⁿ ė'di bɛé tá minke. Wábɛi'a 18
 regularly come home, the And, So still there I go will I who. I fail with
 (sub.), them

agɛí ctéctɛwaⁿ caⁿ ė'di bɛé tá minke ɕaⁿɣa, umaⁿe d'úba iŋgáxa-gã,
 I come notwithstanding still there I go will I who though, provisions some make for me,
 home

á-biamá Gaⁿ aɕá-biamá Aɕá-biamá, aɕá-biamá, aɕá-biamá, aɕá-biamá.
 said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say, he went, they say.

- Hebádi ja^{n'}-biamá. Égasáni mi^{n'} ça^{n'} híde hí xī ē'di ahí-biamá. Ėgiçe
On the way he slept, they say. The next day sun the low ar. when there he arrived, they say. Behold
- wa'ú aká watcígaxá-biamá. Néxe-qaşú uti^{n'}-biamá. Najíha gáça^{n'} éga^{n'}
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
- 3 fízaí éga^{n'} watcígaxe açi^{n'} amá. Wágçade ahí-bi éga^{n'}, wada^{n'}be naji^{n'}-
they took as dancing they had they say. Creeping up on arrived, having, looking at them he stood
- biamá. Ugás'i^{n'}-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaşú uti^{n'} tē.
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).
- Jíaja agçá-biamá. Ėgiçe éça^{n'}be atí-biamá W'c'i^{n'} ma^{n'}zepe cti açi^{n'}-
To the lodge they went back, they say. At length in sight they came, they say. Pack-strap ax too they had
- 6 biamá. Wéçé aça-biamá, ja^{n'} agíaça-biamá. Wa'ú wi^{n'} najíha ská'qti,
they say. To find it they went, they say. wood they went for it, they say. Woman one hair very white,
- wi^{n'} jideqti, wi^{n'} rúqtei-biamá, wi^{n'} zıqtei-biamá. A-í-bi ca^{n'}'ja ça^{n'}'qti ga^{n'}
one very red, one very green, they say, one yellow very, they say. They were approaching, though without the least cause
- kiçáaze ga^{n'} a^{n'}'he atíagça-biamá Qúga ijin'ge aká xı'a^{n'}'qti-biamá. Úda^{n'}qti
scaring each so to flee they started suddenly, Badger his son the painted himself, they say. Very good
- 9 xıçáxa-biamá. Wáçaha tē cti úda^{n'}qti xıçáxa-biamá. Ja^{n'} wi^{n'} áka^{n'} naji^{n'}-
he made himself, they say. Clothing the too very good he made for himself, Wood one leaning he stood on
- biamá. Wa'ú ijañ'ge jingá aká mi^{n'}jinga pahan'ga atí-biamá. Qúga ijin'ge
they say. Woman her sister small the (sub.) girl before came, they say. Badger his son
- íça-biamá. Hi^{n'}! ja^{n'}çéha, nú wi^{n'} íçaxıçé, á-biamá. Hi^{n'}! wi^{n'}hé, wici'é
she found him, Oh! elder sister, man one I have found said she, they say. Oh! my little sister, my sister's husband
- 12 ja^{n'} a^{n'}çıqa^{n'} tañ'gata^{n'}, ga^{n'} wákida taí, á-biamá. Ja^{n'} çıqa^{n'}-biamá. Ja^{n'} ké
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)
- hé'a^{n'} çicta^{n'}-biamá xı, 'I^{n'}wéakiçái-à, á-biamá. Ahaú! Hájinga uçısna'i-gá.
tied in bundles they finished, they say when, Cause us to carry them, said they, they say. Oh! Cord put the cords on the bundles
- 'I^{n'}wikiçé taí minke, á-biamá. Hájinga uçısna^{n'}-bi éga^{n'}, man'de gçısınide
I cause you to carry them will I who, said he, they say. Cord put them on, they say having, bow pulled his out
- 15 éga^{n'}, wañ'giçe t'éwaça-biamá wa'ú dúbá çañká. Najíha gē bçúga máwaqa^{n'}-
having, all he killed them, they say woman four the (ob.). Hair the all he cut off (ob.)
- biamá. Ga^{n'} jí tē'ja aça-bi xı najíha gçıza-bi éga^{n'}, iñgça^{n'}-biamá. Usá-
they say. So lodge to it he went, when hair took his, they say having, he carried in his robe (he fired above the belt, they say. (the grass)
- biamá. Cúde súbē. Kí gá-biamá: Jañgēha, wiñáha^{n'} agí ebçéga^{n'}. Uscí,
they say. Smoke black. And he said as follows, they say: O sister, my sister's husband is coming. I think. He has fired (the grass),
- 18 á-biamá. Wiçetē wábçei'a-hna^{n'}-ma^{n'}. Eáta^{n'} çıñáha^{n'} wáçı^{n'} gı táda^{n'}, á-biamá.
said he, they say. Even I I have failed regularly I have. How your sister's bringing home will? said she, they say.
- Cı usá-biamá. Usá-biamá xı cúde tē jide amá Çıñáha^{n'} wáçı^{n'} cuçı,
He fired (the grass), again they say. He fired it, they say when smoke the red they say. Your sister's husband having there he is, coming,
- á-biamá Qúga igıyça^{n'} aká. Cı jañ'ge gçı-bi xı, cı usá-biamá. Cúde tē
said, they say Badger his wife the (sub.). Again near had come, when, again he fired it, they say. Smoke the

skā'qtci amá Ǿiáhaⁿ ǾábǾiⁿ wáǾiⁿ cugí, á-biamá. Cí usá-biamá. Cúde
 very white they say. Your sister's three having there he said she, they Again he fired it, they Smoke
 husband them is, coming, say. say.
 tē rúqti amá. Ǿiáhaⁿ wañ'giǾe wáǾiⁿ cugí, á-biamá. ÉgiǾe ǾǾaⁿbe agǾí-
 the very they say. Your sister's all having there he said she, they At length in sight he came,
 green husband them is, coming, say.
 biamá. Ǿiáhaⁿ céǾǾii hē, á-biamá. Ágikípa aǾá-biamá. Wañ'giǾe t'éawáǾé, 3
 they say. Your sister's yonder he said she, they To meet her she went, they All I killed them,
 husband has come say. own
 á-biamá Wiáhaⁿ najíha eá cti íǾéǾǾiⁿ agǾí, á-biamá. Caⁿ hē, á-biamá.
 said he, they My wife's hair his too I have I have said he, they Enough said she, they
 say. brother for him come home, say. say.
 Wañ'giǾe wáhníⁿ ǾagǾí údaⁿ hē, á-biamá. Haⁿ Ǿí Qúga igáǾǾaⁿ aká
 All having them you have good said she, they Night when Badger his wife the
 come home say. (sub.)
 ǾábǾiⁿ wagíquǾá-biamá. Wéwatci aǾiⁿ-biamá. Égasáni tē, Iⁿ'e jégǾǾaⁿ-gǾ, 6
 three sang for her own, they say Scalp-dance they had it, they The next day when, Stone put in the fire,
 say.
 á-biamá. Udá-biamá Iáhaⁿ Ǿiñké najíha Ǿizai tē sná kē gríáskebá-biamá.
 said he, they They entered, they His wife's the (ob.) hair took when scar the he scraped for him, they
 say. say. brother (ob.) say.
 Wamí gacíba-biamá Ǿí najíha éǾǾaⁿ-biamá. Kí najíha éǾigaⁿ-biamá.
 Blood he forced out, they say when hair he put on for him, And hair was as before, they
 they say.
 Údaⁿqti gixáxa-biamá. Ǿé najíha wa'ú dúba wáǾiⁿ agǾí tē caⁿ'caⁿ 9
 Very good he made his (relation), This hair woman four having he came as continually
 they say.
 watǾigaxá-biamá.
 danced they say.

NOTES.

294, 5-6. nudaⁿhañga uju, the principal war-chief was, in this case, the head-chief.
 294, 11. ǾabǾiⁿ jaⁿ-qtiegaⁿ agǾe ta miñke. Frank La Flèche inserted "Ǿí," when,
 after "jaⁿ-qtiegaⁿ."

295, 7. kigǾedegaⁿ, in full, kigǾé édegaⁿ.

295, 9. UwaǾǾai Ǿí. Cañ'ge-ská gave "UwaǾǾe Ǿí, if he overtake them."

295, 11. Ceti e. Frank La Flèche reads, "Céti é-i hē, yonder they have come."

295, 11. UwaǾǾai, a-biama. T'éǾiǾé te. Gickaⁿ-Ǿ hē, a-biama. Frank La Flèche
 reads: "UwáǾǾai. T'éǾiǾé tai. Gickaⁿ-Ǿ hē, á-biamá," as "tai" refers to many, and
 "te" to one or two.

295, 15. zande ce akibanañ gǾ. Zande céhiǾaⁿ akibanañ-gǾ.—Frank La Flèche.

295, 17. Gickaⁿ iha-gǾ. Rather, Gickaⁿ ǾiǾá-gǾ. Pursue him more rapidly.—Frank
 La Flèche.

295, 17; 296, 2; 296, 7. Cí waǾiǾe édi ahi-biama. Insert "amá, the (sub.)," after
 "waǾiǾe."—Frank La Flèche.

295, 18. Gickaⁿ-gǾ, dictated by mistake, instead of the singular, gickañ-gǾ.

296, 1; 296; 9. eátaⁿ ájaⁿ. Eátaⁿ ájaⁿ.—Frank La Flèche. When the interroga-
 tive sign, "Ǿ," follows, we can say, "Eátaⁿ ajaⁿ Ǿ." But otherwise we must say,
 "Eátaⁿ ájaⁿ."

296, 2. MandeǾaⁿ bǾise egaⁿ niǾa gǾe, cetē. Frank La Flèche reads: "Man'deǾaⁿ
 bǾise égaⁿ, niⁿǾa gǾé hā, cetē, He has gone back alive, in that direction, because I
 broke the bowstring."

296, 5. ǾǾabe akibanañ-gǾ. Insert "céhiǾaⁿ, yonder."—Frank La Flèche.

296, 12. Kĩ waʼu aka wajiⁿ-pibaji-biama. This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. Mandehi abaha etē ceḥē-waⁿ-baji-biama. Frank La Flèche gives:

Man'dehi ábahai amá etē cēḥē-etēwaⁿ-baji-biamá.
 Spear it was brandished even he did not heed it in the least,
 at him, they say they say.

297, 2. eátaⁿ ájaⁿ tadaⁿ+. If spoken by a male, it would have been, "eátaⁿ ájaⁿ tadaⁿ."

297, 4. ḥiáhaⁿ nébḥa gaⁿ eátaⁿ gáxe tadaⁿ. This should be, "ḥiáhaⁿ nébḥa ḥi, eátaⁿ gáxe tadaⁿ+"—Frank La Flèche.

297, 7. eátaⁿ ukétaⁿ daⁿ/eteaⁿ/ tadaⁿ. As it was spoken by a female, it should be, "eátaⁿ ukétaⁿ daⁿ/eteaⁿ/ tadaⁿ," or "tadaⁿ+"—Frank La Flèche.

297, 18. Kĩ, Gaⁿ caⁿ ēdi bḥé tá miñke. "Gaⁿ" is superfluous. Read, "Kĩ, caⁿ ēdi bḥé tá miñke."—Frank La Flèche.

298, 3. For "wágḥade," read "wágḥade."—Frank La Flèche.

298, 7-8. caⁿqti gaⁿ kidaaze gaⁿ atiaḥa-biama. Sanssouci reads: "caⁿqti gaⁿ kidaaze gaⁿ aⁿ/he átiáḥa maⁿ/ḥiⁿ/biamá, they continued scaring each other, and started to flee." caⁿqti gaⁿ=eⁿaⁿ ḥiñgeqti, for no reason whatever.

298, 11-12. wicié jaⁿ aⁿ/ḥiqaⁿ tañ'gataⁿ gaⁿ wákida taí. Sanssouci reads: "jaⁿ aⁿ/ḥiqaⁿ tañ'gataⁿ. Wicié gaⁿ wákida taí, We will break the wood. My sister's husband will, in the mean time, be on guard (for us)."

298, 13. ʼIⁿweakiḥai-á, Cause us to carry it on our backs: "Help us to our feet with the packs on our backs." The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. Eátaⁿ ḥiáhaⁿ wáḥiⁿ gí tadaⁿ. It should be, "Eátaⁿ ḥiáhaⁿ wáḥiⁿ gí tadaⁿ," as spoken by a female.

299, 3. ḥiáhaⁿ céḡḥi hē. Frank La Flèche reads: "ḥiáhaⁿ céḡḥi é."
 "Your sister's yonder he."
 husband has come

TRANSLATION.

The Badger's son went as a visitor to a very populous village. "Badger has come as a visitor. Go ye with him to the lodge of the chief," said they. "Badger has come as a visitor," said they, when they addressed the chief. "Oho! Let him come, O first-born sons," said he. And they arrived there with him. They used to invite him to feasts. "I have come to invite Badger's son to a feast," said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: "You will please bring back for me a piece of the fresh meat of which you are invited to partake." "Yes, if it be so, so shall it be," said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, "I have brought back this fresh meat for which you begged." And the woman said, "Bring it to me." And he took it to her. And when he gave it to her, she said, "How long shall it be before you go homeward?" "In about three days I shall go homeward," said the Badger's son. "And when the time comes for you to go homeward, we shall go homeward," said the woman. And still they continued inviting him to feasts at the village. And he said as follows: "I shall go homeward to-morrow. You said heretofore that when I went homeward, we would go homeward." "Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There

Ingɕa^{n'}-siⁿ-snéde wiⁿ níaciⁿga wiⁿ aɕiⁿ akáma. Ki cinⁿgajinⁿga ctéwa^{n'} 6
 Long-tailed-cat one man one was keeping him, And child soever
 they say.

ɕingaiⁿ tē. Ki ga^{n'} ɕé cinⁿgajinⁿga gáxaiⁿ tē. Égiɕe níaciⁿga cénuijinⁿga
 he had none. And so this child he made him. At length person young man
 aɕé amáma. Jiⁿ tē ɕanⁿgɛqtcɛi ahí-biⁿ ɕiⁿ égiɕe ɔqti d'úba maⁿɕi^{n'} amáma. 3
 was going, they Lodge the very near he arrived, when behold deer some were walking, they say.

Wɛ́ɕinaqɕai tē ɔiⁿ tē'a ahí-biamá, wahútaⁿɕiⁿ ɕingaiⁿ égaⁿ. Ki é cti
 He hid himself when lodge at the he arrived, they gun he had none as. And he too
 say, from them

ɕingé akáma. Gá-biamá: Dadiha, ɔqti d'úba úmaɕaqtcɛi édedi-amá há.
 had none, they say. He said as follows, O father, deer some very easy there they are
 they say:

Wahútaⁿɕiⁿ aⁿwa^{n'}i-gá, á-biamá. Ahaú! á-biamá. Wahútaⁿɕiⁿ ctéwa^{n'} 6
 Gun lend me, said he, they Oho! said he, they Gun soever
 say.

aⁿɕiⁿge, á-biamá. Cénuijinⁿga taⁿ Ingɕa^{n'}-siⁿ-snéde isaⁿgakiɕaiⁿ tē. ɕisaⁿga
 I have none, said he, they Young man the Long-tailed-cat he made him a younger Your younger
 say. (ob.) brother to him. brother

júgɕe maⁿɕi^{n'}-gá. Égiɕe ɕisaⁿga iɕahusá te. ɕisaⁿga iɕapiɕi^{n'}qtci
 with him walk. Beware your younger you sold lest. Your younger very gently
 brother brother

júgɕe-hnaⁿ-gá há, á-biamá iɕádi aká. Égiɕe júgɕe aɕá-biamá. ɕéame, 9
 go with him regularly said, they say his the At length with him he went, they say. These are
 father (sub.). they,

kaɕɕa, á-biamá. ɔqti ébazú-biamá. Ki ga^{n'} ébazu téditaⁿ wénaxiɕa
 O younger said he, they Deer he pointed at for him, And so he pointed at for him attacking
 brother, say. they say. them

aɕá-biamá. Ga^{n'} ucka^{n'} ɕandiqtɛi ca^{n'} ɔqti wiⁿ t'éɕa-biamá Ingɕa^{n'}-siⁿ-snéde
 he went, they say. So deed just at the yet deer one killed it, they say Long-tailed-cat

- aká. Ga^{n'} 'i^{n'} akí-biamá. Çisañ'ga céga^{n'}-hna^{n'} éga^{n'} téqiaçé, á-biamá
 the So carry- ing it he reached home, they say. Your younger in that way invari- as I prize him, said, they say
 (sub.). brother ably
- içádi aká. Ga^{n'} indádaⁿ waniña. cka^{n'}-hna xí çisañ'ga uíça-hnañ'-gã.
 his father the So what animal you wish if your younger brother tell it to him regularly.
 (sub.).
- 3 Waniña bçúgaqti t'éwaçé ma^{n'}çi^{n'}-biamá Ingça^{n'}-si^{n'}-snéde aká. Dadiha, kagé
 Animal all killing them walked, they say Long-tailed cat the O father, younger
 (sub.). brother
- 'ábae juágçe bçé tá miñke, á-biamá cénuijñ'ga aká. Gátëdi qçabé
 hunting I with him I go will I who, said, they say young man the In that place tree
 (sub.).
- cugáqti uíça^{n'}be najiñ' té édedí amaí. Ė'di ðahádi çisañ'ga içápe gçiñ'-gã.
 very thick up-hill stands the there they are (mv.). There on the hill your younger waiting sit.
 brother for
- 6 Ga^{n'} cénuijñ'ga aká ðahádi Ingça^{n'}-si^{n'}-snéde içápe gçiñ'-biamá. Kagé, çé
 So young man the (sub.) on the hill Long-tailed-cat waiting sat, they say. O younger this
 brother,
- iñdádi 'áçpae eté tē, á-biamá. Ga^{n'} ðahádi gçiñ'-biamá cénuijñ'ga aká.
 my father you hunt may the, said he, they So on the hill sat they say young man the
 say. (sub.).
- Ga^{n'} Ingça^{n'}-si^{n'}-snéde qçabé cúga égiñ áiaça-biamá. Jáqti wi^{n'} uça^{n'}-biamá.
 So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.
- 9 Çiqçájëqçetci-biamá. Ga^{n'} ɛ'di ahí-biamá. Çisnú aça-biamá. Ubátihéça-
 He made cry out by holding, So there he arrived, they say. Dragging he went, they say. He hung it up
 they say. it
- biamá. Wasábe-ma wi^{n'} ka^{n'}bça, kagé, á biamá. Waci^{n'} bçáte téga^{n'},
 they say. The black bears one I wish, O younger said he, they say. Fat meat I eat in order
 brother, say. that,
- á-biamá. Ėgiçe wi^{n'} uça^{n'}-biamá. Ė'di ahí-biamá. Ėgiçe xáci t'éçé
 said he, they At length one he held they say. There he arrived, they Behold some he was kill-
 say. time
- 12 akáma. Ingça^{n'}-si^{n'}-snéde aká iñigçagçídai-de xidíña ma^{n'}çi^{n'}-biamá. Hau!
 ingit, they say. Long-tailed-cat the got foam on him- since rubbing he walked they say. Ho!
 (sub.) self by biting himself
- kagé, jábe-ma wi^{n'} ka^{n'}bça hä, á-biamá. Ní ké ánase tē. Ca^{n'} ga^{n'} égiñ
 O younger the beavers one I wish said he, they Water the obstructed. And after head-
 brother, say. long
- áiaça-biamá Ėgiçe jábe-ma wi^{n'} jñ'gají çdega^{n'} éça^{n'}be açi^{n'} agçi-biamá.
 he had gone, they At length the beavers one not small but so in sight having he came back, they
 say. say.
- 15 Kagé, nuona^{n'}-ma wi^{n'} ka^{n'}bça hä, á-biamá. Ga^{n'} cı wi^{n'} t'éça-biamá
 O younger- the otters one I wish said he, they So again one he killed, they say
 brother, say.
- nuona^{n'}. Kí içádi aká nan'de-gípibají tē ga^{n'} úgine a-í-biamá. Gañ'ki
 otter. And his father the heart was bad for him as so seeking he was coming. And
 (sub.) them, his they say. own
- pahan'gaqçetci jáqti t'éçai tē ɛ'di ahí-biamá. Cı çé wasábe t'éçai tē ɛ'di
 the very first deer killed the there he arrived, they Again this black bear killed the there
 say.
- 18 ahí-biamá. Cı çé jábe t'éçai tē ɛ'di ahí-biamá. Cı çé nuona^{n'} t'éçai tē
 he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the
 say.
- ɛ'di ahí-biamá. Ná! çisañ'ga içiñge t'éçaçé, kagé, á-biamá. Ca^{n'} éga^{n'}
 there he arrived, they Fie! your younger weary you kill him, my child, said he, they Enough so
 say. brother say.

gáxa-gă, á-biamá. Ga^{n'} é céná wa^{i'n'} agčá-biamá. Ičádi aká zaní wa^{i'n'}-
make it, said he, they So that enough carrying they went home- His (the) all carried them
say.

biamá. Ga^{n'} akí-bi ega^{n'} ijin'ge aká akiwaha wačáte gčí^{n'}-biamá.
they say. So reached home, having his son the (sub.) both eating they sat, they say.

Ingčá^{n'}-si^{n'}-snéde é úju-biamá, ičádi t'a^{n'} tē; áda^{n'} ičádi ixiđiski júgigče 3
Long-tailed-cut he principal, they his had the; therefore his near him with his
say, father him

gčí^{n'}-biamá. Ga^{n'} iha^{n'} aká é cti éga^{n'}qti ági'a^{n'}čá-biamá. Ga^{n'} editá^{n'}
sat they say. So his the she too just so took care of her own, the So after that
mother (sub.) they say.

'ábae júgigče ačé-hna^{n'}-biamá. Čisañ'ga wi^{n'}áqtcí t'éčé-ga^{n'} 'i^{n'}-ada^{n'} júgče
hunting with his he went regularly, they say. Your younger only one killed having carry and with him
brother

gi-hnañ-gă, á-biamá. Áhigi t'éwačé tēđfhi xinan'dačí^{n'} igixuhá-biamá 6
he coming back said he, they. Many killed them when making himself feared it for his, they
regularly, say. crazy by running say

ičádi aká. Ga^{n'} éga^{n'}-hna^{n'}-biamá. Waníqa wi^{n'}áqtcí t'éčai ga^{n'} júgče
his the So thus regularly, they say. Animal only one he killed it so with him
(sub.).

agi-hna^{n'}-biamá. Či 'ábae júgče ahí-biamá. Čisañ'ga watčicka wi^{n'} grúata^{n'}
he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the
larly, they say. larly, they say. say. brother further (ob.)

tíče tē'di cugáqti naji^{n'} tē'di ēđí 'ábae júčagčé te, á-biamá. Ga^{n'} ē'di 9
comes at the very thick stands at the there hunting you with him will, said he, they So there
forth say.

ahí-biamá. Kagé, i^{n'}dádi 'ácpae eté tē čé, á-biamá. Ga^{n'} ē'di ačá-biamá.
he arrived, they O younger my father you hunt may the this, said he, they So there he went, they
say. brother, say.

Ē'di ahí-biamá xī xáciqti éga^{n'} a^{n'}pa^{n'} nuga kéde t'éčé akáma. Kagé,
There arrived, they say when a very long time elk male lying, and he was killing it, they O younger
say. brother,

ma^{n'}tcú-ma wi^{n'} t'éča-gă, á-biamá. Ēgiče wi^{n'} uča^{n'} átiágčá-biamá. Ē'di 12
the grizzly bears one kill it, said he, they At length one he held suddenly they say. There
say.

ačá-biamá. Ma^{n'}tcú-xage hégabají-biamá. H'a! h'a! h'a! é-hna^{n'}-biamá
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say

ma^{n'}tcú aká. Ēgiče t'éča-bikéama. Ákiqčáte agčañ'ka^{n'}ha^{n'} čiqápi ičéča-
grizzly bear the At length he was lying killed, On the body on both sides pierced forcibly
(sub.). they say. under the foreleg with claws

biamá Ingčá^{n'}-si^{n'}-snéde ta^{n'}. Ga^{n'} je-núga wi^{n'} čí iénaxíčakičá-biamá. 15
they say Long-tailed cat the (ob.). So buffalo-bull one again he made him rush on it, they
say.

Je-núga ta^{n'} t'éča-biamá. Gañ'ki čí gá-biamá: Kagé, četēdi wasábe sigčé
Buffalo-bull the he killed it, they And again he said as fol- O younger in this black bear trail
(ob.) say. lows, they say: brother, place

tē uná-gă, á-biamá cénuij'ga aká Ingčá^{n'}-si^{n'}-snéde águdi čaqtaí tē,
the hunt it, said, they say young man the (sub.). Long-tailed-cat where was bit the,
(ob.)

ákiqčáte ca^{n'} beúga fbaqti-hna^{n'}-biamá. Ca^{n'} fbečá^{n'}-báji éga^{n'} pí 'ábae- 18
on the body in fact all over was constantly swelling up Yet unsatisfied like again was con-
under the fore- legs constantly

kíčé-hna^{n'}-biamá cénuij'ga aká.
causing him to hunt, they young man the
say (sub.).

- Ėgiçe cī wat'ēçē ūgine açaī. Cī ē'di ahī-biamá. Ėgiçe ma'tcū t'ēçē tē
 At length again slayer seeking went. Again there he arrived, they say. At length grizzly bear killed the
 them, his own
- ē'di ahī-biamá. Kī nan'de-gīpibajī-biamá. Ėgiçe wasábe i'n'tca' t'ēçai tē
 there he arrived, they say. And heart was bad for him they say. At length black bear now killed the
- 3 çisnú gī amá. Ė'di ahī-biamá. Īngça'-si'-snéde içádi çī' ágine iça'-biamá.
 dragging was coming. There he arrived, they say. Long-tailed-cat his father the embraced suddenly, they say.
 it they say. (ob.) his
- Hau! Çisañ'ga. wanīa-ma waji'-pibajī uçéhnajī eté xī, á-biamá. A'n',
 Ho! Your younger brother the animals cross you not to tell to him ought, said he, they say. Yes,
 brother
- dadīha, éga', á-biamá nújīnga aká. Īça'ba' çisañ'ga wi'ēctēwa' uīçajī-gā,
 O father, so, said, they say boy the (sub.) A second time your younger brother even one tell him not,
 the (sub.)
- 6 á-biamá. Ga' cī içádi aká wan'giçe t'éwaçē çanká wa'in'-biamá. Ga'
 said he, they say. So again his father the all killed them the ones carried them, they say. So
 say. (sub.)
- wa'in' akí-biamá. Iha' aká xagéçti ágin iça'-biamá, wamí kē giça'bai
 carrying he reached home. His mother the cried bitterly embraced suddenly, they say. blood the saw her own
 them they say. (sub.) hers
- tē. Cēnujīn'ga iē tē içádi giáxai tē cī égiça'-biamá wa'ú aká. Çisañ'ga
 when. Young man word the his father made for the again said to him, they say woman the (sub.) Your younger
 him brother
- 9 iça'ba' wi'ēctēwa' cta'be xī uīçajī-ā, á-biamá. A'çin' 'ágçaa'çaçáçin',
 a second time even one you see it if do not tell said she, they say. You have come near making me suffer,
 time him, say.
- á-biamá. Ga' edita' gínkiçē gçi'-biamá. 'Ábaa-bájī, wacē ctea' akága'.
 said she, they say. So after that causing him they sat, they say. He did not hunt, rich in even he was, because.
 say. to recover food he was, because.
- Ėgiçe ha'ega'tcēçtci amá xī çīngá-bitéama Īngça'-si'-snéde amá. Dadīha,
 At length very early in the morn- ing say when he was missing, they say Long-tailed-cat the (sub.) O father,
 say (sub.)
- 12 kagé amá çīngai, á-biamá cēnujīn'ga aká. Çisañ'ga 'ábae çē tē, á-biamá.
 younger the is missing, said, they say young man the Your younger hunting went, said he, they say.
 brother (sub.) say (sub.) younger
- Gçi ta çin', á-biamá. Mi' ça' ma'ci tiça' xī agçi-biamá. Ga' içádi
 Coming he will be, said he, they say. Sun the high it became when he came home, they say. So his father
 back say. again, suddenly say.
- çínkē giçáspa'-biamá. Gañ'ki áci aça-biamá. Ga' içádi amá uçúgihá-
 the (ob.) he pushed his to attract notice, they say. And out he went, they say. So his father the followed his
 say. (sub.)
- 15 biamá. Ni-úwagi-açáçica' ē'di aça-biamá. Ė'di ahī-biamá xī égiçe jábe-ma
 they say. Place for get- ting water towards there they went, they say. There they arrived, when behold the beavers
 say. they say
- wi' gañ'ke amá, jīn'gajī. Cī hídeaaçáçica' ē'di ahī-biamá. Cī éga' jábe-ma
 one lay for some time, not small. Again down-stream there they arrived, Again so the beavers
 they say. they say.
- wi' gañ'ke amá, jīn'gajī. Ga' cēna'ba t'éwaçá-biamá. Wa'in' akí-biamá.
 one lay for some time, not small. So only those two he killed them, they say. Carrying he reached home, they say.
 they say, two say. them
- 18 Ga' égasáni na'ba ja'n'-qtiega' tē'di júgçe aça-biamá nújīnga aká. Cī iáçti
 So the next day two sloops, about when with him went, they say boy the (sub.) Again deer
 say. (sub.)
- na'ba t'éwaçá-biamá. Wasábe na'ba t'éwaçá-biamá. Ga' ē'di áhigí t'éwaçá
 two he killed them, they say. Black bear two he killed them, they say. So there many he killed them
 them
- biamá. Gçēba t'éwaçá-biamá: iáçti, wasábe cti, jábe cti. Mi' ça' híde-
 they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low
 say.

qtci hí xī aki-biamá. Dadiha, kagé áhigiqti t'éwaçê hã, á-biamá nújĩnga
 very arrived when they reached O father, younger very many killed them said, they say boy
 home, they say. brother

aká. Égasáni tẽ úhe açai tẽ, wañ'giçe. Içádi júgigçe açá-biamá, iha^{n'}
 the The next day when to bring went, all. His father with his he went, they say, his
 (sub.) in the meat

edábe. Ingça^{n'}-si^{n'}-snéde aká açá-baji-biamá. Wénaxiçá-biamá níaci^{n'}ga áji 3
 also. Long-tailed-cat the did not-go, they say. Attacked them, they say people differ-
 (sub.) ent

amá. Cénujĩn'ga pahan'ga gaqçí-biamá. Wa'újĩnga éduáta^{n'} gaqçí-biamá.
 the Young man first they killed him, they Old woman next they killed her, they
 (sub.) say.

Içádi amá na^{n'}jĩcké^{n'}qtci aki-biamá. Çiha^{n'} çiji^{n'}çe edábe wáqçi, á-biamá.
 His the (sub.) barely reached home, Your your elder also they killed said he, they
 father (sub.) they say. mother brother them, say.

É'di ańgáçe té, á-biamá. É'di ahí-biamá. Ingça^{n'}-si^{n'}-snéde içádi é'di hí 6
 There let us go, said he, they There they arrived, they Long-tailed-cat his father there ar-
 say. say. rived

wiúwatan'ga t'éça-biamá níaci^{n'}ga amá Ingça^{n'}-si^{n'}-snéde aká wénaxiçá-biamá
 as soon as killed him, they people the the Long-tailed-cat the attacked them, they say
 say. (sub.) (sub.)

níaci^{n'}ga çañká. Cań'ge kẽ edábe wi^{n'} t'éça-biamá Ingça^{n'}-si^{n'}-snéde aká. Ci
 people the (ob.). Horse the also one killed them, they Long-tailed-cat the Again
 (ob.) say. (sub.)

wénaxiçá-biamá. Uçúkihehébe wáçi^{n'}-biamá Ingça^{n'}-si^{n'}-snéde aká. Níaci^{n'}ga 9
 he attacked them, they say. One after another had them, they say Long-tailed-cat the Man
 (sub.)

wi^{n'} cań'ge uçás'ĩn' éga^{n'}-hna^{n'}-síqti t'éça-biamá. Gçébahiwĩ^{n'} tẽ' t'éwaçá-
 one horse sticking to so throughout he killed, they say. A hundred the he killed them,
 he killed, they say.

biamá. Wáçiqapi uçíqpaçê t'éwaçê-hna^{n'}-biamá. Mi^{n'} içé ékita^{n'}qti wi^{n'}áqtci
 they say. Piercing them with claws he killed regularly they say. Sun had just then only one
 gone

ugácta-biamá.
 was left they say.

12

NOTES.

304, 6-7. kagé, çé i^{n'}dádi 'áçpae eté tẽ. Another elliptical phrase, which is, in full, kagé, çétédi i^{n'}dádi 'áçpae eté, é tẽ (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: çée hã i^{n'}dádi 'áçpae etéé tẽ.

304, 12. i^{n'}igçagçídai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. ca^{n'} éga^{n'} gáxa-gã, a strong command.

305, 3. içádi t'a^{n'} tẽ. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child," being used instead of "nisiha."

306, 9. a^{n'}çi^{n'} 'ágçaa^{n'}çáçáçi^{n'}, contracted from a^{n'}çi^{n'} 'ágçaa^{n'}çáçê áçi^{n'}.

TRANSLATION.

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.

The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up whenever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went - - towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

THE RACCOONS AND THE CRABS.

FRANK LA FLÈCHE'S VERSION.

ÉgiƆe Mí-Ɔa amá Ɔé amáma. ÉgiƆe gá-biamá:
 At length Raccoon the was going, they At length he said as follows,
 (sub.) say. they say:



Ká-ge Mí-Ɔa há! há-zi a^{n'}-Ɔat añ-gá-Ɔe te há, ká-ge Mí-Ɔa há!
 Younger Coon O! grapes we eat let us go younger brother Coon O!

3 Wiji^{n'}Ɔéha, cé bƆáte-hnan[']di hí a^{n'}sa^{n'}san[']de-ma^{n'}, ga^{n'} áda^{n'} ubƆí'age.
 O my elder brother, that I eat it invariably when tooth shake me rapidly, so therefore I am unwilling.



Ká-ge Mí-Ɔa há! Ɔan[']-de a^{n'}-Ɔat añ-gá-Ɔe te há, ká-ge Mí-Ɔa há!
 Younger Coon O! plums we eat let us go younger brother Coon O!

Wiji^{n'}Ɔéha, cé bƆáte-hnan[']di a^{n'}Ɔa^{n'}wañkéga-hna^{n'}-ma^{n'}, ga^{n'} áda^{n'} ubƆí'age.
 O my elder brother, that I eat it invariably when it always makes me sick, so therefore I am unwilling.



6 Ká-ge Mí-Ɔa há! na^{n'}-pa a^{n'}-Ɔat añ-gá-Ɔe te há, ká-ge Mí-Ɔa há!
 Younger Coon O! choke-cher-ries we eat let us go younger brother Coon O!

Wiji^{n'}Ɔéha, cé bƆáte-hnan[']di snia^{n'}'te-ma^{n'}, ga^{n'} ada^{n'} ubƆí'age.
 O my elder brother, that I eat it invariably when I am chilly, so therefore I am unwilling.



Ká-ge Mí-Ɔa há! Ma^{n'}-cka^{n'} a^{n'}-Ɔat añ-gá-Ɔe te há, ká-ge Mí-Ɔa há!
 Younger Coon O! Crab we eat let us go younger brother Coon O!

9 Há! ji^{n'}Ɔe, há! ji^{n'}Ɔe, ji^{n'}Ɔéha! cé i^{n'}uda^{n'}-hna^{n'}-ma^{n'}. ÉgiƆe Ɔé amá. ÉgiƆe
 O! elder brother, O! elder brother, O! elder brother that always good for me. At length they went, At length they say.

Ma^{n'}cka^{n'} ni-úwagi ahí-biamá. ÉgiƆe t'é gaxá-biamá. ÉgiƆe na^{n'}ji^{n'} Ɔacka^{n'}
 Crab where they got water they arrived, At length dead they made, they Beware barely you stir

Ɔi^{n'}he aú. Ata^{n'}, Ahaú! Ɔhé Ɔi Ɔacka^{n'} te há. ÉgiƆe Ɔíbe Ɔi'íƆai Ɔtétcte-
 over ! When, Oho! I say when you stir will Beware entrails they tickle notwith-
 (you)

wa^{n'}, ðaqqúge uḡbahí^{n'}i ctétewa^{n'}, ictá ḡḡjín'dai ctétewa^{n'}, éḡiḡe ḡacka^{n'}
standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, beware you stir
into your

ḡi^{n'}he aú. Ata^{n'}, Ahaú! ehé xí'jì ḡacka^{n'} te há, á-biamá (Míxá na^{n'} aká).
ever ! When, Oho! I say if you stir will said, they say (Raccoon grown the).

Éḡiḡe Ma^{n'}cka^{n'} mī^{n'}jīḡa d'úba ní aḡiáhí-biamá. Kī ḡa^{n'}ḡaḡka wéḡa-biamá. 3
At length Crab girl some water arrived for, they say. And after they they found them,
(stood) awhile they say,

J^{a'}ḡi^{n'} uḡá aḡḡá-biamá. Waḡáquxúe na^{n'}ba t'é aké áḡa! U+! á-biamá.
Running to tell it they went home- Raccoon two dead the two indeed! Halloo! said (some),
ward, they say. (lie) they say,

Éḡiḡe Ma^{n'}cka^{n'} níkagahi ḡínkē'di uḡá ahí-biamá. Éḡiḡe Ma^{n'}cka^{n'} níkagahi
At length Crab chief to him to tell they arrived, At length Crab chief
it they say.

aká éḡa^{n'}be atí-biamá. Éḡiḡe wénaxíḡa ḡéḡa-biamá. Kī i^{n'}c'áge wī^{n'} 6
the in sight came, they say. At length to attack them he sent suddenly, And old man one
(sub.) they say.

íekíḡé téḡa^{n'} júwagḡá-biamá. (Éḡiḡe Míxá akádi ē'di ahí-biamá. Kī wī^{n'}
to act as in order with them they say. (At length Raccoon by them there they arrived, And one
crier to they say.

ḡá-biamá:) Híndá! cḡbe bḡí'ḡa té-ana, á-biamá. Cḡbe ḡí'ḡa-bi (xí)
said as follows, Let me see! entrail I tickle him will ! said he, they said he, they
they say :) say. say. (when)

céḡectéwa^{n'}jì ja^{n'}-biamá. ḡáḡuháḡtci íḡa amá xí ḡicta^{n'}-biamá. Cí áma 9
stirring not at all he lay, they say. Almost he they when he stopped, they say. Again the
laughed say other

kē'di aḡá-b eḡa^{n'} ḡaqqúge ḡijín'da-biamá. Céḡectéwa^{n'}jì ja^{n'}-biamá. Cí áma
by the went, having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the
they say other

kē'di aḡá-biamá. Ictá-xa^{n'}ha ḡizíḡḡtci uḡa^{n'}-biamá. Céḡectéwa^{n'}jì ja^{n'}-
by the he went, they say. Eye-border taking by the he held, they say. Stirring not at all lay
very edge

biamá Míxá aká. Hé! waḡáwacḡáxe té aí aḡu+! é íekíḡé ḡéḡa-biamá 12
they say Raccoon the Ho! you are to dance he says indeed, say- proclaim- sent suddenly,
(sub.). say. halloo! ing ing they say

Ma^{n'}cka^{n'} i^{n'}c'áge aká. Éḡiḡe watcḡaxá-biamá. Watcḡaxe úḡica^{n'}-biamá.
Crab old man the At length they danced they say. Dancing they went around
(sub.). say. them, they say.

Waḡáquxúe na^{n'}ba t'é aké, Áma síḡéde snedé, Áma ín'dje ḡḡéxe. U+!
Raccoon two dead the two The one heel long, The face spotted. Halloo!
(lie), other

(á-biamá i^{n'}c'áge aká). Éḡiḡe ta^{n'}waḡḡa^{n'} bḡúḡa watcḡaxe úḡica^{n'}-biamá, 15
(said, they say old man the). At length village all dancing went around them,
they say,

Ma^{n'}cka^{n'} ta^{n'}waḡḡa^{n'}. Éḡiḡe, Ahaú! á-biamá. Akíḡa naji^{n'} átíḡa-biamá.
Crab village. At length, Oho! said he, they Both stood suddenly they say.
say.

Wénaxíḡ aḡá-biamá. Ma^{n'}cka^{n'} xí aḡikíḡana^{n'}-biamá. Wáḡate ma^{n'}ḡi^{n'}-biamá.
Attacking them they went, they say. Crabs lodge ran with all their might for Eating them they walked, they say.
their, they say.

T'éwaḡḡe ma^{n'}ḡi^{n'}-biamá Éḡiḡe na^{n'}báḡtci ákiáḡḡa-biamá. Ké! Maḡḡḡi^{n'}i-gá. 18
Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Ma^{n'}cka^{n'} eḡíḡe taí (á-biamá Míxá aká). Ceta^{n'}.
Crab they say will (said, they say Raccoon the). So far.
of you (they)

NOTES.

310, 9. há ji^ñçe. há ji^ñçe, ji^ñçéha. Used in expressing thanks, approval, or a petition. So, há pi^ña, há qígaⁿ, pi^ñaⁿha, 102, 9.

310, 11. au, pronounced au<.

311, 4. waçaquuxe naⁿba t'é aké aça u+. çafiⁿ-naⁿpají uses "waçaxuxe" instead of "waçaquuxe." As "aça" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. ieta-yaⁿha çizibēqteci uçaⁿ-biama, pronounced çizi+bēqteci, etc.

311, 12. ai açu+, in full, ai áça u+.

311, 14. The dancing-song sung by the old man Crab was as follows;

Wa-çá-qu-qu'-xe naⁿ-ba t'é a-ké, Á-ma si-çé-de sne-de, Á-ma in'-djě qé-
xe, u+.

311, 19. maⁿckaⁿ, from maⁿ, *ground*; and ckaⁿ, *to move, stir*; i. e., "they who scampered over the ground." Perhaps the *craw-fish*, rather than the *crab*, is referred to in this myth.

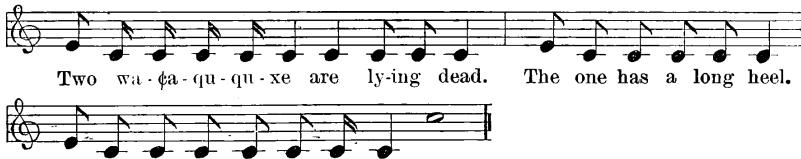
TRANSLATION.

At length the Raccoon was going. At length he said as follows:

Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-
er Coon.

"O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waçaquuxe are lying dead. Halloo!" said some of the men. At length they arrived at the lodge of the Crab chief, whither they had gone to tell it. And the Crab chief came

in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Halloo!" At length they danced. They danced around the Raccoons. The old man said:



The oth-er has a spot-ted face. Halloo! At length the whole Crab vil-lage went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Ma-cka!'" said the Raccoons. The End.

THE RACCOONS AND THE CRABS.

ᐃᐱᑕᐱᑦ-ᑕᐱᑦᐱᐱᑦ'S VERSION.

Ėgiçe Mişá amá á-i-biamá. Káge Mişe+! káge Mişe+! káge Mişe+!
 At length Raccoon the was coming, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O!
 házi aⁿčát aŋgáçe há+, káge Mişe+! á-biamá. Wijiⁿčcha! cé bčáte-hnaⁿ
 grapes we eat we go ! younger brother Coon O! said he, they say. O my elder brother! that I eat regularly
 čan'di níxa aⁿčaⁿ nie-hnaⁿ-maⁿ'. Ní tē bčátā tē'di aⁿčaⁿ dāxetē čabā, áčka 3
 when stomach pains me in regularly I have Water the I drink when it purges me habit- ually, close
 gámaⁿ ajé čtaⁿ hā, á-biamá. Káge Mişe+! káge Mike+! káge Mişe+!
 I do that I stool habit- ually, said he, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O!
 grúbe aⁿčát aŋgáçe há+, káge Mişe+! á-biamá. Wijiⁿčcha! céčaⁿ bčáte-
 hack- berries we eat we go ! younger brother Coon O! said he, they say. O my elder brother! that I eat
 hnan'di in'gč aⁿwasá čtaⁿ. Wajiⁿqidaáčē, á-biamá. Káge Mişe+! káge 6
 regularly, I am constipated habit- ually. I get out of patience said he, they say. Younger brother Coon O! younger brother
 Mişe+! káge Mişe+! wajide aⁿčát aŋgáçe há+, káge Mişe+! á-biamá.
 Coon O! younger brother Coon O! buffalo berries we eat we go ! younger brother Coon O! said he, they say.

- Wjij^{n'}çéha! céc^a bçáte-hnan'di ija^{n'}xe a^{n'}ça'í'íça éga^{n'} axígçⁱ'ú cta^{n'}. Wajj^{n'}-
 O my elder that I eat regularly, anus it itches me as I scratch myself. I get out of
 brother!
- qidáačē, á-biamá. Káge Miçe+! káge Miçe+! káge Miçe+! Ma^{n'}cka^{n'} a^{n'}-
 patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab! we
 it, say. brother
- 3 wa^{n'}čat aňgáče te hau, káge Miçe+! á-biamá. Há! j^{n'}če, há! j^{n'}če, j^{n'}čéha,
 eat them we go will ! younger Coon O! said he, they O! elder O! elder brother, brother O!
 brother
- cé-hna^{n'} wačáte awásičē cta^{n'}, á-biamá. Gañ'ki ačá-biamá ega^{n'}, wéfigč^a^{n'}
 that only eating (them) I think of them habit- said he, they And they went, they having, elder
 ually, say. say plan
- gáxe ma^{n'}čⁱ^{n'}-biamá. Ta^{n'}waňgč^a^{n'} hégačtēwa^{n'}jⁱ jačé ačá-biamá. J^{n'}čéha,
 making they walked, they say. Village very populous near they went, they Elder brother,
 say. by say.
- 6 úkie aňgáxe xⁱ ákicuga xⁱ wia^{n'}naxíčai xⁱ a^{n'}wa^{n'}čate tai, á-biamá. Añ'kaji,
 to talk we make if standing when we rush on them if we eat them will, said he, they No,
 with them thick
- á-biamá iji^{n'}če aká. Gá-biamá: Ní-agihí tē'di wi^{n'}ča^{n'}č^a^{n'} t'éa^{n'}wa^{n'}čē
 said, they say his elder the He said as follows, Arrive there at the one by one elder
 brother (sub.). they say: for water
- a^{n'}wa^{n'}čate aňgčⁱ^{n'} tai, á-biamá. Či isañ'ga aká, Añ'kaji, wéfigč^a^{n'} wí čáxe hā,
 we eat them we sit will, said he, they Again his younger the No, plan I I make
 say. brother (sub.), it
- 9 á-biamá. Cañ'ge uné ujaň'ge gaxá agči kē'ia čahé áči^{n'} baxú éta^{n'} tē
 said he, they Horse seeking road it forks is com- at the hill ridge peak just the
 say. say. ing again that far
- aňgáxe te, á-biamá. A^{n'}ha^{n'}, ca^{n'}, á-biamá. Čé taté, á-biamá. Ė'ia ačá-
 let us make it, said he, they Yes, enough, said he, they That shall be, said he, they Thither they
 say. say. say. say. went
- biamá. Ėga^{n'} ujaň'ge kē akíča ma^{n'}ačaqti ga^{n'} ja^{n'}-biamá. T'é gaxá-
 they say. So road the both flat on the back so they lay, they Dead they
 say. made
- 12 biamá. Wackañ'-gā, á-biamá. Ca^{n'} 'a^{n'} áčičⁱ^{n'} ctéctēwa^{n'}, ictá ča^{n'} učibahi^{n'}
 they say. Do your best, said (one), they Still how he has you notwith- eye the he pushes in
 say. standing, your
- ctéctēwa^{n'}, čibe číča'í'íčai ctéctēwa^{n'}, čáqčuge tē učibahi^{n'} ctéctēwa^{n'}, čá ča^{n'}
 even if, entrails he tickles you even if, nostrils the he pushes in even if, head the
 your
- sičá tē čina^{n'}ha čéčē ctéctēwa^{n'}, céčaji-gā, á-biamá. Ėgiče cañ'ge uné wi^{n'}
 toe the he kicks you send- even if, do not stir, said he, they At length horse seeking one
 aside ing off say.
- 15 agí amáma. Ujaň'ge kē uhá agí-biamá. Wéča-bi xⁱ, Či! či! či! čéake
 was returning, Road the follow- he was returning, He found them, when, Či! či! či! these two
 they say. ing they say. they say. lying
- na^{n'}ba, á-biamá. Wébeta^{n'}-biamá. Či č'di a-í-biamá. Sidá ga^{n'} na^{n'}há
 two, said he, they He went around them. Again there was approaching, Toe thus he kicked
 say. they say. they say. one
- čéča-biamá xⁱ céčectēwa^{n'}jⁱ ja^{n'}-biamá. Učá-agčá-biamá. Wačáxuxe ecc-
 aside suddenly, when moving not at all he lay, they say. To tell he went homeward, Raccoon you say
 they say. it they say.
- 18 hna^{n'} na^{n'}ba tē aké áča Hu^{n'}! á-biamá. Ta^{n'}waňgč^a^{n'} ga^{n'} gčⁱ^{n'}-biamá.
 regu- two dead the indeed. Halloo! said he, they Village so sat they say.
 larly (lie) say.
- Hindá! á-biamá ba^{n'} na'a^{n'}-bi aká. Ėgiče i^{n'}č'áge wi^{n'} cikan'gea^{n'} gčⁱ^{n'}
 Hark! said he, they calling heard it, they he who. At length old man one far apart he who
 say say was sit-

- akáma ba^{n'} tē na'a^{n'}-bi ega^{n'} uákihaⁿ uáa agá-biamá. Waáxuxe na^{n'}ba
 ting, they calling the heard it, they having beyond to tell went homeward, Raccoon two
 say
- t'é aké, aí afa+ u! á-biamá. Jí amá za'eqtia^{n'}-biamá. Waná'a^{n'}-biamá.
 dead the he indeed, hal- said he, they Lodge the in great confusion, they They heard them, they
 two (lie), says loo! say. say.
- Wáwačatci gáxe te, aí afa+ u! á-biamá. Ca^{n'} cin'gaji^{n'}ga ma^{n'}čín' wakan'dagi 3
 You are to dance, he indeed, hal- said he, they And child to walk forward (= quick)
 says loo! say.
- etēwa^{n'} bēuqaqi ahí-biamá. Ahí-bi ega^{n'} ákiugáqti égaxe naji^{n'}-biamá.
 even all arrived, they say. Arrived, having standing very around stood they say.
 they say close together
- I^{n'}c'ágeqti-bi édegaⁿ ačuhagš'qci ahí-biamá. Ímañčet'aⁿ á-inaji^{n'}-biamá.
 A very aged man, but at the very last arrived, they say. Using a staff he came and stood, they
 they say say.
- Ma'ciáqaha naji^{n'}i-gá há, á-biamá. Čéama Ictínike čipíi áča! á-biamá. 6
 Off at a distance stand ye said he, they These Ictinike skillful indeed! said he, they
 say. (= cunning) say.
- Háhañčái-gá, á-biamá. Hínda! wáči't'a^{n'}i-gá, á-biamá. Číbe wáči'íčái-gá,
 Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye them,
 say. say.
- á-biamá. Číbe wáči'íčái-de cépectēwa^{n'}-baji-biamá. T'é čańká, á-biamá.
 said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they
 say.
- T'ai há. Ké, wáwateigaxái-gá, á-biamá. I^{n'}c'áge aká wéquša gčíi^{n'}-biamá. 9
 They are dead. Come, dance ye, said he, they Old man the singing for sat they say.
 say. them
- Íbehiⁿ uti^{n'}-biamá. Jéxe búra gasáču uti^{n'}-biamá. Waáxuxe na^{n'}ba t'é
 Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead
- aké. Īn'de qčéqčé, in'de qčéqčé; Sin'de snéde qčéqčé; Hi^{n'} ja^{n'}xe ɬań'ga,
 the. Face spotted, face spotted; Tail long spotted; Hair offensive big,
 say.
- á-biamá. Ji^{n'}čéha, céjačicaⁿ wénaxičái-gá, á-biamá. Naji^{n'} átiáča-bi ega^{n'} 12
 said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having
 say.
- edíta^{n'}qti t'éwačē wáčate ma^{n'}čín'-biamá. Jí kē úgičáaza-biamá. Djúbaqtei
 forthwith killing them eating them they walked, they Lodge the they scared them into their Very few
 say. own, they say.
- akí-biamá. Ceta^{n'} na^{n'}cta^{n'}-biamá, wénandá-bi ega^{n'}. Hahá! ga^{n'}badaⁿ
 reached home, So far they stopped running, felt full after eating, having. Ha! ha! just as we
 they say. they say they say wished (†)
- wénandeawákičē, á-biamá.
 we have been caused to feel said they, they
 full after eating, say.

15

NOTES.

313, 1: Mič+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced ha+zi; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma'ckaⁿ, 314, 2, Ma'+ckaⁿ.

313, 3. a^{n'}ča^{n'}ɬaxete, from idaxete.

313, 6. iñgč a^{n'}wa^{n'}sa, i. e., iñgč a^{n'}wa^{n'}sa, from iñgč(e)-usa.

315, 2. za'eqtiaⁿ, pronounced za'+eqtiaⁿ.

315, 4. bēuqaqi, pronounced bēu+gaqi.

315, 6. čéama Ictínike čipíi áča. Here the Raccoons are called "Ictínike" as well as "Waáxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. *inde-q̄q̄exe*, or *inde q̄q̄eq̄e*, "spotted face," is a Çegiha name sometimes applied to the raccoon. Frank La Flèche says that "*hiⁿ jaⁿxe ɟaŋga*" cannot be said of a raccoon.

315, 14–15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo*. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Waɟaxuxe lie dead. Halloo!" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the Waɟaxuxe lie dead. Halloo!" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.
Spotted face, Spotted face,
Spotted long tail,
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDA^{n'}-AXA.

Níaci^{n'}ga gḡébana^{n'}ba nuda^{n'} aḡá-biamá. Waḡáta-bají-biamá. Na^{n'}-
 Person twenty to war went, they say. They ate not they say. Hun.
 péhi^{n'} wakan'diḡḡtí-biamá. Égaxe aḡí-biamá. Ca^{n'}, ḡé^{n'}há! Ūḡixide
 ger very impatient from they say. In a circle they were return- Enough, O servants! Looking
 ing, they say. around
 ma^{n'}ḡi^{n'}i-gá. Wacka^{n'}i-gá, ūḡixide tē, á-biamá nuda^{n'}haṅga aká. Kí éḡiḡe 3
 walk ye. Do your best, looking the, said, they say war-chief the. And at length
 around
 wi^{n'} ṡa^{n'}ḡi^{n'} aḡí-biamá. Núda^{n'}haṅgá! waniḡa wi^{n'} ēdedí amé ebḡéga^{n'},
 one running was coming, they O war-chief! animal one there is moving I think,
 say.
 á-biamá. Ahaú! á-biamá nuda^{n'}haṅga aká. Īndáda^{n'} waniḡa éska^{n'} ehnéga^{n'}?
 said he, they Oho! said, they say war-chief the. What animal it may be you think?
 say.
 á-biamá. Núda^{n'}haṅgá! ṡe-núga, ebḡéga^{n'}, á-biamá Ahaú! á-biamá nuda^{n'}- 6
 said he, they O war chief! buffalo bull, I think, said he, they Oho! said, they say war-
 say. say.
 haṅga. Can-de, ḡé^{n'}há! a^{n'}ní etai, á-biamá. Pí da^{n'}be ma^{n'}ḡi^{n'}i-gá ci.
 chief. If so, O servants! we live may, said he, they Again to see it walk ye again.
 say.
 Ūi ṡa^{n'}ḡi^{n'} aḡá-biamá wi^{n'}. Éḡiḡe, ma^{n'}ḡi^{n'} aḡé amáma ṡe-núga amá. Ná!
 Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!
 nuda^{n'}haṅga iḡápa-gá hā, á-biamá. Ga^{n'} iḡápe aḡá-biamá. ḡéḡu ḡi^{n'}i-gá, 9
 war-chief wait for him said they, And waiting they went, they Here sit ye,
 they say. say.

- á-biamá, wagáqqaⁿ é wáwaká-bi egaⁿ. Gaⁿ aqá-biamá. Aⁿdaⁿbe jaⁿi-gá,
 said he, they servant that he meant them, having. And he went, they say. Looking at lie ye,
 say, they say
- á-biamá. Ánase najiⁿ-biamá. Égiqe a-í amáma ye-núga amá Ágata
 said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Aiming
 say. cept it they say at it
- 3 jaⁿ-biamá. Wahútaⁿfiⁿ ké basnú qéqa-biamá. Ágata-bi áqutaⁿqtcí. Ahí-bi
 he lay, they say. Gun the he pushed suddenly, they He aimed at it, in a straight He arrived,
 along say. line. they say they say
- xí égiqe waníja áji amáma. Naⁿpe jaⁿ-biamá. Wahútaⁿfiⁿ ké qéiza-
 when behold animal different was moving, Fearing it he lay, they say. Gun the he took
 they say. they say his
- biamá. Akída-máji xícté t'éaⁿfaji etégaⁿji áhaⁿ, eégaⁿ jaⁿ-biamá. Cí
 they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again
- 6 akíde xícté muáonaⁿ caⁿ t'éaⁿqé etégaⁿ áhaⁿ, eégaⁿ jaⁿ-biamá. Iqáuge
 I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while
 at him
- naⁿwape jaⁿ-biamá. Wé's'á jaⁿga amáma, sín'de-qqaⁿ qéqaⁿská-biamá.
 fearing he lay, they say. Snake big it was moving, tail-rattler this size, they say.
 they say.
- Qip'an'de gaⁿ qisáqcu-hnaⁿ-biamá: Tcu+. Gaⁿ kída-biamá. Céqectéwaⁿji
 Shook by pull- so it rattled invariably, they say: Tcu+. And he shot at it, they Not moving at all
 ing say.
- 9 najiⁿ-biamá. Kídaí-bi té'di égiqe qíáqa áíáqa-biamá. Íⁿtaⁿ nudaⁿhaⁿga
 it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief
 they say they say they say
- qínké kíde, á-biamá. Gaⁿ é'di agqá-biamá. É'di akí-biamá. Ná! qé'í'há!
 the shot said they, And there he went back, they There he arrived again, Bother! O servants!
 at it, they say. say. they say
- waníja wiⁿ t'éaqé qáⁿja naⁿpewáqé, á-biamá. Na! nudaⁿhaⁿgá! caⁿ aⁿqañ'-
 animal one I killed it though dangerous, said he, they Why! O war-chief! still let us
 say.
- 12 gudaⁿbe taí edádaⁿ waníja éíⁿte, á-biamá. Wé's'á jaⁿga, á-biamá. Wúhu+ 'á!
 consider what animal it may said they, Snake big, said he, they Really!
 be, they say. say.
- á-biamá. Zaní qaquá-biamá. Gaⁿ é'di ahí-biamá wañ'giqe. Hinda!
 said they, All wondered, they say. And there arrived, they say all. See!
 they say.
- umásnai-gá, á-biamá. Umásna-biamá. Égiqe ciⁿ hégaⁿji-biamá Wé's'á aká.
 split it with a said he, they They split it they say. Behold fat very, they say Snake the.
 knife, say.
- 15 Kí qé-ma níkaciⁿga ukéqín t'éwaqai té úqibqaⁿ bqaⁿ údaⁿqti égaⁿqtiaⁿ
 And the buffa- people common kill them when they smell odor very good just like
 loes (i. e., Indians)
- uqibqaⁿ-biamá Wé's'á aká. Núdaⁿhaⁿgá! údaⁿqtiaⁿ uqibqaⁿ té, qé égaⁿ-
 smelt they say Snake the. O war-chief! very good smell the, buffalo just
 qtiaⁿ, á-biamá. Wégaskaⁿqái-gá, á-biamá nudaⁿhaⁿga aká. Gaⁿ néqé
 like, said they, Test it, said, they say war-chief the. And kindling
 they say. a fire
- 18 cté itéqa-biamá. Jéde té náhegají-biamá. Kí naⁿpéhiⁿ té wakanⁿdiqa-
 even they put it on, they Fire the burnt very hot, they And hunger the impatient from,
 say. say.
- biamá. Ahaú! á-biamá. Ké, qé'í'há! ígaskaⁿqái-gá, á-biamá nudaⁿhaⁿga
 they say. Oho! said he, they Come, O servants! test it, said, they say war-chief
 say.
- aká. Miⁿ qaⁿ qáqubáqtcí iqé-hnaⁿ égaⁿ-biamá. Gaⁿ, Qéqutqi, qé'í'há!
 the. Sun the nearly had gone only so they say. And, Right here, O servants!

aⁿjaⁿ tai, á-biamá. Gaⁿ ɣe-ɕíɲⁿ ɕaⁿ caⁿ basnaⁿ ɪɕaⁿ ɕa-biamá. Nin'deɕai
let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked

tē éduátaⁿ caⁿ ákasta itéɕa-biamá. Caⁿ wiⁿ pahan'ga ɕatē taitē naⁿ pa-bi
when next so in a heap they put it, they And one before eat shall feared, they say

egaⁿ, ákast itéɕē gɕiⁿ-biamá. Gaⁿ égiɕe nudaⁿ haŋga aká gá-biamá: 3
having, in a heap putting they sat, they And at length war-chief the said as follows, they say:

Ahaú! á-biamá. ɕé'ɪhá! hébe iⁿ ɕiⁿ gɕi-gá, á-biamá. Gaⁿ hébe ɕéiⁿ
Oho! said he, they O servants! a piece bring to me, said he, they And a piece having for him say.

akí-biamá. ɕatá-biamá. Égiɕe, Údaⁿqtiaⁿ, ɕe'ɪⁿ, á-biamá. ɲé-ma aⁿwaⁿ-
they reached again, He ate it, they At length, Very good, servants, said he, they The buffa- we eat they say.

ɕataí áⁿqtiaⁿ, á-biamá. Gaⁿ zaní ɕatá-biamá. Kí níaɕiⁿga nújĩngá- 6
them just like, said he, they And all ate they say. And person boy

biamá. Nújĩngá-bi éde ɕatá-bají-biamá. Ínahiⁿ-bi ɕtē ɕatá-bají-biamá.
they say. Boy, they say but he ate not they say. They were will- even he ate not they say. ing, they say

ɕé'ɪhá! ɣe-ma aⁿwaⁿ ɕataí égaⁿ há, á-biamá. Bɕaⁿ pɪbají-bají, údaⁿqtiaⁿ.
O servant! the buffa- we eat them it is like said he, they Odor bad not, very good. say.

ɕatá-gá, á-biamá nudaⁿ haŋga aká. Ubɕí'age, á-biamá nújĩnga aká. Gaⁿ 9
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And

nɕē tē égage gɕiⁿ-biamá. Kí nújĩnga aká gaqága gɕiⁿ-biamá. Gaⁿ
kindled the around it they sat, they And boy the apart sat they say. And (fire)

ugáhanaɕáze amá. Gaⁿ ínandɕqtiaⁿ-bi egaⁿ jaⁿ-hnaⁿ-biamá. Égiɕe,
dark they say. And felt very full after eating, having slept each one, they say. At length, they say

Ahaú! á-biamá. ɕé'ɪhá! dáhaⁿ-gá há, á-biamá. Pɪājĩqtiaⁿ, á-biamá 12
Oho! said he, they O servants! arise said he, they Very bad, said, they say.

nudaⁿ haŋga aká. Gaⁿ úwakié ɕi'áqti, caⁿ gaⁿ Wé's'a amá bɕúga. Égiɕe
war-chief the. And to talk to them he failed, strange to Snake the all. (=were) Behold

atañ-ke-daⁿ bɕúgaqti ɕié gaqá ɣigɕictaⁿ-biamá Wé's'a sad-ihé. Nudaⁿ-
just as long as he lay all half of the body finished himself, they Snake was lying stretched. War-

haⁿga áma aká gá-biamá: Ahaú! á-biamá. Gúda gɪbaⁿ ɕéɕai-gá, (á-biamá), 15
chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they say),

nújĩnga é waká-bi egaⁿ. Nújĩnga aká agí-biamá. Ké, ɕé'ɪhá! wadaⁿ-
boy that meant him, having. Boy the was coming, they Come, O servant! look they say.

bai-gá, á-biamá. ɕé'ɪhá! ɕé naⁿ ɕapégaⁿ hnátají ɪcpahaⁿ, á-biamá. Nújĩnga
at us, said he, they O servant! this you feared, as you ate not you know, said he, they Boy say.

aká xagé najĩⁿ-biamá Gaⁿ, Úsaŋga, á-biamá. ɕinaqti ɕanɲa te, á-biamá. 18
(sub.) the crying stood they say. And, Hopeless, said he, they you live will, said he, they say.

Waɕáckaⁿ ɕagɕé te há, á-biamá. Gaⁿ ɕé aŋgúgacaⁿ aⁿmaⁿ ɕiⁿ edádaⁿ
You try you go will said he, they And this we traveled we walked what say.

aŋgúnai ké bɕúgaqti aⁿɕi'í, á-biamá. Qubé 'í'-biamá. ɕé weáɕape caⁿ
we sought the all we give said he, they Sacred they gave him, This you wait for yet you, they say. us

- aⁿ'ba (xī) hné te. Égiçe waaⁿ'ça íyuha-biamá nújīnga aká. Waiiⁿ' taŋgá
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large
gě wiⁿ' ují weçéⁿ' tai. Majaⁿ' údaⁿ gě'di ðahé taŋgá wiⁿ' gágě íçaⁿ'awaçáçě
the one filling you carry will. Land good at the hill large one those you put us
- 3 tai, á-biamá nudaⁿ'haŋga aká. Gaⁿ' aⁿ'ba amá. Wañ'giçe qti égaⁿ'qti gagígiçe
will, said, they say war-chief the. And day they say. All just so coiled up
gçiⁿ' akáma, ákiççiⁿ' gçiⁿ' gçiⁿ'-biamá. Kí waiiⁿ' taŋgá wiⁿ' çizá-bi egaⁿ',
were sitting, sitting on one they sat, they say. And robe large one took, they having,
say
úji-biamá. Kí wéⁿ' açaⁿ'-biamá. ðahé údaⁿ'qti édedí-çaⁿ' amá. Ē'di íçaⁿ'waçá-
he put them in, And carrying he went, they Hill very good there it was, they There he put them,
they say. say.
- 6 biamá. ðahé jin'gaji, ðahé bazú, céhiçe égaⁿ' qçabé naⁿ'bá bazú idaⁿ'be
they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the
top, yonder top middle
ágça-biamá. Gaⁿ' é'di íçaⁿ'waçá-biamá qçabé té hidé té'di. Ggé táté
were put down on, And there he put them, they say tree the bottom by the. Go home- shall
they say. ward
ígidahaⁿ'-bi egaⁿ', Wé's'a amá bçúgaqti nújīnga taⁿ ágiðaⁿ'-biamá, júga kě
they knew of their having, Snake the all boy the lay thick on their own, body the
own, they say (sub.) they say,
- 9 áha-biamá. Gaⁿ' waaⁿ'ça açaⁿ'-biamá. Gaⁿ' í kě'ça aki-biamá. Nudaⁿ'-
And leaving them he went homeward, And lodge at the he reached home, War-
they say. they say. they say.
haŋga çìⁿ'çaⁿ' waníja çataí éde é jú xīxaxai, á-biamá. Ē nuge çé caⁿ'
chief the one who was animal ate but that body made for said he, they He summer this (an ex-
pletive)
éwaçáçai-ma, wa'ú, cin'gajin'ga, cañ'ge wáçiⁿ'-má ctěwaⁿ', edádaⁿ açiⁿ'
you who are his rela- woman, child, horse those that he even, what he has
tions, has
- 12 gīaⁿ'be gaⁿ'çá-biamá, á-biamá nújīnga aká. (Nuge té'di qí çáⁿ' caⁿ'qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate
waaⁿ'be kaⁿ' bça, á-biamá nudaⁿ'haŋga wiⁿ'déçaⁿ'ska Wé's'a aká.) Gaⁿ' nuge
I see them I wish, said, they say war-chief one-half Snake the.) And summer
tě gaqçaⁿ' açaⁿ'-biamá. Ē'di ahí-biamá. Aŋgáti, á-biamá. Çéçandí,
when migrating they went, they There they arrived, they We have said he, they Here it is,
say. say. come, say.
- 15 á-biamá. Kí, Ēdi'qti aⁿ'í tai, á-biamá. Gaⁿ' wa'ú, cin'gajin'ga, caⁿ' bçúga
said he, they And, Just there we will, said they, And woman, child, in fact all
say. say. camp they say. they say.
é'di ahí-biamá. Ē'di ahí-biamá xī égiçe éçaⁿ'bá-biamá. Ē'di maⁿ'can'de
there arrived, they say. There they arrived, they when behold they came out, they There holes in the
say. say. say. ground
gáxe akáma. Ēi hā, á-biamá. Égiçe naⁿ'waçápe tai. Ēi hā. Égiçe
they had made, they Those said he, they Beware you fear them lest. Those Beware
say. are they say. are they
- 18 weçéaⁿ'he tai. Ckaⁿ'jī najiⁿ'i-gā, á-biamá nújīnga aká. Égiçe Wé's'a amá
you flee from lest. Motionless stand ye, said, they say boy the. At length Snake the
them
bçúgaqti nújīnga taⁿ ágiðaⁿ'-biamá. Ákihaⁿ' açaⁿ'-biamá. Níkaciⁿ'ga amá
all boy the lay thick on their own, Beyond they went, they People- the
they say. say.
égazéze najiⁿ'-biamá. Gaⁿ' wagíkaⁿ'-biamá. Xagé za'çqtiaⁿ'-biamá. Caⁿ'
in a row stood, they say. And they consoled with their Crying they made an uproar, In fact
own, they say. they say.

bə́uga wékaⁿ-biamá. Gaⁿ uḗgacibai tē níaciⁿga wáhai tē íbčaⁿqtiaⁿ-
all condoled with them, And they went when people they passed as were fully satis-
they say. they say. throughout over them fied

biamá Wé's'á amá. Gaⁿ maⁿcan'de tē'ja égazéze ákigḗiⁿ-biamá Wé's'á amá.
they say Snake the And holes in the at the in a row sat with one another, Snake the
(sub.). ground they say (sub.).

Ḥé níaciⁿga áki'e amája wadaⁿ'be jaⁿ'-biamá. Caⁿ'ge-ma é'di kaⁿ'taⁿ 3
This people standing at them looking at they lay, they say. The horses there tied

itéwekiḥá-biamá. Wa'iⁿ gē, cánakágḥe cti, wégasápi cti, man'de, utaⁿ
they placed they say. Packs the, saddle too, whip too, bow, leggings
theirs for them

aⁿ'ḥa a-fi gē, hiⁿbé aⁿ'ḥa a-fi gē edábe, bə́uga é'di itéḥa-biamá. Gaⁿ cī
left were the, moccasins left were the also, all there they put them, And again
coming coming they say.

maḥe áji amá. Cī é'di gaḥḥaⁿ atí-biamá. Kí é'di waḥḥona-bají-biamá. 6
winter a dif. they say. Again there migrating they came, they And there not visible, they say.
ferent say.

Caⁿ'ge waaⁿ'ḥa amá iⁿ'tcaⁿqtei jái gē ḥiḅgē-hnaⁿ-biamá. Ádaⁿ maⁿcan'de
Horse they left them the just now danged the there was none, they say. There- holes in the
(pl.) fore ground

maⁿ'tája wágḥaḥiⁿ ákiágḥa-biamá, é uḥá-hnaⁿ-biamá.
inside having them they had gone back, that they tell regularly, they
they say. say.

NOTES.

317, 6-7. Ahau! a-biama nudaⁿhaūga. Insert "aká" before the period.

317, 7. aⁿniḥ etai, in full aⁿniḥa etai.

317, 9. nudaⁿhaūgā iḥapa-gā. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.

318, 3-4. ahi-bi ḥi, when the animal reached the man.

318, 8. ḥip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. ciⁿ pronounced ciⁿ+ by Nudaⁿ-axa.

319, 13-14. egiḥe ataḥ-kedaⁿ, etc. Nudaⁿ-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.

320, 2-3. Majaⁿ udaⁿ gēdi, etc. I agree with Frank La Flèche in substituting for this, Majaⁿ údaⁿ, ḥaḥé taḅga gē'di wiⁿ iḥaⁿ'awaḥáḥé tai: Land, good, hill, big, on the, one, you will place us.

320, 6. ḥaḥe bazu cehiḥe egaⁿ, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.

320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.

321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.

321, 2. akigḥiⁿ, equivalent to jugḥe gḥiⁿ.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Ten+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.

THE WARRIORS AND THE THREE SNAKES.

TOLD BY NUDA^{n'}-AXA.

- Niáci^{n'}ga nuda^{n'} ahi^{n'}-biamá. Agçi^{n'}-ja^{n'}-hna^{n'}-biamá. Égiçe maja^{n'} ja^{n'}
Men to war arrived, they say. They slept on the way home regu- At length land sleep
larly, they say.
- tai ça^{n'} agçi^{n'}-biamá. Égiçe ja^{n'}ça^{n'}qa ıan^{n'}ga (édedi-ke amá). Çé uja^{n'} úda^{n'}-
will the they came back to, Behold log big (were lying there, they This to sleep very
they say. say).
- 3 qtia^{n'}, ja^{n'}ça^{n'}qa ıabçi^{n'}-biamá. Égaxe ja^{n'}-biamá. Égiçe a^{n'}ba amá ıı
good, log three they say. Around they lay, they At length day they when
say.
- ıadésage (amá). Nuda^{n'}haŋga aká uçıxidá-biamá. Égiçe ja^{n'}ça^{n'}qa amá
high wind (they say). War-chief the looked around, they say. Behold log the
(sub.)
- Wés'sá ıan^{n'}ga akáma. Hau, ıé'ı^{n'}! ııájiqtia^{n'}. ıáha^{n'}-gá, á-biamá. Wañ'giçe
Snake big were, they Ho, servants! it is very bad. Arise, said he, they All
say.
- 6 iáçixa ja^{n'} akáma. Gañ'ki ukigça^{n'}-biamá. Kigçidindi^{n'}-biamá. Kı ıadé-
with open were lying, they And they took hold of one They held firmly to one another, And high
mouth say. another, they say. they say.
- sage gasnú-hna^{n'} aça^{n'}-biamá. Uhañ'ge naji^{n'} aká xagé naji^{n'}-biamá. Ga^{n'}
wind blowing along went they say. The end stood he crying stood they say. And
regularly
- gá-biamá: Hau, ıé'ı^{n'}há! wéçigça^{n'} wi^{n'} içaáçé há, á-biamá. Ca^{n'} indáda^{n'}
he said as fol- Ho, O servants! plan one I have found . said he, they In fact what
lows, they say: say.
- 9 jııjın'ga açi^{n'}-bi ké' ca^{n'} bçuğa, ma^{n'} ké, hi^{n'}bé, máhi^{n'}, wa'ı-biamá Wés'sá
small things they had, the in fact all, arrow the, moccasins, knife, they gave to them, Snake
they say they say
- çañká. Gañ'ki í tē áçapııi tē éçeta^{n'} ga^{n'} ábçage ké amá. Wés'sá amá
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the
- é çarádesagá-biamá iáçixa ja^{n'}i tē. Ga^{n'} ıé'ıçadi^{n'} ja^{n'} ké' áa^{n'}si gçé-hna^{n'}-
that made wind with their with open they when. And this across it the leaping they went
mouths, they say mouths lay lay (ob.) across regularly
- 12 biamá. Hau, ıé'ı^{n'}há! wi^{n'} pahañ'gai-gá, á-biamá. Ga^{n'} uçı'aga-biamá,
they say. Ho, O servants! one go ye before, said he, they And they were unwilling,
say. they say,
- na^{n'}pe-hna^{n'}i tē. Ahaú! á-biamá. Çé'ı^{n'}há! wıebçi^{n'} te, á-biamá nuda^{n'}-
they feared regu- as. Oho! said he, they O servants! I am he will, said, they say war-
larly say.
- haŋga aká. Ca^{n'} indáda^{n'} ctēwa^{n'} nuda^{n'}haŋga é waçka^{n'} ma'çi^{n'} améga^{n'} é
chief the. And what soever war-chief that makes an walks that class that
effort
- 15 gáxe ma'çi^{n'} améga^{n'} t'é te na^{n'}pa-báji ga^{n'} wıebçi^{n'} tá minke, á-biamá
doing walks that class die will fears not so I am he will I who, said, they say
said, they say
- nuda^{n'}haŋga aká. Ga^{n'} nuda^{n'}haŋga ıınké édi gçé amá ıı iáçixa ja^{n'} amá
war-chief the. And war-chief the there was going when with open ja^{n'} amá
homeward mouth they say

uʔízaⁿ aká. Ga^{n'} áaⁿsi ákiágɣa-biamá. Ahaú! á-biamá. Wacka^{n'}i-gă, 3
 middle the one. And leaping he had gone homeward, Oho! said he, they say. Be strong,

á-biamá nudaⁿhaŋga aká. Ga^{n'} cǐ nudaⁿhaŋga áma aká cǐ égaⁿ áaⁿsi
 said, they say war-chief the. And again war-chief the the again so leaping over

ákiágɣa-biamá. Ahaú, ɤéⁿ! wacka^{n'}i-gă, á-biamá. É aŋgáɣi ɣi égaⁿqti 3
 had gone homeward, Oho! servants! be strong, said he, they say. That we coming when just so

gáxe ga^{n'}ɤai-gă, á-biamá. Cǐ égaⁿ-hnaⁿ wi^{n'}ɤaⁿcaⁿ agɤé naji^{n'}-biamá. Cǐ
 to do desire ye, said he, they say. Again so regularly one by one going they stood, they say. Again homeward

wi^{n'} aká égaⁿ agɤá-biamá. Cǐ wi^{n'} aká agɤáí etégaⁿ, níkaⁿcǐⁿga gɤéba-ɤábɤiⁿ.
 one the so went homeward, Again one the went apart, a man thirty.

Cǐ wi^{n'} aká áaⁿsi agɤá-biamá. Cǐ wi^{n'} aká éduátaⁿ. Ána akiⁿ-ma wacka^{n'} 6
 Again one the leaping went homeward, Again one the next to him. How reached there to be strong many again

ákiɣɤáɣi-hna^{n'}-biamá. Éde ɤédeaqɤtci naji^{n'} taⁿ ábagɤá-biamá. Ictábɤi
 commanded one another regularly, But at the very bottom stood the one hesitated they say. Tears

ásnu-biamá. Hau, ɤéⁿhá! nú hniⁿ. Nú aⁿɤi^{n'} égaⁿ aŋgúgaca^{n'}i, á-biamá.
 trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.

ɤaxáge, ɤéⁿ, pǎɣi cǐkǎxe, á-biamá. Éɣiɤe gɤé amá ɣi Wě's'ă aká naⁿqahi 9
 You cry, servant, bad you do, said he, they say. At length he was going when Snake (the sub.) backbone

ké ɤit'úqa-bi ega^{n'} wájaⁿ kihé amá. Kǐ ma^{n'}ɤa gáha kigɤéɤé ɣi ca^{n'}caⁿ
 the raised in a hump, they say, having he lay down again they say. And on his back he knocked him down when without stopping

ɤasni^{n'} ɤéɤa-biamá. Ahaú! á-biamá. Ga^{n'}, ɤéⁿhá, aŋgú-hnaⁿ aⁿma^{n'}ɤiⁿ.
 he swallowed him they say. Oho! said (the leader) they say. So, O servants, we alone we walk.

Níaciⁿga wi^{n'}áqtcǐ cǐtewa^{n'} áɣudi t'é ga^{n'}ɤai ɣi t'ái, á-biamá. Ga^{n'} agɤá- 12
 Person one soever where to die wishes if he dies, said he, they say. So they went homeward

biamá. Ga^{n'} akiⁿ-jaⁿ-hna^{n'}-biamá. Ga^{n'} égaⁿ-hnaⁿ ja^{n'}-biamá wéabide t'é.
 they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.

Éɣiɤe na^{n'}ba wada^{n'}be aɤá-biamá. Núdaⁿhaŋgá! gátédi ɣi d'úba édi ɤaⁿ,
 At length two to see went they say. O war-chief! in that lodge some there the, place

á-biamá. Ahaú! á-biamá. Núdaⁿhaŋgá! uwájiaɤai, á-biamá. Wacka^{n'}-gă. 15
 said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.

Caŋ'ge aⁿwaŋ'gagɤiⁿ aŋga^{n'}ɤai, á-biamá. Ahaú! á-biamá. Ga^{n'} éⁿdi
 Horse we sit on them we wish, said they, they say. Oho! said he, they say. So there

akiⁿ-biamá. ɣi-ɣa^{n'}haqtcǐ kéⁿdi naji^{n'}-biamá. Nudaⁿhaŋga akiⁿwa ɣi ɤaⁿ'di
 they reached again, they say. The very edge of the lodges by the they stood, they say. War-chief both lodges to the

aɤá-biamá. Éɣiɤe caŋ'ge héɣaji ké amá. Kǐ nudaⁿhaŋga akiⁿwa wábasí- 18
 went they say. Behold horse a great many in a line, they say. And war-chief both drove them before them

biamá. Wáɤiⁿ agɤá-biamá. Ga^{n'}ama gáɤuadi wáɤiⁿ akiⁿ-biamá. Úwagiɤá
 they say. Having them they went back, they say. After a while at that place having them they arrived again, they say. To tell them

- maṅgṭiñ'-gǎ, á-biamá, nudaⁿ'haṅga áma ṭiñké é waká-bi egaⁿ'. Ūwagiṭá
 begone, said he, they war-chief the other the that he meant, having. To tell them
 say, one who they say
- akí-biamá. Nudaⁿ'haṅga ṭiṭṭa újawa gáxe, á-biamá. Hau! núdaⁿ'haṅgá,
 he arrived again, War-chief your pleasant has said he, they Ho! O war-chief,
 they say.
- 3 á-biamá wañ'giṭṭi. Gaⁿ' é'di akí-biamá. Ahaú! á-biamá. Cañ'ge cé-ma
 said, they say all. And there he arrived again, Oho! said he, they Horse those
 they say.
- wákaⁿ'taⁿ'i-gǎ, á-biamá, bṭúgaqti. Cañ'ge wákaⁿ'taⁿ'-biamá. Gaⁿ' wábasí-
 tie them, said he, they all. Horses they tied them, they say. And they drove
 say, them before
 them
- biamá bṭúga. Gaⁿ' jaⁿ'-hnaⁱ tṭe wáṭiⁿ agṭai tṭe. Ií aⁿ'ṭa a-fi ṭan'di
 they say all. And they slept when having them they went the. Lodge abandon- they at the
 regularly homeward coming
- 6 akí-biamá. Gaⁿ' cañ'ge wáṭiⁿ akí-ma wa'ú, iⁿ'c'áge edábe wa'í-biamá,
 they arrived home And horse those that they took woman, old man also they gave to them.
 again, they say. home they say,
- bṭúgaqti caⁿ'.
 all in fact.

NOTES.

324, 3. egaxe jaⁿ-biama. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigṭaⁿ . . . Kigṭidindiⁿ. Frank La Flèche makes these "uṭigṭaⁿ" and "ṭigṭidindiⁿ," which seems to confound the sociative in "ki" with the reflexive in "ṭi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. najiⁿ taⁿ abagṭa-biama. As the verb is preceded by the classifier taⁿ, read "ábagṭa amá."—Frank La Flèche.

325, 10. gáha kigṭéṭṭe. Frank La Flèche says that the Omahas say, "gahé kigṭéṭṭe," and the Ponkas, "gahá iṭéṭṭe." See "bahá iṭéṭṭe" and "bahé iṭéṭṭe" in the Dictionary.

325, 19. gaⁿama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaṭuadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.

He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

THE SUN AND MOON.

TOLD BY P^uY^u-N^uP^uJ^u.

Áwimáka-májì. Níkaciⁿga ucéwiⁿawáçé ctéwaⁿ wáóniéçaⁿ égaⁿ áhigiⁿ
I am out of patience with you. People I collect them notwithstanding you scatter them as many

uqpaçéwaçáçé-ctaⁿ, á-biamá Níaⁿba aká. Níaciⁿga áhigi ulí ewékaⁿ-
you cause them to be habitually, said they say Moon the. People many to grow I wish for
lost ually,

3 béeçaⁿ wábóçéçaⁿ éçáçé ctéwaⁿ ugáhanaðaze úçáçí-hnaⁿ égaⁿ áhigi naⁿpéhiⁿ
them, as I scatter them I suddenly notwithstanding darkness you put regularly as many hungry
they, as I scatter them I suddenly notwithstanding

t'éwaçáçé-hnaⁿ, á-biamá Miⁿ aká. Hau, níkaciⁿga-máce! áhigi júçat'aⁿ áhigiⁿ
you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature
you kill them regularly,

taité. Paháci ámusta wiyaⁿ'be agçiⁿ taí minke. Edádaⁿ ekaⁿ maⁿhniⁿ'i
shall Above directly above I see you I sit will I who. What business ye walk
Above directly above

6 gë bçúgaqti íwibéigçaⁿ agçiⁿ taí minke, á-biamá Níaⁿba aká gá-biamá:
the all I ruling you I sit will I who, said he, they say. Moon the said as follows, they say
all I ruling you I sit will I who,

Agçi wí cti égaⁿ agçiⁿ tá minke. Ucéwiⁿwiçé-de ugáhanaðaze xi cti ucéwiⁿqti
Again I too so I sit will I who. I collect you while darkness if again assembling in full force
Again I too so I sit will I who.

aki-çajaⁿ taí. Caⁿ ckaⁿ maⁿhniⁿ tai tē bçúga wí íwibéigçaⁿ taí minke,
you sleep there again will. In fact business you walk will the all I I ruling you will I who,
again

9 á-biamá. Cí ujañ'ge ukiáwataⁿ aⁿmaⁿ'çiⁿ taité. Háci maⁿbçiⁿ tá minke,
said she, they say. Again road one after the other we walk shall. Behind I walk will I who,
said she, they say. Again road one after the other

á-biamá Níaⁿba aká. Níaⁿba aká wa'ú wiⁿ égaⁿqtiaⁿ'i. Néxe aígça
said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm
said, they say Moon the. Moon the woman one is just like.

maⁿ'çiⁿ-hnaⁿi.
she walks regularly.

NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. uḡpātēwacācē, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2-3. ewekaⁿbčegaⁿ, i. e., ewékaⁿbča égaⁿ.

328, 8. aki-~~ca~~jaⁿ, from kijaⁿ.

TRANSLATION.

“I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost,” said the Moon. “I,” said the Sun, “have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage.” The Moon said as follows: “And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him.” The Moon is just like a woman. She always walks with a kettle on her arm.

THE SUITOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLÈCHE.

Taⁿ waŋgɕaⁿ wiⁿ ɛdi-ɕaⁿ amá. Ki wa'ú wiⁿ údaⁿqti aɕiⁿ-biamá taⁿ-
 Village one it was they And woman one very good they had, they say vil-
 lage
 waŋgɕaⁿ akádi Ki cénujiⁿga gaⁿɕa ahí-hnaⁿ-biamá. Ki ɕi'á-hnaⁿ-biamá.
 at the. And young man desiring they regu- they say. And they regu- they say.
 her arrived larly failed larly
 Ki níaciⁿga cénujiⁿga wiⁿ, Hindá! wa'ú gaⁿɕai ɕi'á-onaⁱ éde wa'ú 3
 And person young man one, Let me see! woman they de- failed regu- but woman
 sired ularly
 kaⁿbɕa bɛé té-na, eɕégaⁿ-biamá. Gaⁿ cénujiⁿga aká aɕá-biamá. Caⁿ ɗahé
 I desire her I go will ! he thought, they say. And young man (the) went they say. And hill
 (sub.)
 wiⁿ ɣaŋgáqti ɛdi-ɕaⁿ ɣi níaciⁿga wiⁿ agɕiⁿ akáma. Cénujiⁿga miⁿɕigɕaⁿ
 one very large it was there when person one was sitting, they say. Young man thinking of the
 woman
 aɕé amá níaciⁿga ɗahádi gɕiⁿ ɕin'ke ɣaɗé aɕá-biamá. Ki níaciⁿga ɗahádi 6
 he who was person on the hill sat he who from a went they say. And person on the hill
 going near point
 gɕiⁿ aká maŋ'gɕe najiⁿ-bi ɣi cɪ gɕiⁿ-hnaⁿ-biamá. Ki ɛ'di ahí-biamá
 sat he who erect stood, they when again sat regu- they say. And there arrived, they
 say larly
 cénujiⁿga miⁿɕigɕaⁿ amá, níaciⁿga ɕin'ké'di. Ki, Kagéha, eátaⁿ ɕagɕiⁿ ɿ,
 young man thinking of a the, person by the. And, Friend, why you sit ?
 woman
 á-biamá cénujiⁿga aká. Ki áma aká gá-biamá: Kagéha, ɣé ɕéma weá- 9
 said, they say young man the. And the the said as follows, Friend, but these I at-
 other (sub.) they say: faló
 naqɪbɕa kaⁿbɕa édegaⁿ akúsande-onaⁿ ibɕégaⁿ iⁿ'ɛ sɪɣaⁿ iɕákaⁿtaⁿ há,
 tack them I wish but through regu- I have gone, stone ankle I tie to it
 (and beyond) larly as
 á-biamá. Iⁿ'ɛ ɣaŋgáqti ɕaⁿ éde sɪɣaⁿ ikaⁿtaⁿ gɕiⁿ-biamá. Ki áma aká
 said he, they Stone very large the but ankle tying to he sat they say. And the the
 say. other (sub.)
 gá-biamá: Kagéha, eɣáhi ɣi'cté ɕaɣaⁿoniⁿ te há. Wagácaⁿ bɛé-de júgɕe 12
 said as follows, Friend, the time comes if ever you run will Traveling I go when to be
 they say: with
 aⁿɕin'ge. Aŋgáɕe te há, á-biamá. Aⁿhaⁿ, á-bi egaⁿ, júgɕe aɕá-biamá.
 I have none. Let us go said he, they Yes, said, they having, with him he went, they say.
 say. say
 Égiɕe cɪ né ɣaŋgáqti naⁿba ɛdi-ɕaⁿ ɣi, ɛ'di níaciⁿga wiⁿ gɕiⁿ akáma.
 At length again lake very large two there when, there person one was sitting, they
 say.
 Gaⁿ ní tɛ ɕataⁿ gaⁿɕá-bi-de bamáxe ní tɛ ɕataⁿ aɕá-bi ctéwaⁿ cɪ 15
 And water the to drink he desired, while stooping water the to drink he went, again
 they say they say standing
 ɗágahaⁿ-hnaⁿ-biamá. Ki ɕéma cénujiⁿga ɛ'di ahí-biamá. Kagéha, eátaⁿ
 he raised the regu- they say. And this young man there arrived, they Friend, why
 head larly say.

aká, Qe-í! kagéha, téqi hégaji, á-biamá. Kagéha, edádaⁿ téqi á. Téqi
 he who, Alas! my friend, diffi- very, said he, they My friend, what diffi- ? Difficult
 cult say. cult

ctéwaⁿjì, á-biamá Iⁿ'é-síjaⁿ-íkaⁿtaⁿ' aká. Gaⁿ' é'di ačá-biamá Iⁿ'é-síjaⁿ-
 not at all, said, they say Stone- ankle- tied- to the. And there went they say Iⁿ'é-síjaⁿ-

íkaⁿtaⁿ' aká iⁿ'é čan'di. Ě'di ahí-bi egaⁿ', iⁿ'é ábit'á-bi egaⁿ', bahičeča- 3
 íkaⁿtaⁿ' the stone to the. There arrived, having, stone leaned on it, having, he pushed it
 they say they say they say they say they say away

biamá. Iⁿ'é čaⁿ ugáonečnégaⁿ gažúběqtiaⁿ'-biamá. Kí edítaⁿ iⁿ'é čaⁿ
 they say. Stone the as it was cracked in it was ground very fine by the And from that stone the
 many places by the fall fall, they say.

gažúbe ugáěqtiaⁿ'-biamá, majaⁿ' bčúga águdi ctéwaⁿ' iⁿ'é gě. Ěgiče cì
 beaten fine it was scattered far and wide, land the whole where soever stone the At length again
 they say, they say, (pl.).

gá-biamá: Níaciⁿ'ga čaňká wačáte tai há. Úwagihaⁿ'-i-gě, á-biamá. Taⁿ'- 6
 they said as fol- Men the they eat will . Cook ye for them, said they, they Vil-
 lows, they say: say.

waňgčaⁿ bčúgaqti úwagihaⁿ'-biamá. Čéxe hégaji ģⁿ' ahí-biamá ní ctě
 lage the whole cooked for them, they say. Kettle many carry- they arrived, water even
 ing they say

edábe. Kí gá-biamá: He! kagéha, aⁿčá'a taité, á-biamá. Kí Ní-čátaⁿ-
 also. And he said as follows, Alas! my friend, we fail to shall, said he, they And Water-drinker-
 they say: eat say.

jaňgá aká gá-biamá: Kagéha, aⁿčasniⁿ taň'gataⁿ, á-biamá. Aⁿ'haⁿ, kagéha, 9
 large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,
 they say: say.

á-biamá áma aká. Wačáta-biamá waň'giče. Wačáta-bi čaⁿ'ja Ní-čátaⁿ-
 said, they say the the. They ate they say all. They ate, they say although Ní-čátaⁿ-
 other

jaňgá aká čéxe tě caⁿ' ují čizá-bi egaⁿ' časniⁿ čéča-biamá. Ní tě' cti
 jaňgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too

waň'giče časniⁿ'-biamá. Ěgiče caň'gaxá-biamá. Hau. Wa'ú wiⁿ' aⁿ'sagi 12
 all he swallowed, they At length they ceased, they say. ¶ Woman one swift
 say.

hégaji édegaⁿ, čakíbanaⁿ'i čagíaⁿona čagčí xí, wa'ú čagčáⁿ' tai, á-biamá.
 very but, ye run a race you leave her you come if, woman you marry will, said they, they
 back say.

Ěgiče Iⁿ'é-síjaⁿ-íkaⁿtaⁿ' aká gá-biamá: Wí juágče bčé tá minke, á-biamá,
 At length Iⁿ'é-síjaⁿ-íkaⁿtaⁿ' the said as follows, I I with her I go will I who, said he, they
 they say: say,

wa'ú é waká-bi egaⁿ'. Gaⁿ' júgče ačá-biamá. Iⁿ'é-síjaⁿ-íkaⁿtaⁿ' aká 15
 woman that he meant, having. And with her he went, they say. Iⁿ'é-síjaⁿ-íkaⁿtaⁿ' the
 they say (sub.)

wa'ú čin' júgče ačá-biamá. Majaⁿ' kfbanaⁿ júwagče agí-hnaⁿ čan'di é'di
 woman the with her he went, they say. Land to run a race with them was coming at the there
 (ob.) back regularly

júgče ahí-biamá nú činké. Čéčutaⁿ juáwagče-hnaⁿ agčéčě hě. Ī'taⁿ
 with him she arrived, they man the (ob.). Thence I with them regu- agčéčě hě. Ī'taⁿ
 say larly homeward . Now

aⁿ'ziaňgičé te hě, á-biamá wa'ú aká. . Gaⁿ' gčín' júgča-bi xí, wa'ú aká 18
 let us rest . said, they say woman the. And sat he with her, when, woman the
 they say (sub.)

gá-biamá: Gátědi jaⁿ'-ě hě, á-bi egaⁿ', hé uřna-biamá. Gaⁿ' nú kě jaⁿ'tě
 said as follows, In that lie thou . said, having, lice she hunted for, And man the was sound
 they say: place they say him they say. asleep

- amá. Jaⁿt'é ɣi'ji aⁿ'ɕa agɕá-biamá wa'ú aká. ɕahé wiⁿ' wéahidě'qti ɛdi
they say. Sound when leaving went back, they say woman the. Hill one at a great distance there
- ɣi égiɕe wa'ú aká éɕaⁿ'be aki-biamá. Céagɕi é, á-biamá. Wadaⁿ'ba-bi
when behold woman the in sight came back, they say. Yonder has that said they, they Looked at them,
say. come back one, say. they say
- 3 egaⁿ', égiɕe, wa'ú aká eonaⁿ' amáma. Ki gá-biamá: Kageha Wána'aⁿ',
having, behold, woman the alone was moving, And he said as follows, My friend Listener,
they say. they say:
- inkáge ɕiŋgée há. Ána'an'-gá, á-biamá. Gaⁿ' Wána'aⁿ' aká ána'aⁿ'-bi
my friend is not Listen to him, said he, they And Wána'aⁿ' the listened to him,
say. say. they say
- egaⁿ', égiɕe, jaⁿ'qɕude ána'aⁿ'-biamá. Inkáge jaⁿ't'e ké, á-biamá. Hau,
having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,
say. say. asleep say.
- 6 kageha Maⁿ'ɕídaⁿ', igaskaⁿ'ɕa-gá há, á-biamá. Gaⁿ' Maⁿ'ɕídaⁿ'-jañ'ga maⁿ' wiⁿ'
friend Pull-the-bow, make an attempt said he, they And Pull-the-bow-large arrow one
say.
- ɕizá-bi egaⁿ', maⁿ' ké ɕaɕaⁿ'-biamá, ki ɕidaⁿ' ɕéɕa-biamá. Gaⁿ' nɕaci'ga
took it, having, arrow the bit off they say, and pulling sent forcibly, they And man
they say the bow say.
- ɕégaⁿ' jaⁿ't'e ké ɣi, ɕáqti ké'di 'ú-biamá Maⁿ'ɕídaⁿ'-jañ'ga aká. Gaⁿ' ɕáhaⁿ'-
thus sound lay when, right on on the wounded him, Maⁿ'ɕídaⁿ'-jañ'ga the. And arose
say. asleep the nose they say
- 9 bi egaⁿ', égiɕe wa'ú aká ɕiŋgá-bitéama. Gaⁿ' agɕá-biamá. Égiɕe wa'ú
they having, behold woman the had disappeared, they And he went back, they At length woman
say say.
- ɕiŋké ɣañ'gěqti ki ɕiŋké uqɕá-biamá. Wa'ú ɕiⁿ' aⁿ'ɕa agɕá-bi egaⁿ' nú
the very near to reached she who he overtook, they Woman the leaving he went having man
say. say. her homeward, they say
- aká pahan'ga aki-biamá. Gaⁿ' wa'ú ɕiŋké uhi-biamá. Gaⁿ' wa'ú ɕiŋké
the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)
(sub.) they say. they say.
- 12 gɕáⁿ'-biamá nú aká.
he married her, man the.
they say

NOTES.

329, 10. iⁿ'ɕ siɕaⁿ iɕakaⁿ'taⁿ há. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. kaⁿbɕe edegaⁿ, *i. e.*, kaⁿ'bɕa édegaⁿ.

330, 2. kaⁿbɕegaⁿ, *i. e.*, kaⁿ'bɕa égaⁿ.

330, 7. bɕé-degaⁿ may be "bɕé édegaⁿ."

331, 19. gatědi jaⁿ'-á hě; *i. e.*, lie with your head in my lap.

332, 8. ɕegaⁿ jaⁿ't'e ke ɣi, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—329, 1. u+daⁿqti instead of udaⁿqti; 330, 15. a+kiěqti instead of akiěqti; 331, 7. ɕu+gaqti instead of ɕuigaqti; 332, 1. we-ahiděqti for weahiděqti; 332, 10. ɣañ+gěqti for ɣañgěqti.

TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said *lu'č-siqa'-ika'ta'* (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-čátaⁿ-jañgá (He-who-drunk-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-čátaⁿ-jañgá took a kettleful and belted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length Iⁿ'č-sířaⁿ-íkaⁿtaⁿ' said as follows: "I will go with her," referring to the woman. And he went with her; Iⁿ'č-sířaⁿ-íkaⁿtaⁿ' went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'aⁿ (Listener), my friend is missing. Listen to him." And Wána'aⁿ listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Maⁿčídaⁿ (Pull-the-bow), make an attempt," said the youth. And big Maⁿčídaⁿ took an arrow and bit off the end, and pulling the bow, he sent the arrow with great force. And when the man lay thus, sound asleep, big Maⁿčídaⁿ wounded him right on the nose. And when he arose, behold, the woman had disappeared. And Iⁿ'č-sířaⁿ-íkaⁿtaⁿ' went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

THE ORPHAN: A PAWNEE LEGEND.

Dictated in ČEĞIHA BY BIG ELK, AN OMAHA.

Pahañ'gaqtci	Íáči ⁿ	amá	Wakan'da	čínké	ibaha ⁿ -biamá.	Héga-báji-
At the very first	Pawnee	the	Deity	the	knew him, they say.	They were always
hna ⁿ '-biamá.	Gaqča ⁿ	ača ⁿ -biamá.	Waha ⁿ '	čicigé'qti	ířa ⁿ	júgigča ⁿ -biamá,
numerous, they say.	On the hunt	they went, they say.	A real orphan	his	he with his own, they say.	
3 wa'újñgáqtci,	ígče.	Ířha	čiqčige	gi'i ⁿ -hna ⁿ -biamá	ířa ⁿ	amá.
a very old woman,	dwelt.	Tent-skin	worn by	carried her own regularly,	his	the.
		use		they say	grandmother	Or-
čicige	aká	man'de	kě	ači ⁿ '-biamá.	Waii ⁿ '	ča ⁿ
phan	the	bow	the	had	they say.	Robe
						the
						too
						bad,
						skin
						robe;
						hair

- ctī q̄a^{n'}je-hna^{n'}-biamá. Wége-cta^{n'}-biamá. Jí kē í uha^{n'}ge gē ahi-bi
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge end the arrived at,
(line) they say
- xi ceta^{n'} uha wége afe-hna^{n'}-biamá. Wége-cta^{n'} čadá-biamá, ija^{n'}je-t'a^{n'}
when so far follow- visiting to he went regularly, they Wége-cta^{n'} they called him, they caused
ing beg say. they say, him to
- kičá-biamá. Gaq̄a^{n'} ačá-biamá. Ca^{n'} Wége-cta^{n'} i^{n'}u^{n'}he-hna^{n'}-biamá, uha 3
have the name, On the hunt they went, they Still Wége-cta^{n'} they were afraid of regularly, fol-
they say. say. they say, lowing
- ačé-hna^{n'}-biamá. Gaq̄a^{n'} ačá-biamá. Ha^{n'}ega^{n'}tce xi waha^{n'}-biamá.
he went regularly, they On the hunt they went, they Morning when they removed, they
say. say. say.
- Égičé ja^{n'}-biamá. Jiúciq̄ige kē'di ja^{n'}-biamá. Či'úde áiačai kē'di ja^{n'}-
Behold he slept, they say. Old camping- by the he slept, they say. Leaving they had at the he slept
ground
- biamá. Ja^{n'}t'éqti ja^{n'}i tē. Égičé, Čéaké aká há, á-biamá wáge amá. 6
they say. Sound asleep he lay. At length, This one reclining said, they say white the
is he (sub.).
- Ja^{n'}ha^{n'}-bi ega^{n'}, égičé wáge dúba akáma. Agčá-biamá wáge amá Waha^{n'}-
Arisen, they having, behold white four were, they Went back, they white the
say. say. man say. man (sub.). Or-
- čicige aká ačá-biamá. Ixiča-biamá. Ugaq̄a^{n'} uha^{n'}ge uha ačai tē. Ca^{n'},
phan the went, they say. He awoke, they say. The hunting road follow- he went. And,
party ing it
- Waha^{n'}čicige amá atí-báji, ecaí-de cí atí há, á-biamá cénuji^{n'}ga amá. 9
Orphan the has not come, ye said but again he has said, they say young man the
come (pl.).
- Waha^{n'}-biamá. Wége cí é'di ahi-biamá níkagahi úju xi tē'di. Ija^{n'}ge
They removed, they say. Visiting to again there he arrived, they chief prin- lodge at the. His
beg say cipl daughter
- ceta^{n'} wáfixa-baji-biamá. Ga^{n'} ú'i-biamá Waha^{n'}čicige činké. Kí, Níkaci^{n'}-
so far had not married, they say. And she gave him Orphan the. And, The
food, they say
- ga-má wačáte čingé-hna^{n'}i; čéču-hna^{n'} wačáte t'a^{n'} há. Ca^{n'} ata^{n'}cté ga^{n'} 12
people food they have none. here only food is And whenever at all
regularly; (owned) (f)
- čatí cka^{n'}hna xi tí-gā há, á-biamá. Či uq̄é atí-biamá wége. Wuhú!
you you wish when come hither said he, they Again quickly he had come, visiting to Really!
come say. they say beg.
- wačáte čingéga^{n'} wi^{n'}áq̄cia^{n'} wačáte-hna^{n'}i a^{n'}ba gē, aí tē. I^{n'}tca^{n'}q̄tci úci^{n'}i
food as there is none only once they eat regularly day the, he said. Just now she gave
you food
- čagčé ča^{n'}ctí, á-biamá. Kí ija^{n'}ge aká cí ú'i-biamá íbaha^{n'}-bi ega^{n'}. 15
you went heretofore, said he, they And his the again gave him food, she knew him, because.
homeward say. daughter they say they say
- Waha^{n'}-biamá. Kí níkagahi úju ija^{n'}ge aká gá-biamá: Na^{n'}há, čé waha^{n'}
They removed, they say. And chief his the said as follows, O mother, this removing
princ- pal daughter they say
- ačai xi uhé uóúciqti čai tē hē', á-biamá. Kí níkagahi ija^{n'}ge aká
they go when path at the very you pitch will said she, they And chief his daughter the
front the tent say.
- cénuji^{n'}ga gčúbaqti ukíe-hna^{n'}-biamá, ca^{n'} in^{n'}cte wáfixe ga^{n'}ča-baji-biamá. 18
young man all courted her regularly, they yet as if to marry a she did not wish, they say.
say, man
- Čé tí-bi tē ičápe í éga^{n'}i tē, wa'ú amá wéčé ačá-biamá, ja^{n'} agiačá-
This to have the waiting pitched like it when, woman the to dis- they went, they wood they went
come, the to appear the (sub.) cover it say, for
they say tent

- biamá. Ja^{n'} tē 'i^{n'} agfí-biamá. Kí níkagahi aká 'di ahí tē. Gaza^{n'} a^{n'}a
they say. Wood the carry- ing they came back, And chief the there arrived. In the midst of
- égaⁿ çaiⁱ etéde, á-biamá níkagahi aká. Wa'ú aká gá-biamá: Éga^{n'} ja
so you should have said, they say chief the. Woman the said as follows, Though so
pitched the tent, they say:
- 3 mi^{n'}jiŋga çijaŋ'ge çéçu íí aŋ'gaji égaⁿ aŋ' hē, á-biamá. Kí níkagahi
girl your daughter here to commanded as I pitched . said she, they And chief
pitch it me it say.
- ijaŋ'ge ja^{n'} tē 'i^{n'} agfí-biamá. Jí tē'di itéça-báji; gaqáa itéça-biamá.
his wood the carry- ing she came back, Tent at the she did not put it; aside she put it, they say.
daughter they say.
- Égçe Waha^{n'}çicige ixa^{n'} çutí amá, iha çiqçige gi'í^{n'} amá. Wa'újiŋga,
At length Orphan his was coming, tent- worn by she car- they say. Old woman,
grandmother they say, skin use ried hers say.
- 6 dúda gí-ä hē, á-biamá níkagahi ijaŋ'ge aká, ja^{n'} tē'di içápe gçi^{n'}. Wa'ú
this way come . said, they say chief his daughter the, wood at the waiting sat. Woman
thou for her
- aká icte ga^{n'} iáji amá. Jíha tē ja^{n'} tē'di itéçē amá. Jí tē igaxá-biamá.
the ashamed as spoke they Skin- the wood by the she put they Lodge the she made of it, they
not say. tent say. it say. say. say.
- Hi^{n'}! é-hnaⁿ gçi^{n'}-biamá wa'újiŋ'ga aká. Cénuijŋ'ga amá gé-hnaⁿ-biamá:
Oh! saying regularly sat they say old woman the. Young man the (pl.) said as follows, regularly,
they say:
- 9 Wá! níkagahi ijaŋ'ge aká Waha^{n'}çicige ixa^{n'} íí tē igíaxai, á-biamá.
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,
mother they say.
- Kagéha, áçixe tá aká ebçégaⁿ, á-biamá. Jí tē çicta^{n'}-biamá. Waii^{n'}
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe
say.
- umi^{n'}je edábe Waha^{n'}çicige íí tē'ja úgigçta^{n'}-biamá níkagahi ijaŋ'ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.
- 12 Wá! ça^{n'} égaⁿ cēhe hā, á-biamá. Ahí tē Waha^{n'}çicige íí tē'ja. Jí tē
Why! it is just as I thought . said they, they say. He arrived Orphan lodge at the. Lodge the
- ugíða-báji naji^{n'}-biamá. Ca^{n'}qti ágídágçta naji^{n'}-biamá, wa'ú ma^{n'}taqa
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside
his own
- gçi^{n'} akágaⁿ. Nā! í-ä hē, á-biamá. Jí tē ugíða-biamá. Umi^{n'}je úda^{n'}qti
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good
say.
- 15 giáxe. Júgçe gçi^{n'} akáma. Áçixá-biamá. Waçáte júgçe açi^{n'}-biamá. Kí
she made With him she was sitting, She married him, they Food with him she had, they say. And
for him. they say. say.
- cénuijŋ'ga amá gá-biamá: Wá! kagéha, Waha^{n'}çicige áçixá-biamá níkagahi
young man the said as follows, Why! my friend, Orphan she has married, chief
(pl.) they say: they say
- ijaŋ'ge aká, é-hnaⁿ-biamá. Gá-biamá: Çiádi épaze taí gasáni uçéhna te
his the, they said regularly, He said as follows, Your let them stop to-morrow you tell him will
daughter they say: they say: to rest
- 18 hā, á-biamá. Níkagahi aká iékiçewakiçá-biamá. Ca^{n'}, Eátaⁿ tégaⁿ épaze
said he, they Chief the made them act as criers, they say. And, Why in order stop to
say. say: say: that rest
- tédaⁿ, eçégaⁿ-biamá. Éçapaze te, aí áça, u+! gasáni, á-biamá. Kí
should? they thought, they say. You stop to will, he indeed, halloo! to-morrow, said he, they And
rest says say.

gá-biamá: Eátaⁿ wačáte čingé xī épaze téiⁿte, á-biamá. Ėgičé wáqe dúbá
they said as fol- Why food without when stop to should I said they, At length white four
lows, they say:

ě'di ahí-biamá. Wáqe dúbá atíi hă, á-biamá nújiŋga amá. Učéwiⁿčáxičé
there arrived, they say. White man four they have come said, they say boy the. You assemble your-
selves

te, aí áčá, u+! á-biamá, Wahaⁿčicige aká égaⁿ gráxe ágají-bi egaⁿ. 3
will, he indeed, halloo! said (the crier), Orphan the so to do commanded, having.
says they say, they say

Níkagahi činké xigčítaⁿ wágají-biamá, gčúba. Edádaⁿ gčúba číí 'íčai áčá,
Chief the one to adorn commanded them, all. What all to give they indeed,
who themselves they say, you promise

u+! Čaxigčítaⁿ te, aí áčá, u+! Maⁿ'zeskă wiⁿáqtcí újuqti wiⁿ gráxe
halloo! You adorn your- will, he indeed, halloo! Silver one really one to make
selves says

'íčai tē. Ėgičé wáqe amá éčáⁿbe atí-biamá égasáni xī. Gacíbaža 6
they promised. At length white the in sight had come, they the morrow when. Outside

jaⁿmaⁿ'čín atí najiⁿ-biamá. Wáqe úju aká pahanⁿ'ga gčínⁿ-biamá. Kí
wagon having stood they say. White princ- the before sat they say. And
pal

níkaciⁿ'ga gčúba gacíbe ahí-biamá, Čáčín. Gaⁿ' wáqe amá ě'di a-í-biamá,
people all out of arrived, they Pawnees. And white the there were coming,
say, they say, they say

dúbá. Kí úju aká gá-biamá wáqe aká: Níkaciⁿ'ga aŋgáx 'iaⁿ'čai čínⁿkečáⁿ 9
four. And prin- the said as follows, white the: Man we make we promised he who was
cipal they say man

učixide maⁿ'čínⁿ'i-gă, á-biamá. Caⁿ' čéké wadaⁿ'be učixide maⁿ'čínⁿ-biamá
seeking him walk ye, said he, they And this looking at them seeking walked they say
(line)

wáqe amá. Nudaⁿ'haŋga činké'ja akí-biamá. Nă! núdaⁿ'haŋgá, aⁿčáⁿ'čá-
white the War-chief to the they arrived again, Why! o war-chief, we did not
man (pl.).

báji, á-biamá. Nă! pahanⁿ'gaqtcí ctaⁿ'bai tē ícpahaⁿ éiⁿte, á-biamá. Hau! 12
find him, said they, Fie! at the very first ye saw him as you know probably, said he, they Ho!
they say him say.

ké, cī učixide maⁿ'čínⁿ'i-gă, á-biamá wáqe nudaⁿ'haŋga aká.
come, again seeking him walk ye, said, they say white man war-chief the.

Kí Wahaⁿ'čicige aká waiiⁿ' čáⁿ giíⁿ-biamá. Manⁿ'de ké edábe agčáčín.
And Orphan the robe the put on his, they Bow the also he had his.
say.

Nújiŋga amá gazaⁿ'adi najiⁿ-biamá. Gáké wadaⁿ'be čictaⁿ'-bi xī nújiŋga- 15
Boy the among he stood, they say. That they saw them they finished, when towards the
(pl.) they say

jáčicaⁿ účixide ačáⁿ-biamá. Ėgičé íčá-biamá. Ččáké aká hă, aí tē učá
boys looking they went, they At length they found him, This one is he said when to tell
among them they say, they say, it

agčá-biamá. Wahaⁿ'čicige daⁿ'bai xī učá agčái hă. Ė ebčégaⁿ, á-biamá.
they went back, Orphan they saw when to they went . That I think, said (one),
they say him tell it back they say.

Hau! núdaⁿ'haŋgá, ědedí-aká, é učá akí-biamá. Wáqe amá ě'di ačá- 18
Ho! O war-chief, he is there, that to tell they arrived again, White the there went
they say, they say.

biamá waŋ'gičé, ágčín gčínⁿ-bi egaⁿ; maⁿ'zeskă čáⁿ' cti ačínⁿ'i tē, waiiⁿ' caⁿ'
they say all, sitting on sat, they say because; silver the too they had, robe the
say

- cti' ač'iⁿ-biamá. Ě'di a-i-najiⁿ-biamá. Gá-biamá: Aŋgú cti' wawáci égaⁿ
too they had, they say. There they approached and stood, they say. He said as follows, they say. We too we are employed as they say.
- aŋgáti, á-biamá. Nudaⁿ haŋga čínkě'ja edádaⁿ učá 'iča-biamá. Níkaciⁿga
we have said he, they come, say. War-chief to him what to tell he promised, they say. Person
- 3 wiⁿ níkagahi úju gáxe 'ičě, ádaⁿ edádaⁿ gčúbaqti in'gač'iⁿ aŋgáti, á-biamá.
one chief prin- to make he there what every we having we have said he, they cipal him promised, fore what for him come, say.
- Eonaⁿ qti aⁿ qtiégaⁿ gáxai tě, učút'ača-bajji-gá há. Caⁿ, edádaⁿ in'gač'iⁿ
He alone a great man is made as, do not be jealous of him. Indeed, what we have
- aŋgáti čaⁿja é čigáxai tě égaⁿ qtiⁿ'i. Ké, agímaⁿ č'iⁿ'i-gá. Waiiⁿ ugčáⁿ
brought though that made for tě égaⁿ qtiⁿ'i. Come, walk ye for him. Robe put in to him him is just like it.
- 6 ač'iⁿ gfi-gá, á-biamá. Dúba č'di ača-biamá. Názaa agíahí-biamá. Waiiⁿ
having come said he, they Four there went, they say. To the rear they went for him, Robe him again, say. they say.
- ugčáⁿ ač'iⁿ ača-biamá. Níkagahi gčúbaqti gíča-bajj-biamá. Ídaⁿ be
putting having they went, they Chief every one were sad they say. In the him in him say. middle
- gčín'kiča-biamá. Wáqe aká gá-biamá: Čěčínké. Ě aⁿ qtiégaⁿ úju aŋgáxe
they made him sit, they White the said as follows, This is the That great man prin- let us make say. man they say. one. cipal
- 9 taí, aí. Čě naⁿ p'iⁿ tégáⁿ in'gač'iⁿ aŋgáti, á-biamá. Ača-bi égaⁿ, naⁿ p'ínkiča-
him, he This to wear on in order to we having we have said he, they He went, having, he made him wear him said. the neck it for him come, say. they say it on his neck
- biamá Wahaⁿ čicige čínké. Ké, wat'aⁿ ké éč'iⁿ gfi-gá, á-biamá. Jaⁿ-maⁿ č'iⁿ
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they Wagon say.
- gě éč'iⁿ akí-bi égaⁿ, Wahaⁿ čicige čínké učúciačáqti wat'aⁿ gě' ctěwaⁿ,
the having they reached there again, Orphan the just before him goods the soever, for him they say
- 12 néxe, wahútaⁿ č'iⁿ cti, caⁿ bčúga, ákast itékiča-biamá. Niní kúge wiⁿ
kettle, gun too, in fact all, in piles they put them for him, Tobacco box one they say.
- čiqčúda-biamá Wahaⁿ čicige aká. Waŋ'gíče áne maŋ'gče najiⁿ-biamá.
pulled out of, they say Orphan the. All putting the erect he stood, they say. arms around
- Niní bčáska ɬaŋgáqti gě maŋ'gče najiⁿ-bi égaⁿ, ía-biamá. Čahídai.
Tobacco flat very large the erect he stood, they say. having, he spoke, they They ridicule (one)
- 15 ctěctewaⁿ čactaⁿ égaⁿ-hnaⁿ'i há. Niní tě čizá-bi égaⁿ, caⁿ qti gaⁿ aⁿ ča
notwithstand- ing they stop talking. usually Tobacco the took, they having, for no special reason throw- ing it
- čěčě najiⁿ-biamá; íkinewakiča-biamá. Iřígaⁿ čínké wat'aⁿ ké gčúba gí'í-
send- he stood, they say; he made them they say. His grand- father the goods the all he gave ing it scramble for it
- biamá. Iřígaⁿ aká ctě gíča-bajj-biamá, maⁿ zeská wiⁿ 'íi-bajj-bi égaⁿ.
they say. His grand- father the even was sad they say, silver one they did not give because. him, they say
- 18 Wat'aⁿ ákastáqti áhigiqti ři tě'ja wa'íⁿ čěwakiča-biamá. Wáqe aká
Goods piled very high a great many lodge to the carrying he sent them they say. White man the (an. ob.)
- gá-biamá: Čěčínké níkagahi úju aŋgáxe tiáwakičái. Edádaⁿ wěčihíde
said as follows, This one chief principal we make we have been sent What implements they say: him hither.

fiçin'ge xī, wat'a^{n'} fiçin'ge xī, gīḡa-hna^{n'}i-gā. Inḡaxe aṅgati-hna^{n'} taṅ'gata^{n'},
 you have if, goods you have if, ask of him regularly We do it for we come regu-
 none if, goods you have none if, as a favor. him hither larly we will,

á-biamá. Wa'ú aká éçe eḡaí amá iḡádi aká uḡéwi^{n'}waḡá-biamá Ca^{n'}
 said he, they Woman the relation her the her the he collected them they say. And
 say.

wáḡaha úda^{n'} aḡi^{n'}i gḡe uḡéwinkíḡa-biamá éçe eḡa amá. Caṅ'ge úda^{n'} 3
 clothing good they had the they collected for they say relation her the (pl.). Horse good
 (pl.) him own

pahan'ga aḡi^{n'}i ta^{n'} cti gī'i-biamá wa'ú ḡinké, Waha^{n'}ḡicige aḡi^{n'} téga^{n'}.
 before he had it the (st.) too he gave his, they woman the, Orphan to have it in order
 say that.

Caṅ'gaxe ga^{n'} waha^{n'} aḡá-biamá. Ta^{n'}waṅḡa^{n'} gḡúba iḡiḡiḡa^{n'}-biamá, ḡé
 Finished as removing they went, they Village the whole he ruled it they say, buf-
 say. faló

uné gaḡḡa^{n'} aḡaí tḡ. Wa'ú ḡinké Waha^{n'}ḡicige aká caṅ'gaḡi^{n'} júḡiḡḡaí tḡ. 6
 to hunt migrating they when. Woman the Orphan the riding a horse he with her (past
 went sign).

Ca^{n'}-hna^{n'} íbaha^{n'}ḡtia^{n'}i xī ca^{n'} íḡie-hna^{n'}-biamá níḡaci^{n'}ga amá. Wanása-
 Yet regu- they knew him when yet they talked against him people the (pl.). They sur-
 larly very well regularly, they say rounded a herd

biamá. Jé wada^{n'}be aḡḡi-bi ega^{n'}, Waha^{n'}ḡicige aká wanáse tḡ ḡduíhe
 they say. Buffalo seeing them returned, Orphan the surrounding the to join it
 they say them

'ḡa-biamá. Wa'ú aká éçe eḡa amá waḡinása-biamá. Ga^{n'} wanáse tḡ 9
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround-
 say. their (buffaloes) ing them

aḡḡi tḡ, wa'ú amá na^{n'}pa aḡiaḡé 'ḡa-biamá. Waha^{n'}ḡicige iḡáḡa^{n'} aká
 they had when, woman the (pl.) choke- going for spoke of, they say. Orphan his wife the
 come back cherries

ḡ'di aḡé 'ḡa-biamá. Égaṅ-gā, á-biamá Waha^{n'}ḡicige aká. Caṅ'ge a^{n'}sagí-
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very

ḡti wi^{n'} áḡḡi^{n'} aḡá-biamá wa'ú aká. Júḡḡe aḡá-baḡi Waha^{n'}ḡicige aká. 12
 swift one sitting on went, they say woman the. With her went not Orphan the.

Éḡiḡe za'á-biamá. Na^{n'}pa áḡihí-maḡa cénawaḡḡeḡti wáḡi^{n'} a-i-bi, aí aḡá!
 At length uproar they say. Choke- at those who went having entirely ex- they are chasing he indeed
 cherries for them terminated them them hither says (see note),

á-biamá. Ga^{n'} níḡaḡiḡá-biamá. Waha^{n'}ḡicige aká, Caṅ'ge a^{n'}sagí áta ta^{n'}
 said (one), And they pursued they say. Orphan the, Horse swift beyond the (st.)
 they say. the foe

hi^{n'} skáḡti-ma i^{n'}ḡiṅ'ka^{n'}ta^{n'}i-gā. Áaḡiḡi^{n'} táce, á-biamá. Man'dehi-hna^{n'} 15
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only

sía^{n'}ḡé aḡi^{n'}-biamá. Nikaḡiḡe tḡ aḡaí tḡ. Ga^{n'} uḡa-hna^{n'}i tḡ aḡi amá:
 merely he had they say. Pursuit of the the he went. And telling him regu- the they were re-
 foe larly turning:

Waha^{n'}ḡicige iḡáḡa^{n'} náḡuháḡti uḡa^{n'}i tḡ, á-biamá. É'di ahi^{n'}-biamá xī
 Orphan his wife nearly they held her, said they, they There he arrived, they when
 say.

náḡuháḡtei uḡa^{n'} amáma Caa^{n'} amá. Wa'ú aká náḡuháḡtei uḡa^{n'}i tḡ ḡ'di 18
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there
 her, they say. hold her

ahí tḡ. Atí hā, á-biamá, wa'ú ḡinké ugíkiá-bi ega^{n'}. Ecéḡti-hna^{n'} ḡa^{n'} cti,
 he arrived. I have said he, they woman the he talked to his, having. You said regu- heretofore,
 come say, they say just that larly

á-biamá wa'ú aká. ḡéḡa ḡi^{n'} wi^{n'} náḡuháḡtei uḡa^{n'}i hḡ, á-biamá wa'ú aká.
 said, they say woman the. This one the (mv.) one very nearly took hold said, they say woman the.

- Ahaú! á-biamá. Wénaxičá-biamá. Wi^{n'} ubáqpačá-biamá. Man'dehi ké
 Oho! said he, they He attacked them, they say. One he pushed and they say. Dart the
 say.
- íjahá-biamá. Či wáči^{n'} a-íi tě, ejáta^{n'}-ma áhigi amá. Či náčuháqtei uča^{n'}i
 he stabbed with it, Again they were driving those from (the many the (sub.)). Again very nearly held her
 they say.
- 3 tě, Ecéqti. Čéja či^{n'} wi^{n'} čáčuháqtei uča^{n'}i hě, á-biamá. Ahaú! á-biamá.
 when, You said This one the one very nearly took hold said she, they Oho! said he, they
 just that. (mv.) say.
- Wakan'dičéqti gáxe wénaxičá-biamá. Caa^{n'} wi^{n'} ubáqpačá-biamá. Man'dehi
 Very impatiently doing he attacked them, they say. Dakota one he pushed and they say. Dart
 made fall
- kě íjahá-biamá. Či wáči^{n'} a-íi tě. Či égiča^{n'}-biamá wa'ú aká, Náčuháqtei
 the he thrust him with, Again they were driving Again said to him, they say woman the, Very nearly
 they say.
- 6 čéja či^{n'} ké wi^{n'} uča^{n'}i hě. Ecéqti-hna^{n'} ča^{n'}cti. Ahaú! á-biamá. Wénaxičá-
 this he who is one took hold You said regu- heretofore. Oho! said he, they He attacked them
 one be- hind just that larly say.
- biamá. Caa^{n'} wi^{n'} ubáqpačá-biamá. Man'dehi ké íjahá-biamá. Wéduba^{n'}
 they say. Dakota one he pushed and they say. Dart the he thrust him with, The fourth time
 made fall they say.
- tědili, Čéja či^{n'} ké wi^{n'} náčuháqtei uča^{n'}i hě. Ecéqti-hna^{n'} ča^{n'}cti, á-biamá
 when it This one he who is one very nearly took hold You said regu- just that larly heretofore, said, they say
 came, behind
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxičá-biamá. Égiče ca^{n'}ge eja aká gaskii
 woman the. Oho! said he, they He attacked them, they say. At length horse his the panted
 say.
- tě, baza^{n'}za^{n'}qti wi^{n'} man'dehi íjahai tě. Ga^{n'}ki éga^{n'}wé'a^{n'}-hna^{n'}i tě íbaha^{n'}-
 when, pushing right one dart he thrust him And so he did to them regularly the they
 among them with it. knew it
- biamá. Ga^{n'} áčipú-biamá ákicúga. Wačionai'qtia^{n'} amá. Hau. Ca^{n'}gaxai
 they say. And they closed upon him, standing He was not visible at all they say. They ceased
 they say, near together.
- 12 tě, Waha^{n'}čicige t'čai, á-biamá. Waha^{n'}čicige ugi^{n'}ne ahí-biamá. Ca^{n'}
 when, Orphan they killed said they, they Orphan to seek they arrived, they Yet
 him, say.
- ucka^{n'} ctě íča-baji-biamá; ca^{n'}ge ké' cti íča-baji-biamá, níkaci^{n'}ga cti
 deed even they did not they say; horse the too they did not they say, man too
 find
- čingé'qtia^{n'}-biamá. Ca^{n'}gaxá-biamá. Ca^{n'} wa'ú aká aki-biamá xi wáčaha
 was altogether they say. They ceased they say. And woman the reached home, when clothing
 missing they say.
- 15 úda^{n'} xi^{n'}axai tě. Ga^{n'}ki ha^{n'} xi čingá-bitéama níkagahi úju ija^{n'}ge aká.
 good she made for her- And night when she had disappeared, chief prin- his daugh- the.
 self. they say
- Ca^{n'} a^{n'}wa^{n'}wa^{n'} mágčá^{n'} ičé tě na'a^{n'} ga^{n'}čai ctěwa^{n'} na'a^{n'}-baji-biamá.
 And to what place stealing off she had the to hear they wished notwith- they did not hear, they say.
 gone standing
- É pahan'ga wáge amá íbaha^{n'}i tě níkaci^{n'}ga ukéči^{n'} wébaha^{n'} tii tě, áda^{n'}
 That before white the they know the Indians knowing them they the, there-
 man (pl.) had come fore
- 18 Waha^{n'}čicige aká ma^{n'}ci čé éska^{n'} ečéga^{n'}-biamá. Wa'ú či^{n'} cti ma^{n'}ci čé
 Orphan the high went it might they thought, they say. Woman the too high went
 be (mv.)
- éska^{n'} ečéga^{n'}-biamá. Áda^{n'} xihádi úna'a^{n'}-baji ca^{n'}ca^{n'}i tě.
 it might they thought, they say. There- down below they have never heard about
 be fore them.

NOTES.

334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."

335, 1. q̄a^aje, equivalent to "q̄a^a-baji" or "galáji," uncombed.

335, 1. q̄i kě refers to the shape of the Pawnee camp.

335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.

335, 6. f̄éaké aká h̄: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "q̄ejiŋga aká é aká h̄," p. 156, note on 149, 12.

335, 7. egiçe waqe duba akáma. Wáqe amá ja^at'é ké q̄l da^a'be ah̄i t̄e f̄e'a'eç̄e ga^aqtia^ai: "When the white men arrived there to look at him as he lay sound asleep, they had compassion on him in reference to something." They thought that the Great Spirit pitied the Orphan, who was poor; and this caused them to help him.

335, 8. ugaq̄a^a ujn̄ge, the road made by the party in moving along.

335, 17. uhe uçuciqt̄i f̄aⁱ te h̄, you will pitch the tent directly at the front, ahead of the party.

336, 8. hi^a+ ehna^a-biamā: The old woman was so astonished that she could say nothing else.

338, 16. iḡiga^a . . . ḡeuba giⁱ-biamā. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.

339, 13. na^apa agihi-maqa cenawaç̄eḡti waḡi^a a-i-bi ai aḡa, a-biamā. Here "ḡa," *to*, *at*, in "agihī-maqa," has the force of *from*. Compare "wenuda^a ati-hna^a-biamā nika-ci^aga aḡi amaḡa," in the myth of the Turtle on the war-path, 254, 2. Note the several speakers implied in this sentence. Some one who witnessed the attack gave the alarm, saying, "Na^apa agihī-maqa cenawaç̄eḡti waḡi^a a-i aḡa." Those who heard this, but who were not witnesses of the attack, said, "Na^apa agihī-maqa cenawaç̄eḡti waḡi^a a-i-bi ai aḡa." The narrator of the myth, in repeating this to the collector, added to it "á-biamā:" "It is reported that they said it."

339, 19. eceḡti-hna^a f̄a^aet̄i. The woman was cross, waj̄i^a-pibaji. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Sanssouci.

The narrator made the following rhetorical prolongations:—334, 1. pahañ+gaq̄teci, for pahañgaq̄teci; 334, 4. piä+ji, for piäji; 336, 14. u-da^aq̄ti, for uda^aq̄ti.

TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to

give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe. And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

THE YOUTH AND THE UNDERGROUND PEOPLE.

TOLD IN QEGHHA BY BIG ELK.

- Ta^{n'}wangçaⁿ d'úba ðedéí-ma héga-bajiⁿqti. Ci nfkagahi aká ijanⁿge
 Village some there they were very populous. Again chief the his
 daughter
- wáçixa-báji tē, ijinⁿge aká cti minⁿgçāⁿ-báji tē. Ijinⁿge aká naⁿbá-biamá.
 she had not married, his son the too they had not married. His son the were two, they say.
- Wanása-biamá. Jé-ma t'úwaçē-hnaⁿi tē. Ki çé nfkagahi ijinⁿge áma 3
 They sur- they say. The buffa- they killed them regularly. And this chief his son the
 rounded a herd loes
- çínkçēⁿ çé wi^{n'} iénaxičai tē, uçaⁿhaqti. Uqçēⁿqti kide gçīⁿi tē. Jé
 he who had bnf. one he attacked him, far apart (from the rest). Very soon shooting at him he sat. Bnf.
 been falo
- amá jaⁿ'iⁿ-äjiⁿqti áiaçai tē çanⁿ'de maⁿtáha. Níkaciⁿga aká égaⁿqti égiháqti
 the not seen at all had gone ground into. Man the just so headlong
- áiaçai tē cañⁿge uçáha. Jé aká pahanⁿgaqti égiⁿ áiaçai. Içádi aká iekiçē- 6
 he had gone horse with it. Bnf. the at the first head- had gone. His the sent out
 falo
- wakiçá-biamá. Ciñⁿgajinⁿga eçá aká wanáse éde kíäji, aí áça. Ctaⁿ'be
 criers they say. Child his the he surrounded but he has he indeed. You saw
 them not come back, him
- çáçīⁿcé uoná te, aí áça, á-biamá. Níkaciⁿga wi^{n'} daⁿ'ba-bi á-biamá. Ca^{n'}
 you who you will he indeed, said they, they say. Man one he saw him that he said, they Yet
 moved tell it, says
- jaⁿ'beçti há. Waçiqe çé té, á-biamá. Uspé daⁿ'ctē égiⁿ içé, ca^{n'} maⁿsna^{n'}- 9
 I saw him plainly Chasing he went, said he, they say. A sunken perhaps head- he has yet very level
 place long gone,
- snaⁿqti amá xī çīngēⁿqti tigçé há. Íçaⁿba^{n'} jaⁿ'ba-máji, á-biamá. Uné
 ground it was when missing alto- he became A second time I did not see him, said he, they To seek
 gether say.
- ákigçaji içádi aká. Çéçuqti há, á-bi ega^{n'}, ugáçqti uná-biamá. Gçúba
 he com- his father the Just here he said, having, scattering far they sought him, All
 manded the (sub.). they say and wide they say.
- uná-biamá níkaciⁿga amá. Égiçé maⁿcaⁿ'de égiⁿ içai gaⁿ'te amá. Jé 12
 sought him, they people the Behold pit headlong he had for some time, Bnf.
 say (pl. sub.). they say.
- aká maⁿçīñⁿ'ka hébe naⁿçé áiaçá-biamá. Cañⁿge ta^{n'} cti maⁿçīñⁿ'ka naⁿçé
 the soil a piece kicking off a piece had gone, they Horse the too soil kicking off
 (sub.) a piece say. (std. ob.) a piece
- áiaçá-biamá. Ákihaⁿ sígçé çīngá-biamá. Ga^{n'} níkaciⁿga gçúba égiⁿ áiaçá-
 had gone, they Beyond trail there was none, they And people all head- had gone,
 say. say.
- biamá. Maⁿcaⁿ'de tē jīñⁿ'gajīqti içéççqtia^{n'}-biamá. Ė'qa waha^{n'} átiáçé 15
 they say. Pit the not small at all it went suddenly, they say. Thither to remove sud-
 down, down, denly
- 'íça-biamá içádi aká. Ė'di a-í-ñi-biamá; maⁿcaⁿ'de égaⁿ a-í-ñi-biamá.
 spoke of, they his father the There they came and pit around it they came and
 say (sub.). camped, they say;

- Cénujĩn'ga ikágewáçčë-má cti' égaⁿ wáçahaⁿ'i tẽ. Cénujĩn'ga wiⁿ wah'chäji
 Young man those whom he had as too so he implored them. Young man one stout-hearted
 friends
- xi, nãn'de sagi daⁿ'cteawⁿ uđé çé gígaⁿ'çai wáçahaⁿ'i tẽ. Égiçë wiⁿ igadizá-
 if, heart firm perhaps enter- to go wishing for him he implored them. At length one rode round
 ing and round
- 3 biamá xĩ çáⁿ. Úđe çé 'íçá-biamá. Içádi çĩnké uíçai-gã hã, á-biamá.
 they say village the Entering to go he promised, they His father the one tell to him said he, they
 (cv. ob.), say.
- Hájĩnga uçéwiⁿ'çë táce, á-biamá. Jéha hájĩnga sú-bi egaⁿ, uçéwiⁿ'çá-
 Cord he collect them must, said he, they Buffalo- cord cut in strips, having, he collected
 say, hide they say them
- biamá. Hájĩnga kě' íkaⁿ'taⁿ-de, ha-búja wiⁿ ugçĩⁿ iñgáxe tai, á-biamá.
 they say. Cord the he tied when, skin round one to sit in please make it said he, they
 (ob.) with say.
- 6 Gaⁿ' çictaⁿ'-biamá. Caⁿ' águdi pí ctéctewaⁿ uá'aⁿhe tá minke. Ubçaaⁿ
 And they finished it, they Now in what I arrive soever I put the will I who. I take hold
 say. place
- bçé tá minke çáⁿ'ja, ãn'de kě híde pí tẽdĩhi xi hájĩnga kě bçidaⁿagçé tá
 I go will I who though, ground the the I reach when here- cord the I pull on it sud- will
 (ob.) bottom (ob.) after
- minke. Bçidaⁿ'daⁿ xi hnize tai, á-biamá. Égiçë ãn'de kě maⁿ'táqa ahĩ-
 I who. I pull on it re- when you take it will, said he, they At length ground the inside he ar-
 peatedly say. rived
- 9 biamá. Ugáhanađazéⁿqtiaⁿ tẽ. Wabĩt'aⁿ-biamá xi qé amá uçaⁿ'adi gat'é
 they say. It was very dark. He felt around, they say when buf- faló (sub.) by itself was lying
- akáma; caⁿ'ge cti' uçaⁿ'adi gat'é akáma; níaciⁿ'ga cti' uçaⁿ'adi gat'é akáma.
 dead from horse too by itself was lying dead from man too apart was lying dead from
 the fall; the fall;
- çéçkě níaciⁿ'ga kě çizá-bi egaⁿ, úççuqa ugçaaⁿ'-biamá. Gaⁿ'ki gáté caⁿ'qti
 This man the he took him, having, the hollow he put him in, they And that in spite of
 (recl. ob.) they say (bag)
- 12 açai tẽ xixá-baji tẽ hã. Gaⁿ' níkaciⁿ'ga u'aⁿ'ha-bi egaⁿ, gíçá-biamá. Gaⁿ'ki
 he when he did not ask the And man he put him in it, because, they rejoiced, they And
 went favor for himself they say
- t'e kě' çizá-bi egaⁿ, niⁿ'ja çĩnké gisíçá-baji-biamá. Caⁿ' içápe gçĩⁿ tẽ
 dead the one they took having, alive the one who him they forgot, they say. Yet waiting for it he sat
 (ob.) him, they say (ob.)
- çáⁿ'ja, çizá-báji gçĩⁿ tẽ xagé-hnaⁿ-biamá. Níkagahi aká ijañ'ge wáçixáji
 though, not taking him he sat when he cried regu- larly they say. Chief the (sub.) his daugh- ter virgin
- 15 çĩnké é wéci-biamá. Ahniⁿ' çagçĩ xi çagçaaⁿ taté, á-biamá. Ugácaⁿ maⁿ'çĩⁿ
 she who that he hired him for, You have you come if you marry man shall, said he, they Traveling he walked
 (ob.) they say him back her say.
- tẽ caⁿ' ugáhanađaze. Égiçë wa'újĩnga akéde uhé éçai ahĩ-biamá. Wa'ú-
 when still dark. At length old woman was sitting, traveling the he arrived, they path, he came to her suddenly say. Old
- jĩnga çĩnké çahaⁿ'-biamá. Caⁿ', wa'újĩnga, majaⁿ' çéçu tí úçicĩqti atĩ,
 woman she who he implored her, they Yet, old woman, land here to come very diffi- I have
 (ob.) say. hither cult come,
- 18 á-biamá. Jan'de kě paháciaqa kě'ja atĩ. Níkaciⁿ'ga wiⁿ maⁿ'can'de çé
 said he, they Ground the up above to the I came. Man one pit this
 say. (ob.)
- uqpaçé tí. Bẽize tẽgaⁿ atĩ. Aⁿ'çiza-báji hã. Gaⁿ'ki eátaⁿ agçé taté bçí'a
 falling from he I take in order I have Me they took not And how I go shall I fail
 a height came. him to come back
- hã. Wa'újĩnga, i'win'kañ-gã, á-biamá. Edádaⁿ uwíkaⁿ taté daxe taté
 Old woman, help me, said he, they say. What I help you shall I do shall

čingé, á-biamá. Níkaciⁿga wi^{n'} gáčínké gáču gčì^{n'}. Ě'di maⁿčì^{n'}-ă hě.
there is said she, they Man one that (unseen) in that he sits. There walk thou
nothing, say. one (unseen) place

Ě čigáxe té, á-biamá. Ě'di ačá-biamá. Ě'di ahí-bi ega^{n'}, ĩjebe čaⁿ gačúxu
He he will do it said she, they There he went, they say. There arrived, having, door the he knocked on
for you, say. they say

amá. Īe-hnaⁿ waná'aⁿ naji^{n'} ča^{n'}ja, gíčiciba-báji tě. Wa'ú aká gá-biamá: 3
they say. Speaking hearing he stood though, they did not open it for Woman the said as follows, they say:
regularly them him. (sub.)

Nă! gátaⁿ níaciⁿga wi^{n'} tti hě. ĩjebe gíčiciba-ă hě, á-biamá. Ěgičē, cié
Fie! that one person one he has Door open it for him said she, they Behold, child
(std.) come say.

git'é, ádaⁿ ía-báji gčì^{n'}-biamá. Gíča-báji gčì^{n'}-biamá. ĩma^{n'}te ahí-biamá,
his was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they
dead, ing lodge say,

wa'ú aká ĩjebe gíčicibá-bi ega^{n'}. Ca^{n'} ía-báji gčì^{n'}-biamá nú aká. Naⁿpéhiⁿ 6
woman the door opened for him, having. Yet not speak- sat, they say man the Hunger
(sub.) they say ing (=hus-band) (sub.).

wakan'diče amá. Īwaⁿxá-biamá. Wiⁿa^{n'}wažataⁿ maⁿhni^{n'}ă, á-biamá. Ga^{n'}
he was impatient they say. He asked him, they From what (place) you walk I said he, they So
from say.

ugčá-biamá. Paháci-kěžataⁿ maⁿbčì^{n'} éde níaciⁿga wi^{n'} wanáse éde uqřáčē
he told of his, they Above from the I walked but man one headed but falling from
say. them off a height

tí. Bčize tégaⁿ ati. A^{n'}čiza-báji hă. Ga^{n'}ki eátaⁿ agčē taté bčí'a hă. 9
he I take in order I came. And how I go back shall I fail
came. him to me

Iⁿwinⁿkaⁿ-gă, á-biamá. Čin'gajin'ga git'é ugčá-biamá. Čin'gajin'ga aⁿt'aⁿi
Help thou me, said he, they Child his was he told of his, they Child we had
say. say. dead him,

éde, wét'ai hă. Čin'gajin'ga t'e kě' égaⁿqti aⁿčigaxe taⁿgataⁿ, á-biamá.
but he died to us Child dead the one just like we make you we who will, said he, they
say. him (ob.) say,

ciégřai é waká-bi ega^{n'}. Ca^{n'} edádaⁿ abčì^{n'} gčúbaqti řičřa, á-biamá 12
taking him that he meant, having. In fact what I have everything is yours, said, they say
as his child they say

ičádi aká. Īa-báji-hnaⁿ ca^{n'} agčē ga^{n'}čai égaⁿ. Ca^{n'} edádaⁿ edéce ři, égaⁿ
his the He spoke regu- yet to go he wished some- Yet what you say if, so
father (sub.). not larly homeward what. what

widaxe te hă, á-biamá ičádi aká. Taⁿwangčaⁿ řičřa čagčē ckaⁿ'hna ři'ctě,
I do for you will said, they say his the Village your you go you wish even if,
father (sub.).

égaⁿ te, á-biamá. Ěgičē agčē 'íča-biamá. Čagčē taté čaⁿ'ja, Caⁿ'ge hi^{n'} 15
so will, said he, they At length to go he spoke of, they You go shall though, Horse hair
say. homeward say.

ga^{n'} áiagčìⁿ agčē te, dadřiha, ecé ři, égaⁿ te hă, á-biamá. Wa'ú aká
of such I sit on I go will, O father, you say if, so will said he, they Woman the
a kind him homeward say. (sub.)

gá-biamá: Nă! čin'gajin'ga wéčřngai ča^{n'}cti égaⁿqti gčì. Edádaⁿ wi^{n'} aoni^{n'}
said as follows, Fie! child we had none heretofore just like him What one you had
they say: come.

ča^{n'}cti 'í-ă hě, á-biamá, 'égčaⁿge é wagiká-bi ega^{n'}. Čin'gajin'ga wídaxe. 18
heretofore give to him said she, they her husband that she meant hers, having. Child I make you.
him say. they say

Edádaⁿ wi'í tá minke. Edádaⁿ ka^{n'}bča ctěwa^{n'} řdaxe-hnaⁿ-ma^{n'}, abčì^{n'}
What I give will I who. What I desire soever I make regu- I use, I have it
you with it larly

ka^{n'}bča ři, á-biamá. Edádaⁿ ga^{n'}čai ři, řbazu řgaxe-hna^{n'}-biamá.
I desire if, said he, they What he desired when, pointing he made regu- they say.
say. at it with it larly

- Dadiha, cañ'ge hi^{n'} skä'qti áagtiⁿ agçé ka^{n'}bça. Niça-ñaŋga hi^{n'} skä'qti
 O father, horse hair very white I sit on it I go I wish. Ear-big hair very white
 homeward
- céna^{n'}ba. Cánakagçe údaⁿ, á-biamá. Ké, é'di ma^{n'}çin'-gä. Cañ'ge iñjebe
 those two. Saddle good, said he, they Come, there walk thou. Horse door
 say.
- 3 çieiba-gä hä, á-biamá. Çiha^{n'} éça^{n'}ba iça^{n'}ba^{n'} wacta^{n'}be cka^{n'}hna xi, wa-
 pull open said he, they Your mother too a second you see us you wish when, you
 say. time
- cta^{n'}be tai, á-biamá. Kíçagçé te ça^{n'}ja, Ké, dadiha, uhé ké agçé ka^{n'}bça,
 see us will, said he, they You go home will though, Come, O father, path the I go I desire,
 say. again (ob.) homeward
- ecé te, á-biamá içádi aká. Agçá-biamá. In'ç ça^{n'} çíaza tigçé ga^{n'}qti gáxa-
 you will, said, they say his the He went homeward, Stone the pulled suddenly just so he made
 say father (sub.) they say. (ob.) open them
- 6 biamá, ma^{n'}ze içábazu uska^{n'}skaqti-bi ga^{n'}. Uhéata^{n'} uiça^{n'}be na^{n'}ízaqi aça-
 they say, iron pointing at in a very straight line because. Steps up-hill making the he went
 them with with, they say (or, Bridge) sound "jaqi" at every step
- biamá. Ga^{n'} in'ç ñaŋgáqti wi^{n'} iñjebe té ágaqade gçi^{n'} ça^{n'} bahé tiçéçai xi,
 they say. And stone very large one door-way the covering it sat the he pushed it aside when,
 (ob.) suddenly
- éça^{n'}be akíi té. Cañ'ge amá gicka^{n'} tiçáça, náxixiça tiçáça ma^{n'}çin'-biamá,
 in sight he had come Horse (sub.) he was quick beginning he was timid beginning he walked they say,
 again. (sub.) in moving suddenly and repeatedly, now and then
- 9 maja^{n'} píäji, bça^{n'} píäji úçibça^{n'}-bi ega^{n'}. Éça^{n'}be ahi-bi ega^{n'}ja, ta^{n'}wañgça^{n'}
 land bad, odor bad he smelt, they say because. In sight he arrived, having, village
 they say though,
- a^{n'}ça a-fi ça^{n'} ugiñe aça-biamá. Égiçe in'tca^{n'}qtei waha^{n'} aça-bikéama.
 he left he came the seeking his he went, they say. Behold very recently removing they had gone in a
 (ob.) line, they say.
- Içápe gçi^{n'} té ça^{n'}ja, waha^{n'} aça-bikéama. Jíúçiqçiçe cañ'ge amá na^{n'}pe
 Waiting they sat though, removing they had gone in a line, Old camping- horse the fearing the
 for him they say. they say. ground (sub.) sight
- 12 ma^{n'}çin'-biamá. Ugáqçaⁿ ujañge ké uhá aça-biamá. Égiçe níaci^{n'}ga na^{n'}ba
 walked they say. Road of the migrating party the follow- he went, they
 (ob.) ing say.
- ðahé ñaŋ'ga ça^{n'} ugáqçaⁿ ujañ'ge ké wéçé çéçai té. É níkagahi úju igáqçaⁿ
 hill large the road of the migrating party the he discovered them That chief princi- his wife
 (ob.) suddenly, by looking (ob.) that way.
- éça^{n'}ba wét'et'a^{n'} ma^{n'}çin'-biamá. Háciaça uçixidai té, Cañ'ge ágçi^{n'} céati,
 too mourning for walked they say. Behind they looked when, Horse riding yonder
 their dead he comes,
- 15 ugáqçaⁿ ujañ'ge ké uhá, á-biamá. Xañ'ge a-i-biamá. Içápe gçi^{n'}-biamá.
 road of the migrating the he fol- said they, they Near he was coming, Waiting for they sat, they say.
 party (ob.) lows, say. they say. him to appear
- Cañ'ge amá na^{n'}wape ma^{n'}çin'-biamá, bça^{n'} píäji uçibça^{n'}-biamá. Nă! edádaⁿ
 Horse the fearing them walked they say, odor bad they smelt they say. Why! what
 (sub.)
- ukít'è hni^{n'} hau, é çéça-biamá níkagahi úju aká. Wíebçiⁿ hau, á-biamá.
 nation you are I say- sent suddenly, chief the principal (sub.). It is I ! said he, they
 ing they say
- 18 Ca^{n'} wi^{n'}a^{n'}wa éoniⁿ, ecé, á-biamá. Wanásai cin'gajin'ga çiçña ma^{n'}can'de
 Yet which one you are that, you said he, they They surrounded child your pit
 say, say.
- égih içé bçize pí. A^{n'}oniza-báji. Wíebçiⁿ hau, á-biamá. Ájiqti égaⁿ té
 head- had I take I was. It is I ! said he, they Very dif- like the
 long gone him there. You did not take me. say. ferent (as)

iⁿc'áge aká gíjai tē. Nā! wágazuqti uxíqca-gā, á-biamá. Wanásai tē
old man the doubted his. Why! very straight tell about your- said he, they They sur- when
(sub.) word. self. rounded a herd

ciⁿ'gajin'ga qíqíja íé ké' uqáha éghí íqé maⁿ'can'de maⁿ'tája gat'é. Kí qízé
child your but the in connec- head- he had pit inside he was And to take
(ob.) tion with long gone killed by him

wáqagáji xí, ábagcaí. Čijan'ge wéqací xí, wí bqíze bqé caⁿ wíebqéiⁿ. 3
you com- when, they drew back Your daughter you paid when, I I take him I went in the it is I.
manded them through diffidence. with past

Naⁿ'jic'kē'qtcí écaⁿ'be agqí, á-biamá. Ėđíhi íbahaⁿ'-biamá. Čahé jaⁿga
Barely in sight I have said he, they Then they knew him, they Hill large
come home, say.

caⁿ ukíkíe najiⁿ' tē. Jíi caⁿ'tátaⁿ níkagahi ijin'ge aká wadaⁿ'be ícai tē. Nā!
the talking they stood. Village from the chief his son the looked this way. Why!
(ob.) together (ob.) (sub.)

iⁿc'áge aká Čahé jaⁿga caⁿ'é'đi tí caⁿká cí níaciⁿ'ga wiⁿ' caⁿ'ge agqíⁿ atíi 6
old man the hill large the there have they who again person one horse riding he has
(sub.) (ob.) come

áhaⁿ. Úwakié najiⁿ'i. Ė'ja bqé tá mĩnke. Hindá! waqaⁿ'be bqé tá mĩnke,
! Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,
then

á-biamá. Ė'ja acaí tē caⁿ'gagqíⁿ. Iqáđi čĩnké'đi akí-biamá. Níkaciⁿ'ga
said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person
say.

dádaⁿ uqákiai hau. Tēnā! čijĩⁿ'qe qízé hí čĩnkéde gqí hau, á-biamá. Naⁿ- 9
what you talk ? Why! your elder to take he ar- he who, he has ! said he, they They
with brother him rived and come again say.

búcaⁿ'-biamá. Gaⁿ' ijan'ge čĩnké 'í-biamá. Uqá maⁿgqĩⁿ'-gā, á-biamá iqáđi
shook hands, they say. And his daughter the one he gave to him, To tell begone, said, they say his
who they say. it father

aká. Níkaciⁿ'ga níkagahi waⁿ'gic'qti uqéwĩn'qíqé tai há. Čėnujin'ga wahé-
the (sub.). Person chief all let them assemble Young man stout-

haji waⁿ'gic'qti uqéwĩn'qíqé tai há. Iⁿ'qĩⁿ'daⁿ'be etai, wiⁿ'an'de, á-biamá. 12
hearted all let them assemble They look at mine may, my daughter's said he, they
husband, say.

Uqéwĩn'qíqá-biamá. Daⁿ'be a-íi tē. Edádaⁿ 'í tai ké aqĩⁿ' a-íi tē. Níka-
They assembled they say. To see him they ap- What to give will the having they came. Per-
proached. him (ob.) them

ciⁿ'ga gat'é kecaⁿ' qízé qe čĩⁿ' gqí, aí áca. Kí níkagahi čĩnké ijan'dečaiⁿ
son killed by he who to take he who was he has he indeed. And chief the one has him for his
falling was him going come says back, who son-in-law

égaⁿ, íqagictaⁿ'be hné te, aí áca, á-biamá. Caⁿ' edádaⁿ ca'í ckaⁿ'hnai gē 15
as, you see his (relation) you go will, he indeed, said he, they And what you give you wish the
says say. him (pl. ob.)

éqahniⁿ hné te, aí áca. Níkagahi aká íqahaⁿ, aí áca. Čėnujin'ga wacúce
you take them to will, he indeed. Chief the to thank he indeed. Young man brave
him says (sub.) for them, says

edábe waⁿ'gice é'đi a-í-biamá. Caⁿ' wáqaha, caⁿ'ge údaⁿ'-má cti bqúgaqti
also all there approached, they And clothing, horse the good ones too all
say.

'í-biamá. Iqígaⁿ aká níkagahi úju tē 'í-biamá. Jíi uqúciaja giáxai-gā, 18
they gave to His wife's the chief princ- the gave to him, Tent in the center make ye it for
him, they say. father (sub.) pal (ob.) they say. him,

á-biamá. Uqúciaja íí-biamá. Čictaⁿ'-biamá. Taⁿ'waⁿgcaⁿ wačata-báji.
said he, they In the center he set up the tent, they say. They finished, they Nation they did not eat.
say.

Iqáqipe gqĩⁿ' égaⁿ wačata-báji. Ĩⁿ'tcaⁿ wahaⁿ' a-íi tē qagqí, á-biamá.
Waiting for they sat as they did not eat. Now to remove they when you have said he, they
you are coming come back, say.

- Hau! á-biamá čé akí aká, I'c'áge naⁿ'ba fekíčé maⁿ'čín'i-gá, á-biamá.
Ho! said he, they this he he who, Old man two to act as walk ye, said he, they say.
- Níkagahi úju čínké ian'de čínké gasáni éčapáze te, aí áča. Caⁿ' aⁿ'waⁿ'-
Chief princ- he who his son-in- he who to-morrow you rest will, he indeed. And to what
pal law says
- 3 waja ctě hnáji te, aí áča, á-biamá. Caⁿ'ge wágčín akí čaⁿká égasáni
place soever you go will, he indeed, said they, they Horse riding them they they who the next day
not says say. (ob.)
home
- wadaⁿ'be wajaⁿi tě. Kí uqčé'qtci wadaⁿ'be agčí-biamá. Ičádi čínké gíxai
to act as scouts he commanded them. And very soon acting as scouts they came back, His he who he asked
they say. father of him
- tě maⁿ'ze kě ígaxai tě uqčé'qtci íé hégajiqti wáxai te. Wanás 'íča-biamá.
the iron the he did when very soon but a great many he made them. To surround he spoke of, they
(ob.) with it falo say.
- 6 Jé-ma múwahega-báji amá. Wanáse tě éduíhe ačá-biamá. Wa'ú aká
The buffa- they killed many of them they who. Surrounding the to join it he went, they Woman the
loes (sub.)
say.
- gá-biamá: Wanáse tě é'di wajaⁿ'be bčé kaⁿ'bča. Jé-ma wajaⁿ'be táce,
said as follows, Surrounding the there I see I go I wish. The buffa- I see them must,
they say: them loes
- á-biamá. T'éwačé xí dí etégaⁿ, á-biamá. Jé-ma t'éwačá-bi egaⁿ, agí-
she said, they They are when I come apt, said she, they loes- they killed them, having, she was
say. killed say. back,
- 9 biamá; igáqčáⁿ dahádi najiⁿ'-biamá. Ě'di agčí-biamá. Jé t'éawačé čaⁿ'ja
they say; his wife on the hill she stood, they say. There he came back, Buffalo I killed them though
- wadžade tá amá, á-biamá. Wanáse amá akí tě. Čí wanás 'íčai tě.
they will cut them up, said he, they They who surrounded reached home. Again to sur- round he spoke
say. them of it.
- Níkagahi ian'de aká wadaⁿ'be čéwakičé 'íčai, áča, á-biamá. Čí íé čaⁿ
Chief his son-in- (the) to act as scouts to send them he spoke indeed, said he, they Again but- the (cv.
law (sub.) of, say. falo herd)
- 12 majaⁿ' uckaⁿ' čaⁿ čí égaⁿ'qti atí amáma. Wanása-biamá. Čí múwahega-
land where the deed again just so they had been coming. They surrounded them. Again they killed many
was done
- baji-biamá. Ěgičé níkagahi úju aká ijin'ge aká égičé wajiⁿ'cte akáma.
of them, they say. At length chief princ- the his son the behold was in a bad humor, they
(sub.) (sub.) (sub.) say.
- Níkagahi tě wa'íaji egaⁿ, ian'de gí'í tě é wajiⁿ'cte, učúgit'áčé akáma.
Chief (-laincy) the he did not because, his son-in- he when that he was in a he was envious of his (rela-
(ob.) give to him law gave to his bad humor about, tion), they say.
- 15 Kí haⁿ' tě caⁿ'ge aká ugčá-biamá. Īa-biamá. Dadiha, níkaciⁿ'ga wiⁿ' haⁿ'-
And night when horse the told of his, they say. He spoke, they O father, person one night
(sub.) say.
- hnan'di t'éawačé gaⁿ'čáqtiaⁿ'i, á-biamá. Kí haⁿ' tě ágikihíde-hnaⁿ'-biamá.
regularly to kill us he desires very said he, they And night when he attended to regu- larly they say.
when much, say.
- Ěgičé wanása-biamá égasáni xí, majaⁿ' uckaⁿ' čaⁿ'di. Čí égaⁿ'qti íé amá
At length they surrounded them, the next when, land it happened at the. Again just so but- the (sub.)
they say day
- 18 atí amáma, hégaji. Ěgičé iáhaⁿ aká íé čaⁿ' naⁿ't'éwačé gaⁿ'čá-biamá.
they had been com- At length his wife's the but the they trample him he wished they say.
ing, many. brother (sub.) falo (herd) to death
- Jé-ma wénaxičá-biamá xí, waiiⁿ' čaⁿ učúgahí-biamá. Baⁿ'úwiⁿ'xe caⁿ' é'di
The buffa- they attacked them, they when, robe the he waved they say. Turning around still there
loes (ob.) say (ob.) (f)

ga' gáxai waii' ɕa' iáha' ɕiŋké ɣé-ma gaza' adiqti aɕípu-bi ega', waɕíona-
 so he did robe the his sister's the one the buffa- right among them they closed having, he was not
 (ob.) husband who loes in on him

jí'qtia' amá. Níkagahi ian'de ɕiŋké ɣé amá na't'ai, á-biamá. Na't'-bi
 seen at all they say. Chief his son-in- the (ob.) buffalo the they tram- said they, they They trampled
 say. law (sub.) pled him to say. him to death,
 death, they say.

ɣí, ɣé amá u'éɕa ga' usnúe-kiháha-biamá. Cí ucka' ctéwa' íɕa-bají- 3
 when, buf- the scattering so they went in long they say. Again what was soever they did not
 falo (sub.) lines in all directions find

biamá. Can'ge cté íɕa-bají-biamá. Úju cté íɕa-bají-biamá. Edáda' cté
 they say. Horse even they did not find, they Princel- even they did not they say. What at all
 say. pal find

édi-ɕa'jì amá. ɣé na'ɕiŋ'gai té'di can'ge amá edáda' gáxe ɕiŋké'ɣa
 it was not there they say. Buffalo trampled him to when horse the what he made to him who
 nothing (sub.)

ákiágɕai té.
 they had gone
 back again.

6

NOTES.

This is a Dakota myth.

345, 4. uqɕéqti, equal here to eca'qti, "very near to (the place where he first attacked him)."

345, 11. une akigɕaji iɕadi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadzéqti'a te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of waŋigɕéqti, 349, 11.

347, 17-18. edada' wi' aoni' ɕa'ctí 'i-á hě, equivalent to "edada' wi' aoni' keɕa' 'i-á hě." Said by the woman to her husband.

347, 20. edada' ga'ɕai ɣí abazu igaxe-hna-biama. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɕe ɣtca'qtei waha' aɕa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɕé ɕeɕai, he gazed away towards him, and so discovered him suddenly. "Weɕé ɕeɕé" to gaze in the direction one is going; but "weɕé iɕé," to gaze back, or this way. They refer to looking at distant objects. See wada'be íɕai, 349, 5.

348, 16-17. edada' ukit'é bni' hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. i'c'age aka ɕahe ɣaŋga ɕa' édi ti ɕaŋka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. ɣe-ma muwahega-bají ama, used when *seen by the narrator*; but when otherwise, we must say, "ɣé-ma múwahegabají-biama: "They say that the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edada' gaxe ɕiŋké'ɣa, i. e., the man who resided underground.

TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong; but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (*or*, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

A YANKTON LEGEND.

TOLD IN ʕEGIIHA BY JOHN SPRINGER, AN OMAHA.

Égiʕe cin'gajin'ga wi' enáqtci t'a'-biamá. Téqigiqá-biamá. Kì
 At length child one alone they had him, they say. They prized theirs, they say. And

ckáde-hnaⁿ ahí-biamá. Níahiʕé amá. Kì iʕádi aká ihaⁿ eʕaⁿba éwaʕé
 playing regularly he arrived, they say. He went into the water they say. And his father the (sub.) his mother too his relations

amá ctéwaⁿ bʕúga xagé-hnaⁿi. Kì iʕádi aká gíʕa-bajiqti-biamá. Kì 3
 the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ʕimaⁿte jaⁿ-bajì amá; áciaʕa jaⁿ-biamá. Iⁿbehiⁿ cté waʕin'gēqti jaⁿ-biamá.
 in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

ʕégaⁿ ájaⁿ ʕi, cin'gajin'ga xagé giná'aⁿ-biamá; ʕan'de maⁿtaʕa jaⁿ giná'aⁿ-
 Thus he lay when, on it child crying he heard his, they say; ground within lying he heard his

biamá. Éʕé eʕá bʕúgaqti uʕéwiⁿʕiʕá-bi, 'éwakiʕ 'íʕa-biamá. ʕan'de kē 6
 they say. Relations his all they assembled, they say, to cause them to dig he spoke of, they say. Ground the (ob.)

'é 'íʕa-biamá. Éʕé eʕá amá cañ'ge uʕéwiⁿwaʕá-biamá, wawéci wa'í
 to dig it he spoke of, they say. Relation his the (sub.) horse they collected them, they say, pay to give them

tai égaⁿ. Wat'aⁿ ctí uʕéwiⁿwaʕá-biamá, cañ'ge-má edábe. Kì níaciⁿga
 in order to. Goods too they collected they say, the horses also. And man

naⁿba qubá-bi, á-biamá. Cin'gajin'ga kē uné 'íʕa-biamá. Iⁿc'áge wiⁿ iʕádi 9
 two were sacred, they said, they say. Child the (ob.) seek they say. Old man one his father

ʕínké uíʕa aʕá-biamá. Gañ'ki wáʕiⁿ atí-biamá. Níaciⁿga qubé ʕańká iʕádi
 the (ob.) to tell went they say. And having them he came, they say. Person sacred the ones who father

aká niní uʕi wa'í-biamá. Cin'gajin'ga kē ahniⁿ ʕagʕi ʕi, bʕúga wi'í tai
 the (sub.) the tobacco put-ting in he gave to them, they say. Child the (ob.) you have him you come back if, all I give will to you (pl.)

minke wawéci kē. Hau. ʕi'aⁿ-biamá; áma aká sábdēqti gáxa-biamá, 12
 I who pay the (ob.), ʕ They painted themselves, the one very black he made it, they say,

- áma aká zíqti gáxa-biamá. Ní ckúbe kē maⁿtáha akíča áíáča-biamá.
 the other very yellow he made it, they say. Water deep the (ob.) into both had gone, they say.
- Kí cé níaciⁿga naⁿbá aká ǽⁿdi ahí-biamá. Wakanⁿda čínké ukía-biamá.
 And this man two the (sub.) there arrived, they say. Deity the (ob.) they talked to, they say.
- 3 Cínⁿgajínⁿga čínké t'ájí; níⁿ'ja gčínⁿ' čínk' amá. Ičádi aká cínⁿgajínⁿga
 Child the one who was not dead; alive he was sitting they say. His father the (sub.) child
 gínai, á-biamá. Aṅgáčiⁿ aṅgágče tá-bi, aí há. Ahniⁿ' čagčé tai čaⁿ'ja,
 begs for his, said they, they say. We have him we go home- will he (see note) said You have him you go will though,
 paháci ahniⁿ' čakfi xí t'é taté. Čatáji t'éⁿdi ahniⁿ' čagčai xí, níⁿ'ja téiⁿte.
 above having him reach home die shall. He ate not when you had him homeward if, alive might (be).
- 6 Wačáte bčáte čaⁿ' é gaⁿ'ča tégaⁿ éwaⁿ gaⁿ' t'é taté. É ičádi čínké íe
 Food I eat the (ob.) that he desires will, as causing so he shall. That his father the (ob.) the words
 gáté uíča maṅčfiⁿ'i-gá. Agí-biamá níaciⁿga naⁿbá amá. Akí-biamá jí
 those to tell him begone ye. They were coming man the (sub.). They reached lodge
 t'éⁿdi. Cínⁿgajínⁿga čičja jaⁿ'be; waⁿ'u-wakanⁿda ačiⁿ' aká, á-biamá. Níⁿ'ja
 at the. Child your I saw him; woman-deity she has him, said (one), they say. Alive
- 9 čínké, á-biamá. Níⁿ'ja jaⁿ'be čaⁿ'ja, wačáte čataí čaⁿ' é hébe čaté aká;
 he who, said he, they say. Alive I saw him though, food they eat the (ob.) that a piece he has eaten;
 ádaⁿ paháci aṅgáčiⁿ aṅgágči xí, t'é taté, aí. Ičádi aká caⁿ' gjaⁿ'be gaⁿ'čai.
 there- above we have we come back if, he shall, he says. His the still to see his wished.
 Wakanⁿda waⁿ'u aká cínⁿgajínⁿga čínké číí xí, cínudaⁿ skáⁿ'qci wawéci
 Deity woman the (sub.) child the (ob.) she gives it, dog very white pay
- 12 gaⁿ'čai. Ičádi aká, A'í tá minke, á-biamá, cínudaⁿ skáⁿ' čínké. Čí níaciⁿga
 wishes. His the I give he spoke And child they gave as having they went home-
 father (sub.), to her will I who, said he, they say, dog white the (ob.). Again man
 naⁿ'ba ci áma sábéqti xíxáxa-biamá, ci áma zíqti xíxáxa-biamá. Čí ní
 two again the one very black he made himself, they again the very he made himself, they Again water
 maⁿ'te ačá-biamá. Kéⁿdi ahí-biamá ci. Ičádi aká cínⁿgajínⁿga caⁿ' aṅgáčiⁿ
 beneath they went, they say. At the (ob.) they arrived, again. His the child at any we have
 father (sub.) rate him
- 15 aṅgágče tai, gjaⁿ'be íčai. Kí cínⁿgajínⁿga wéí égaⁿ, ačiⁿ' agčá-biamá.
 we go home- will, to see his he spoke of. And child they gave as having they went home-
 ward to of. back to them him ward, they say.
 Paháci ačiⁿ' akfi xí, cínⁿgajínⁿga t'é amá. Ičádi čínkéⁿdi gíí-biamá. Kí
 Above having they when, child he they died say. His father at the they gave back to, And
 him reached again
- níkaciⁿga bčúgaqti xagá-biamá, gjaⁿ'bčéqti cínⁿgajínⁿga. Cínudaⁿ hiⁿ' ská'
 people all they cried, they say, they saw their child. Dog, hair white
- 18 níahíčéča-biamá. Cínⁿgajínⁿga gjaⁿ'be gjaí xí, níaciⁿga naⁿbá čaṅká
 they plunged into the water, Child they saw their buried their man two the ones
 they say. who
 wawéci bčúga wa'í. Gaⁿ'tégaⁿ xí, ci ičádi aká ihaⁿ' ečaⁿ'ba ci miⁿ'jigaⁿ
 pay all he gave to them. Some time when, again his the his father (sub.) mother (she) too again girl

wi^{n'} égaⁿ gíçingá-biamá. Wakan'dagi çinké waçate wa'í tē çatá-baji-
 one so they became without Water-deity the one food he gave the did not eat
 theirs, they say. who
 biamá, mi^{n'}jinga aká; ádaⁿ ni^{n'}qa açi^{n'} akíi-biamá. (çá^{n'}ja wakan'da áji-
 they say, girl the there- alive having they reached home, Though deity another
 (sub.); fore her they say.
 biamá açi^{n'} aká, kí cínudaⁿ ská' dúbá 'íi xí'ji wé'í 'íça-biama. 3
 they say he who had her, and dog white four they if to give he promised, they
 say. her back say.

NOTES.

355, 5. çegaⁿ ajaⁿ xí, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was reported, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. aŋgaçiⁿ aŋgaçte ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

THE LAMENT OF THE FAWN OVER ITS MOTHER.

TOLD BY JOSEPH LA FLÈCHE.

ǰáqti wí' mǐn'ga ǰáqtiǰǰǰa júgǰǰǰai. ǰáqtiǰǰǰa aká wéǰǰǰai tǰ.
 Deer one female Fawn she was with Fawn the (sub.) discovered them.
 Na'há, ǰéama níaci'gai há. An'kaji, níaci'ga-báǰi, ǰáǰai hé. Kǰ, Na'há,
 O mother, these are men Not so, they are not men, they are And, O mother,
 3 ǰéama níaci'gai há. An'kaji, níaci'ga-báǰi, ǰáǰai hé. Kǰ, Na'há, ǰéama
 these are men Not so, they are not men, they are And, O mother, these
 níaci'gai há. An'kaji, níaci'ga-báǰi, ǰáǰai hé. Éǰǰǰe kǰidai níaci'ga amá.
 are men Not so, they are not men, they are At length the (sub.).
 ǰáqtiǰǰǰa aká a'n'hai tǰ.
 Fawn the (sub.) fled.

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)



6 Naⁿ-há ni-á-ciⁿ-gá-bi e-hé, xa-xá-bi e-cé ɕa^{n'}-cti; ɕí ɕaⁿ ná-ɕi-zi-
O mother they are men I said, They are crows you formerly; Liver the (ob.) is sizzling



zí-dje.
on the fire.

NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Na'wá, niaci'gá-bi ehé, ʔáxa-bi eéé íntéde di náǰizide áha", O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

A PONKA GHOST STORY.

TOLD BY FRANK LA FLÈCHE.

Nuda^{n'} ačá-biamá niačín^{ga} áhigi. Pañ'ka-biamá. Kì ačá-b ega^{n'}
 To war went, they say persons many. Ponkas, they say. And went, having
 they say
 a-í-qi-biamá. Néčá-biamá. Ha^{n'}daⁿ amá. Kì néčēqti gēi^{n'}-biamá; déde
 they camped for the They kindled a fire. Night time they say. And kindling a they sat, they say; fire
 night, they say. they say.
 tē náhegají'qti gáxa-biamá. Gíčēqti wačáte gēi^{n'}-biamá. Sabájiqti nía- 3
 the to burn very they made it, they Rejoicing eating they sat, they say. Very suddenly per-
 (ob.) brightly say. much
 ci^{n'}ga wi^{n'} wa'a^{n'}-biamá. Qčíjāi, á-biamá. Éde cētē ába'úi-gā. Qčíjāi
 son one sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless
 they say.
 man'de gēizai-gā. Kì wañ'gičē man'de gēiza-biamá. Kì égaxe iča^{n'}č
 bow take ye yours. And all bow took their, they say. And to surround him
 ačá-biamá. Égaxe iča^{n'}ča-bi ga^{n'} ubísande ačí^{n'} átiáčá-biamá. Kì ga^{n'} 6
 they went, they They surrounded him, so in close quar- they had they began at once, And still
 say. they say. ters him they say.
 wa'a^{n'} naji^{n'}-biamá; céčēctēwa^{n'}ji. Égičē qčabé tē'di xañ'ge ačá-biamá.
 singing he stood, they say; he did not heed at all. At length tree by the near they went, they
 say.
 Kì xañ'gēqtei ahí-biamá xī, čacta^{n'}-biamá wa'a^{n'} aká. Kì qčabé tē'di
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the
 they say they say
 ahí-bi xī, wahí tē ga^{n'}te amá. Qčabé hidé tē'di wahí tē ēdedí-te amá, 9
 they ar- when, bone the had lain there some Tree the bot- by the bone the they were there,
 rived, (ob.) time, they say. tom tom by the they say, they say,
 they say
 níaci^{n'}ga wahí tē. Caa^{n'} amá ubátihéwačē-hna^{n'}-biamá níaci^{n'}ga t'ai xī.
 human bone the. Dakota the they hang up the regu- they say persons they when.
 (sub.) bodies larly die

TRANSLATION. *

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

A DAKOTA GHOST STORY.

OBTAINED FROM FRANK LA FLÈCHE.

- Caa^{n'} nuda^{n'} ačá-biamá. Ačá-bi xĩ na^{n'}ba wada^{n'}be ačá-biamá.
 Dakotas to war went, they say. They went, when they say two to act as scouts they went, they say.
- Níkaci^{n'}ga wi^{n'} wa'a^{n'} na'a^{n'}-biamá.
 Person one singing they heard, they say.
- 3 Hé-a-he+ çe-hé-a! Hé-a-he+ çe-hé-a! Hé-çe-hé-e-hé! A-hé çe-hé-a!
 Hé-çe-hé-e-hé! E-há-hu+çu-ú he-çe-a! Yá-a-hú! Ê-çe há-a-é-a!
- Kigčáda-biamá. Eca^{n'}qtci ahí-bi xĩ ugás'i^{n'}-biamá. Êgiçe ca^{n'}jaŋga
 They crawled they say. Very near they arrived, when they peeped, they say. Behold big wolf
 up on him together
- 6 akáma.
 he was, they say.

NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+çe-hé-a! Hé-a-he+çe-hé-a! Hé-çe-hé-e-hé! A-hé-çe-hé-a! Hé-çe-hé-e-hé! E-há-hu+çu-ú he-çe-a! Yá-a-hú! Ê-çe há-a-é-a!" They crawled up on him together. When they arrived very close, they peeped. Behold, he was a big wolf.

THE ADVENTURE OF AN OMAHA.

RELATED BY JOSEPH LA FLÈCHE.

Níaciⁿga wiⁿáqtcí qí wiⁿáqtcí 'ábae aḫá-biamá, wa'ú ciñ'gajin'ga edábe
 Man one tent one hunting he went, they say, woman child also
 júwagígḡe. Gañ'ki qí-biamá utciḡe ḡaⁿ'hadi. Kí nú aká maⁿ' ké hégaji
 he with them, And they camped, under- by the edge of. And man the arrow the a great
 his own. they say growth (sub.) (ob.) many
 aḫiⁿ'-biamá. Wahútaⁿḡiⁿ ciñgaí tédí-biamá. Kí qí-biamá qí, gañ'ki 'ábae 3
 he had, they say. Gun they had when, they say. And they camped, when, after a hunting
 none they say while (?)
 aḫá-biamá nú síaⁿḡé. Jí tē aⁿ'ḡa aḫá-biamá. ḡázegaⁿ 'ábae agḡá-biamá
 went, they say man alone. Tent the leaving it he went, they say. At evening hunting he went homeward,
 (ob.) they say
 qí tē'di. Jí tē ecaⁿ' akí-bi qí, ḡúha-biamá nú aká. Gaⁿ'qti ḡúha-bi
 tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un-
 (ob.) (ob.) home, they say ger, they say (sub.) diately (?) seen danger, they say
 egaⁿ', qí tē gígḡáda-biamá. Kí égiḡe níaciⁿga áhigi qí tē ḡáḡuháqtcí 6
 having, tent the he crawled up they say. And behold men' many tent the very nearly
 (ob.) on his own (ob.)
 iénaxíḡa amáa qí, é'di ánazádi akí-biamá. Gaⁿ' hiⁿbé utaⁿ' ḡé edábe
 were attacking it, they say when, there in the rear he reached home, And moccasin leggings the also
 they say. (ob.)
 ḡḡíonudá-bi egaⁿ', waiiⁿ' ḡé edábe aⁿ'ḡa-biamá. Gañ'ki qí tē iénaxíḡai
 pulled off his, they having, robe the also he left, they say. And tent the they
 say (pl. ob.) (ob.) attacked it
 tē, ékitaⁿ é cti iénaxíḡa agḡá-biamá. Íḡae-bajiⁿ'qtiaⁿ ctēwaⁿ' wa'ú-biamá. 9
 when, at the he too to attack went homeward, He did not speak at all notwith- he wounded them,
 same time they say. they say. standing they say.
 Égiḡe íbahaⁿ'i-biamá. Gañ'ki níaciⁿga amá aⁿ'ha-biamá. Aⁿ'ha-bi qí,
 At length he was recog- they say. And men the they fled, they say. They fled, they when,
 nized (sub.) say
 Gí-gá, gí-gá, á-bi egaⁿ', ciñ'gajin'ga, wa'ú edábe, wágḡizá-bi egaⁿ', utciḡe
 Come, come, said, they having, child, woman also, he took them his having, thicket
 say own, they say
 ké'ja júwagígḡe áiaḡa-biamá. Wiⁿéctēwaⁿ t'éḡai-bajiⁿ-biamá. Eḡnaⁿ' héga- 12
 to the he with them, he had gone, they say. Not even one was killed, they say. He alone a great
 his own
 ctēwaⁿ'jī t'éḡa-biamá.
 many he killed, they say.

TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Caa^{n'} d'úba ɣí amáma. Kì Caa^{n'} wi^{n'} ɛd-uíha-bi ɣí, waha^{n'}-ctaⁿ
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
- hégabají-biamá. Kì ɛé Caa^{n'} ɣi-má edítaⁿ wi^{n'} ugácaⁿ ɛe téé há. Kì
not a little they say. And this Dakota those who from one traveling he went. And
camped
- 3 níaci^{n'}ga áji nuda^{n'} ákipai ɣí, t'éɛai té há. Kì ɛé níaci^{n'}ga waha^{n'} ɣíudaⁿ
man differ- on the he met when, he killed him. And this man to remove it was good
ent war-path him
- aká ɛázéqtcí hí ɣí, waha^{n'} aɛai té há. Wa'ú-hnaⁿ wi^{n'}áqtcí júɛai té há.
he who late in the it when, removing he went Woman only one went with him
evening arrived
- Égiɛe ha^{n'}, ugáhanadazéqti, ɣí té há ɛé waha^{n'} aɛé aká. Ga^{n'}ki ɣí wa'ú
At length night, very dark, he this removing he he who. And tent woman
camped went
- 6 aká gáxai té há. Kì wa'ú aká, ɣíadi ma^{n'}gɛi^{n'}-á. Náɣaⁿ gáxa-á hé,
the made it. And woman the To the begone. A light make
(sub.), (sub.), tent
- á-biamá. Ga^{n'} ɣíaa aɛai nú aká. Ga^{n'} ɛéde nú aká gáxai té ha.
said she, they And in the tent went man the (sub.). And fire man the he made it
say. (sub.) (sub.)
- Náɣaⁿ gáxa-bi ɣí, égiɛe níaci^{n'}ga t'é ké', najíha mácingéqti^{n'}-bíkéama gaɛéfi
A light he made, when, behold, man dead lying, hair all cut off as he lay, they say killed
they say
- 9 ké', da^{n'}bai té há. Na^{n'}pa-bi ega^{n'}, Hi^{n'}! á-bi ega^{n'}, ca^{n'}caⁿ t'á-biamá.
the he saw him He feared the having, Oh! said, having, without he died, they say.
(ob.), sight, they say they say stopping
- Náɣaⁿ ɛkaxe ɛagɛé ɛa^{n'}ctí áɛaa^{n'} á, á-biamá wa'ú aká. Íaji ega^{n'}, é'dí
A light you make you go heretofore have you ? said, they say woman the He having, there
homeward put it on (sub.). spoke not
- akí-bi ega^{n'}, ɛit'a^{n'}-biamá Ga^{n'} náɣaⁿ gáxa-biamá. Ga^{n'}ki t'é ké' wada^{n'}ba-
she reached having, she felt him, they And a light she made, they say. And dead he she saw
home, they say lay
- 12 bi ɣí, can'ge wi^{n'} ka^{n'}ta^{n'}-bi ega^{n'}, ɣí té a^{n'}ɛa aɛɛá-biamá wa'ú aká. Ga^{n'}
they when, horse one tied it, they say having, tent the leaving went back, they woman the
say (ob.) say (sub.) And

akí-bi ega^{n'}, Nú juágǵe bǵé édegaⁿ, níaci^{n'}ga wi^{n'} gaǵǵi kédegaⁿ, éǵiǵi
 reached having, Man I with him I went but person one was killed he lay, but just there
 say

a^{n'}ǵi édegaⁿ, na^{n'}pe t'ǵé hǵ, á-biamá. Éǵasáni ǵi, nú amá da^{n'}be ahí-bi
 we but fearing he died said she, they The next day when, man the to see him arrived, they say
 camped the sight say, (sub.)

ǵi, éǵiǵe t'ǵe ca^{n'}ca^{n'} kǵ amá.
 when, behold, dead without he they
 stopping lay say.

3

NOTE.

Observe the use of “tǵ hǵ” instead of “-biamá,” as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of “-biamá” would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of “tǵ hǵ” instead of “-biamá” will be found elsewhere in the Historical Papers which follow.

TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, “Begone to the tent. Make a light.” And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, “Oh!” and immediately he became insensible. “You went to make a light; have you put on the wood?” said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, “I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him.” On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

THE HANDS OF THE DEAD PAWNEE.

TOLD BY JOSEPH LA FLÈCHE.

Caa^{n'} d'úba ǵi-biamá. Kǵ ǵáǵi wi^{n'} t'ǵe-biamá. ǵáǵi ǵinké na^{n'}bé
 Dakotas some camped, they say. And Pawnee one they killed, they say. Pawnee the (ob.) hand
 eǵá tǵ mása-bi ega^{n'}, ubátitǵe-biamá ǵaháǵa wéǵa^{n'}ze na^{n'}baǵtiǵeⁿ. Kǵ
 his the cut off, they having, they hung them up, they at a hill measure about two. And
 (ob.) say say
 ha^{n'}, uǵáhanaǵáze ǵi, ǵadésage héǵaji amá. Kǵ nú amá uǵéwi^{n'} ǵǵi^{n'}-biamá. 6
 night, dark when, high wind much they And man the collecting they sat, they say.
 say. (pl. sub.)

- Ca^{n'} iugča ga^{n'} gčī^{n'}-biamá, décteáa gčī^{n'}-biamá, ca^{n'} iúča ájiča^{n'}ča^{n'} 'čfe
And telling so they sat, they say, talking in-cessantly they sat, they say, in fact news different sorts speak
news about themselves
- gčī^{n'}-biamá. Ki níaci^{n'}ga wi^{n'} íe wakan'dagiqti ijebe tē'di gčī^{n'}-biamá.
they sat, they say. And man one very loquacious door at the he sat they say.
- 3 Ki níaci^{n'}ga wi^{n'} wahéhaiqti-bi áciažata^{n'} a-í-biamá, ca^{n'} níaci^{n'}ga wáspeqtí-bi
And man one very stout-hearted, from outside was coming, in fact man very sedate, they
they say, say, say
- é^{n'}te, wahéhaiqti-bi é^{n'}te, áciažata^{n'} a-í-biamá. Nú áciažata^{n'} a-í aká,
(he) may very stout-hearted, (he) may from outside he was coming, Man from outside he was he
be, they say, be, he, coming who, coming who,
- Na^{n'}jīckē'qtei atí áha^{n'}, á-biamá. Ki fé níaci^{n'}ga íe wakan'dagi aká, Eáta^{n'}
Hardly I have ! he said, they And this man loquacious the Why
come say. (sub.),
- 6 na^{n'}jīckē'qtei čatí ā, á-biamá. Ná! iadésage, ugáhanažazē'qti éga^{n'}, xúahē
hardly you I said he, they Why! a high wind, very dark as, I feared
have come say. unseen danger
- héga-máji éga^{n'}, na^{n'}jīckē'qtei atí hā, á-biamá. Áqta^{n'} wíebčī^{n'} xī
I very much as, hardly I have said he, they How possible it is if
come say.
- na^{n'}jīckē'qtei atí táda^{n'}, á-biamá íe wakan'dagi aká. Ūxuhē ctēwa^{n'} čīngé,
hardly I have shall I said he, they loquacious the Something at all there is none,
come say (sub.). to fear
- 9 á-biamá. Éga^{n'}ča^{n'}ja, wí xúahē héga-máji, á-biamá áma aká, pí tē'di.
said he, they Though so, I I feared unseen danger I very much, said he, they the other, I was when.
say. danger coming
- Éga^{n'}ča^{n'}ja, í gaza^{n'}adīqtia^{n'} ca^{n'} xúčahé tē ca^{n'}aji, á-biamá. Ki níaci^{n'}ga
Though so, tent in the very midst of yet you feared the improper, said he, they say. And man
- wáspe aká gá-biamá: Hin'daké-ga^{n'}! xúčaháji wi^{n'}čakéi^{n'}te, Čáfi^{n'} na^{n'}bé tē
sedate the he said as follows, So let us see! you do not if you tell the truth, Pawnee hand the
(sub.) they say: fear (ob.)
- 12 agíma^{n'}čīn'-gā. Aoni^{n'}čagčī xī, ca^{n'}ge úda^{n'} wi'í tá mi^{n'}ke, á-biamá Adībče
walk thou for them. You have you come if, horse good I give will I who, said he, they I go for.
them back to you say. them
- ka^{n'}bča xī, adībče tá mi^{n'}ke, á-biamá íe wakan'dagi aká. Těná! ké,
I wish if, I go for them will I who, said, they say loquacious the (sub.). Fie! come
- agíma^{n'}čīn'-gā. Ca^{n'}ge úda^{n'}qti wi'í tá mi^{n'}ke, aoni^{n'}čagčī xī, á-biamá.
go for them. Horse very good I give will I who, you have you come if, said he, they
you them back say.
- 15 Agíča-biamá áma aká na^{n'}bé tē. Ki fé níaci^{n'}ga čéaka gá-biamá: Égiče
He went for them, the other hand the And this man this (sub.) said as follows, Beware
they say: (ob.) they say:
- wīn'kaji tē áha^{n'}. Ě'di na^{n'}ba júgče ma^{n'}čīn'-gā, á-biamá. Éga^{n'} é'di
he tell not lest ! There two with him walk thou, said he, they So there
the truth say.
- ača-biamá. Xa^{n'}gčēqtei ahí xī, na^{n'}bá aká hebádi gčī^{n'}-biamá, ičape gčī^{n'}-
they went, they Very near they when, two the (sub.) on the way they sat, they say, waiting they sat
say. arrived for him
- 18 biamá. Égiče gčīji xáci amá. Ga^{n'} gčīji ega^{n'}, na^{n'}bá aká agča-biamá
they say. Behold he came not back while they say. And he came having, two the went back, they
not back say. (sub.) say

íáa. Ga^{n'}, ɕaa^{n'}ona ɕagɕí á, á-biamá. Nă! dúdadi a^{n'}ɕa^{n'}gape a^{n'}gɕi^{n'}
to the And, You left him you have I said he, they Why! on this side we waited for we sat
tent. come say. him

ɕí, gɕíáji ega^{n'}, a^{n'}gági, á-biamá. Těná! t'é tē, á-biamá. Híndá! ɕ'di
when, he came because, we came said they, Fie! he died, said he, they Let me see! there
not back home, they say.

bɕé tá mi^{n'}ke, á-biamá wáspe aká. Aɕi^{n'} ɕi^{n'}gɕ'qti ɕ'di aɕá-biamá, ni^{n'}ba 3
I go will I who, said, they say sedate the Having there was there he went, they say, pipe
(sub.). it nothing at all

sía^{n'}ɕéqti agɕáɕi^{n'}-bi ega^{n'}, ɕ'di aɕá-biamá níaci^{n'}ga na^{n'}bé t'édi, eonáqti.
alone had his, they say having, there he went, they say man hand to the, he alone.

Égiɕe aɕá-bi ɕí, paha^{n'}ga níaci^{n'}ga aɕé aká, égiɕe níaci^{n'}ga na^{n'}bé tē
Behold, he went, when, before man he went he behold, he took, they
they say who, man hand the (ob.)

ɕa^{n'}gɕéqti ahi^{n'} ɕí, t'é akáma. Ga^{n'}ki ɕé níaci^{n'}ga aká na^{n'}bé tē ɕízá-bi 6
very near he when, he had died, they And this man the hand the took, they
arrived say. (sub.) (ob.) say

ega^{n'}, aɕi^{n'} agɕá-biamá. Akí-biam éga^{n'}, Na^{n'}bé tē abɕi^{n'} agɕí há, á-biamá
having, he took back, they say. He reached there as, Hand the I have brought, said, they say
again, they say (ob.) them back

níaci^{n'}ga wáspe aká. Ga^{n'}ki ɕé níaci^{n'}ga wáspe aká ía-biamá. Wí cti
man sedate the And this man sedate the (sub.) say. I too
(sub.).

a^{n'}ji^{n'}ga tédíta^{n'} uágaca^{n'}-hna^{n'}-ma^{n'}, anúda^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí ca^{n'} 9
me small from that I have traveled regularly, I have gone regularly on the said he, they And no
time war-path, say. matter

edáda^{n'} téqiti áakipá ctěwa^{n'} anin^{n'}ga ɕdige-hna^{n'}-ma^{n'}. Kí ca^{n'} wa^{n'}ectě,
what very difficult I met soever I live the in. ob. were there, And yet even once,
regularly, I had.

Gáma^{n'} tá mi^{n'}ke, ehá-maji-hna^{n'}-ma^{n'}, áagináqce-hna^{n'}-ma^{n'}, á-biamá.
I do that will I who, I never said it, I concealed mine regularly, said he, they
say.

Edáda^{n'} wi^{n'} téqi áakipá ɕí, Nú bɕi^{n'} ɕa^{n'}, ebɕéga^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí 12
What one difficult I meet if, Man I am the I always think, said he, they And
(past ?), say.

ca^{n'} íe ú'a^{n'}ɕi^{n'}gɕ'qti dáxa-máji-hna^{n'}-ma^{n'}, á-biamá. Kí wa'ú-hna^{n'} téqia-
yet words without just cause I never make them, said he, they say. And woman only I prize

wáɕé há, kí ca^{n'}ge cti téqiawáɕé há, á-biamá. Ga^{n'} níaci^{n'}ga waqpaniqti
them, and horse too I prize them, said he, they say. And man very poor

na^{n'}ba wéba^{n'}-biamá níaci^{n'}ga wáspe aká. Níaci^{n'}ga waqpani ɕa^{n'}ka^{n'} ca^{n'}ge 15
two called them, they man sedate the Man poor the ones horse
say (sub.). who

úda^{n'}qti akíɕa wa'í-biamá, ca^{n'}ge a^{n'}sag'qti. Kí níaci^{n'}ga mi^{n'}gɕá^{n'}jí éi^{n'}te
very good both he gave to them, horse very swift. And man unmarried perhaps
they say,

wa'ú ɕi^{n'}ke cti 'í-biamá níaci^{n'}ga wáspe aká. Wa'ú-hna^{n'} téqi ɕa^{n'}'ja ca^{n'}
woman the (ob.) too gave to him, man sedate the Woman only precious though yet
they say (sub.).

anin^{n'}ga tá mi^{n'}ke, á-biamá. Nan'de wiwíga íágidaha^{n'} ka^{n'}bɕa ga^{n'} égima^{n'}, 18
I live will I who, said he, they say. Heart my own I know mine I wish so I do that,

á-biamá. Níaci^{n'}ga t'é ké agíma^{n'}ɕi^{n'}'i-gá, á-biamá.
said he, they Man dead the walk ye for him, said he, they
say. (ob.) say.

TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.

HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa' d'úba í amáma. Égiŋe níkagahi ŋínké ijin'ge ugáca' íŋé amá,
 Dakotas some had camped, they At length chief the one his son traveling had gone, they
 say.
 'ábae. Égiŋe ha' ŋí, níaci'ga íuŋa akí-biamá. Níkagahi ŋínké, íjáŋe
 to hunt. Behold, night when, man to tell reached there Chief the one his
 again, they say. who, name
 3
 ɬadá-bi ega', Maja' gáŋuadi ɬijin'ge t'éŋai, á-biamá. Kí níkagahi aká
 mentioned, having, Land in that your son they killed, said he, they And chief the
 (unseen place) say. (sub.)
 áciaŋa ahí-bi ega', íekíŋé ɬéŋa-bi ega', gá-biamá: Caa' jin'ga waŋíhehaji'qti
 outside arrived, having, to pro- sent sud- having, said as follows, Dakota young you are very stout-
 they say claim denly, they they say: they say: hearted
 cka'hna-hna'í ɬa' cin'gajin'ga wíŋa ha' ɬé'qti aŋíŋa'be ka'bŋa. I'ŋín'-
 you desire regularly the child my night this very I see mine I wish. Go after
 (past f)
 gima'ŋi'í-gá. Can'ge a'sagi'qti wi' níŋa-ŋaŋga edábe, aoni' ɬagŋí ŋí, wí' 6
 mine for me. Horse very swift one big-ears also, you have you come if, I give
 him back to you
 tá miŋke, á-biamá. Kí Caa' bŋúgaqti ábagŋá-biamá na'pa-bi ega'. Kí
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And
 say. (seen danger) they say
 Caa' wi' wahéhajiŋti énte, Híndá! wí adíŋŋe té, eŋéga'-biamá. Ga'
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So
 agíáŋa-biamá. Ca', É'di pí ŋí, na'ape taté áha', eŋéga'-bají-biamá. Égiŋe 9
 he went for they say. Yet, There I ar- when, I fear shall ! he did not think, they say. At length
 him
 é'di ahí-bi ŋí, na'pe héga-bají-biamá. Kí ca' ɬit'a'-biamá. Égiŋe 'ín'
 there he arrived, when, he feared very much, they say. And yet he touched him, they At length carry-
 they say say. ing him
 agŋá-bi ŋí, uŋpáŋŋe-hna' amá can'ge 'ín'kiŋai ké. Xagé-hna' ca'ca'-
 he went when, it was constantly falling, they say horse he caused to the He cried regu- without
 back, they say carry (ob.). larly stopping
 biamá, 'ín' agŋai té na'pe. Píŋa'ŋa' uŋpáŋŋe ŋí, Aa'bŋa akí ŋí, égiŋe 12
 they say, carry- he went the he feared it. Again and it fell when, I abandon it I reach if, beware
 ing it back again there again
 a'ŋa'qa taí, eŋéga'-bi ega', 'ín' akí ga'ŋá-biamá. Uŋpáŋŋe ctéwa' ca'
 they laugh lest, thought, they having, to carry it he wished, they say. It fell notwith- yet
 at me say back
 ɬizai-de can'ge ta' 'ín'kiŋá-biamá. Ga' 'ín' akí-bi ega', can'ge wi' níŋa-
 he took it horse the he caused to they say. And carried it back, having, horse one big-
 when (ob.) carry it they say
 ŋaŋga edábe 'í-biamá. Ca' úka' gŋé téŋi ɬa'ŋa, ca' úka' ɬé téŋi áta 15
 ears also he gave to him, Yet deed the diff. though, yet deed this diff. exceed-
 they say. (pl.) cult ingly
 ɬáŋe, (á-biamá), 'ín' akí-bi té'di é waká-bi ega'.
 I did it, (said he, they he carried it when that meant, they having.
 say,) back, they say say

TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDAⁿ-AXA'S FATHER.TOLD BY NUDAⁿ-AXA.

- 1 *Indádi aká nudaⁿ ačai tē. Gaⁿ wa'aⁿ-hnaⁿ caⁿcaⁿ. Maⁿčīⁿ maⁿčīⁿ*
 My father the to war went. And he sang regularly always. Walking he walked
tē wa'aⁿ-hnaⁿ caⁿcaⁿ; haⁿ jaⁿ gē gaⁿ wa'aⁿ-hnaⁿ cénujīn'gai tē'di.
 when he sang regularly always; night he lay the so he sang regularly he was a young when.
 down (pl.) man
- 3 *Égičē wadaⁿbe ahí-biamá. Níkaciⁿga sígčē wéčā-biamá wadaⁿbe agčai*
 At length to see they arrived, they Man trail they found them, to see they went
 say. they say back
- tē. Nudaⁿhaṅgá, égičē, níaciⁿga d'úba agčai ke hā', á-biamá. Ahaú!*
 when. O war-chief, behold, man some have gone home-ward in a long line said they, they Oho!
 say.
- á-biamá. Wackaⁿegañ-gā. Qubépičā-bi čī'hé, á-biamá. Égičē níaciⁿga*
 said he, they Do persevere. To make one's self be sure, said he, they At length man
 say. sacred say.
- 6 *čábčīⁿ wéna'úqtcī íhe amáma. Ké, nudaⁿhaṅgá, čéama aⁿwañ'gaqčī tai,*
 three very close beside were passing, they Come, O war-chief, these let us kill them,
 them say.
- á-biamá. Éde nudaⁿhaṅga aká učí'agai tē. Égičē haⁿ amá, ugáhanačáze*
 said they, they But war-chief the was unwilling. At length night they say, dark
 say. (sub.)

égaⁿ. Hu! hu! hu! hu! céxe-gaxú utiⁿ-bi améé há. Jáciⁿ amá. Na'aⁿ-bi
like. Hu! hu! hu! hu! drum they hit (not they are Pawnee the Heard it,
them seen) the ones (sub.). they say

egaⁿ, iⁿdádi aká cénujiⁿ'ga júgçe cínké cici-biamá. Jáhan-gá, á-biamá.
saying, my father the young man he with the (ob.) he aroused them, Arise, said he, they
(sub.) him they say.

Ci uíça agçi té. Núdaⁿhañgá, céxe-gaxú utiⁿ amá wañónai. Gáqtcí ama 3
And to tell they came O war-chief, drum they hit the they are mani- Those who are
it to him back. (sub.) fest. near

gáçu agçi íí, á-biamá. Aⁿ'ba ugaⁿ'ba tihá amá. Égiçe níkaciⁿ'ga ní ké
at that they have said he, they Day light it came again, At length person water the
place come and camped, say. they say. (ob.)

uhaí agi amáma Gaⁿ' wéça-báji ákusande ákiágçai té Kí wiⁿ' agi-
they fol- were coming back, And they did not through they had gone home And one was com-
lowed along they say. detect them again. ing back

biamá. Hau! á-biamá. Céçiⁿ át'ean'kiçé tai, á-biamá. Iⁿdádi aká wadaⁿ'be 6
they say. Ho! said they, they This one let us cause him to said they, they My father the to see
say. die with us, say. (sub.)

atí. Úhe ké áckaqtci-biamá. Iⁿdádi aká uíça agçi-biamá nudaⁿhañga
he Path the he was very near, they say. My father the to tell came back, they war-chief
came. (ob.) him say

çínké'ja. Iⁿdádi bçúga waaⁿ'ça açai té, aⁿ'sagi-biamá. Uqçá-biamá Jáciⁿ
to the. My father all left them he went, he was swift at run- ning, they say. He overtook him, Pawnee
they say

çiⁿ. Jáciⁿ çiⁿ waiiⁿ' giaⁿ'ça-bi egaⁿ, gaqçaⁿ' wágikibanaⁿ'-biamá. Iⁿdádi 9
the Pawnee he who robe threw his away, having, migrating he ran back towards his (people), My father
(ob.) moved they say party they say

aká uqçá-biamá. Kíde-hnaⁿi té, maⁿ' íkide té; 'ú énasíqti ádaⁿ kíдай té.
the overtook him, they He shot regu- when, arrow he shot at to every time there- he shot at him.
(sub.) say. at him larly him with; wound him (t) fore

Gan'ki Wacúce aká é'di ahíi té, jaⁿ-wétiⁿ ké ígaqçi-biamá. Ucté amá
And Brave the there arrived when, wood to hit the he killed him with, Remainder the
(sub.) say. (ob.) they say. (sub.)

hacídaⁿ ahíi té. Gaⁿ'te-jiñ'ga xí, úhe aççan'kaⁿhaⁿ wánasai té Pañ'ka amá. 12
afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiçe Jáciⁿ amá aⁿ'he bacíbe, wáçiⁿ énte Pañ'ka çan'ka. Gan'ki iⁿdádi
At length Pawnee the fleeing forced a they had it may Ponka the (pl. ob.). And my father
(sub.) way out, them be

aká majaⁿ' aⁿ'ç agçai çan'di caⁿ'caⁿ gçiⁿ'-biamá. Gaⁿ' ina'úqtcí a-í-biamá.
the land they they went at the continuing he sat they say. And very close be- side him they were com-
(sub.) left him back ing, they say.

Wakíde gaⁿ'çai ctétéwaⁿ' wákida-báji-hnaⁿi te. Aníja kaⁿ'bça çan'cti; 15
To shoot at he wished notwithstanding he shot not regularly. I live I wished heretofore;
them

égiçe aⁿ'çaⁿ'çai xí, égiçe t'éaⁿ'çé tai, aí té iⁿdádi aká. Jáciⁿ níaciⁿ'ga ákicuga
behold they find me if, behold they kill will, said my father the (sub.) Pawnee men standing
me close together

maⁿ'çiⁿ' é wakaí, níaciⁿ'ga wiⁿ'áqtcí xí'jì gaⁿ' t'éçai etégaⁿ. Çé Qu'é-maⁿ'çiⁿ'
they that he meant, person only one if so they kill apt. This Roaring-as-he-
walked walks

(Cáge-ská içádi) Jáciⁿ-má áhigiqti t'éwaçá-biamá, wasísige héga-báji- 18
(Hoof white his father) the Pawnees very many he killed them, they say, brisk not a little

biamá. Égiçe níaciⁿ'ga dúbá (Jáciⁿ çan'ká) é wadaⁿ'bai té t'éwaççetiaⁿ'i.
they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.

Qu'é-maⁿ'çiⁿ' ehnaⁿ' wat'éçé aké, iⁿdádi aká éçaⁿ'ba; wat'éça-báji Pañ'ka
Qu'e-maⁿ'çiⁿ' he alone slayer it was he, my father the (sub.) he, too; were not slayers Ponka

- ucté amá. Ga^{n'} níaci^{n'}ga (Pañ'ka) đéčabčín cañ'ka da^{n'}ctéa^{n'} t'čwačai
 remainder the. And man (Ponka) eight nine perhaps killed them
- đáči^{n'} amá. Pañ'ka ucté čaňká cénawačai tē đáči^{n'} amá. Sátá^{n'}qti-čga^{n'}:
 Pawnee the (sub.). Ponka remain- the ones exterminated them, Pawnee the (sub.). About five:
- 3 Nackí-jañ'ga, Qu'č-ma^{n'}čín', Je-jé-bačé ičádi, i^{n'}dádi, ki Wacúce ni^{n'}ja
 Head big, Qu'č-ma^{n'}čín', Buffalo-Dung-in- his father, my father, and Wacuce alive
- agčfi tē hā. Wañ'gičē a^{n'}ha u'ččai tē, utčje kē ičínáqčē ga^{n'} u'ččai tē.
 came home All fleeing they scattered, thicket the hiding them- so they scattered.
 (ob.) selves
- Ėgasánida^{n'} ca^{n'} uččewiñčičai tē, ákikipai tē. Ga^{n'} na^{n'}j^{i'}ntčč'qčci akí-
 During the next yet they assembled them- they met each other. And na^{n'}j^{i'}ntčč'qčci akí-
 day they reached home
- 6 biamá, na^{n'}péhi^{n'}qtia^{n'}, nučáči^{n'}qtia^{n'}.
 they say, very hungry, altogether naked.

NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qubéčiča-bi čí^{n'}hé (Nuda^{n'}axa), or qúbekičá-bi čí^{n'}hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See ičáččē in the Dictionary.

369, 6. at'eañkičē tai. Sanssouci gave as the corresponding Ľoiwere, "at'čehiñki tanyi ke." He said that "At'eañkičē tai" is equal to "T'e juangce tai, Let us die with him." He also gave another Ľoiwere equivalent for the whole phrase: "T'čē naháre tč'čhi^{n'} táho, hi^{n'}tč'čē hi^{n'}rúcta^{n'}wi kē, Let us kill this one moving along; we have finished dying:" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe kē ackaqčci-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. i^{n'}dadi - uiča agci-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda^{n'}axa's father) left them all behind, as he was a swift runner.

369, 9. wagikibana^{n'}-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "Ėgičē đáči^{n'} amá a^{n'}he bacíbe wáči^{n'}i tē hā Pañ'ka amá." He gave the corresponding Ľoiwere, which means, "Behold, the Ponkas being the cause, the Pawnees broke through their ranks and fled, carrying the Ponkas along as the pursuers." He substitutes "amá" for "čañka," as the Ponkas were the cause of the flight. The fullest expression would be: "Ėgičē Pañ'ka amá éwa^{n'}i éga^{n'}, đáči^{n'} amá a^{n'}he bacíbe wáči^{n'}i tē hā Pañ'ka čañ'ká," answering to the Ľoiwere.

369, 14. a^{n'}č agčai, contraction from a^{n'}ča agčai.

369, 19. e wada^{n'}bai te. The Ponkas saw him kill them.

370, 2. ucté čaňka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'é-ma^açi^a (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Qu'é-ma^açi^a was the only slayer besides my father; the rest of the Ponkas were not slayers. And the Pawnees killed eight or nine Ponka men. The Pawnees exterminated the remaining Ponkas. About five:—Nacki-pa^añ'ga (Big-head), Qu'é-ma^açi^a, the father of Je-jé-ba^ajé (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.

NUDAⁿ-AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

- Aⁿjin'ga tē'di pahan'gaqtcī aqē 'īca-biamá. Kī iⁿdádi aká gaⁿ, Dadíha,
 Me small when at the very first going they spoke of, And my father the so, O father,
 they say. (sub.)
- gráamáa bqē kaⁿbqa, ehé (tē), An'kajī hā, aī. Īcaⁿbaⁿ égrīcaⁿjī-gā. Aⁿjin'-
 to those (out I go I wish, I said (when), Not so he said. A second do not say it to Me small
 of sight) time (any one).
- 3 gadi, nisíha, uágacaⁿ-hnaⁿ-maⁿ éde tēqī ícápahaⁿ-hnaⁿ-maⁿ, aī. Čijjin'g
 when, my child, I used to travel but difficult I used to know, he said. You small
 egaⁿ edádaⁿ tēqī áčakipá xī, čaxáge iwiqulhé, aī. Égaⁿja, níaciⁿga amá ánaská
 because what difficult you meet if, you cry I fear it for you, he said. Though so, person the how large
 (pl.)
- ctēwaⁿ nú íxigčigcaⁿ égaⁿ, ugácaⁿ-hnaⁿi, ehé. Ádaⁿ égimaⁿ. Uágacaⁿ
 soover man decide for them-as, they always travel, I said. Therefore I do so. I travel
 selves
- 6 kaⁿbqa, ehé Hau! aī. Ė'di hné té, aī. Níaciⁿga ákikičai tēdšhi xī,
 I wish, I said. Ho! he said. There you go will, he said People attack one the time when,
 another comes
- bazaⁿaqti hné taté, aī. Níaciⁿga ulhnaⁿ-de gaⁿ t'écičē ctéctēwaⁿ údaⁿ,
 pushing in among them you go -hall, he said. Man you while so he kills you notwithstanding good
 hold him
- aī Gaⁿ níaciⁿga a-íqčīn amá kē'di pí. Ėgičē níaciⁿga naⁿ-hnaⁿ amá.
 he said. And man those who came and sat at the place I arrived. Behold person grown only they say.
- 9 (Níaciⁿga ukéčīn é íaⁿqtiégaⁿ xīú amá) Hau! aī. Caⁿ hā, ijin'ge čīⁿ
 (Indian common that he is a great man he is they say.) Ho! they said. It is his son the
 by means of wounded right (mv. one)
- éde tí hā, á-biamá. Naⁿbaⁿwaⁿčai. Gaⁿ ačai. Miⁿ uqúagčē maⁿčīⁿ.
 but he has said they, they say. They shook hands with me. And they went. Moon throughout they walked.
- Ėgičē miⁿ kē t'é, ugáhanadžaz'qti. Hau! aī. Nújiⁿjin'ga ti-má-čai wáčiⁿ
 At length moon the dead, very dark. Ho! they said. Boys of various sizes those who came bring ye
- 12 grī-gā. Ijájē itaⁿčīadi gē giaⁿčai taí. Ijin'ge čínké ačīⁿ grī-gā, aī. Wí
 them hither. His old the let them throw His son he who is bring him hither, they said. Me
 name (pl. ob.) away their.
- aⁿwañkaí, iⁿdádi íjájē čadaí. Gaⁿ aⁿčīⁿ akfi. Ė'di hné te, aī. Cúde-
 they meant me, my father his name they pronounced. And having they went There you go will, they said. Smoke-
 me back.
- gáxe, Nuñ'ge-tíča, Miⁿxá-skā, caⁿ ucté amá bēúga uqúci čan'di gčīⁿañkičai.
 maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.
- 15 Ahaú! íjájē čagíahna té, aī. Ėgičē, ikáge íjájē wiⁿ ačīⁿ taté; t'aⁿqtiaⁿ,
 Oho! his name you will abandon they said. Behold, his friend his name one he shall have it; there is a great
 your, said. abundance,
- aī. Ikáge čé nudaⁿ aūgá-i tē áxa amá hā, aī; ádaⁿ ačīⁿ taté, aī. Nudaⁿ-
 they said. His friend this to war we were coming when he cried for it they there- said; fore he shall have it, they said. To-war-he-
 said.
- axa, aī. Gaⁿ Cúde-gáxe učá čéčai. Wakan'da-ma učá čéčai. Gaⁿ íjájē
 cried-for, they said. And Cude-gaxe called aloud to tell it. The deities he called aloud to them to tell it. And his name
- 18 tē giaⁿčai 'íčē čínké áča, u+! aī. Nudaⁿ-axa íjájē ačīⁿ 'íčē čínké áča,
 the to abandon his he is speaking of indeed, halloo! he said. Nudaⁿ-axa his name having he is speaking of indeed,

u+! aí. **Já**áge **í**añgégaⁿ **č**áčiⁿcé **č**těwaⁿ, **č**aná'aⁿ **t**égaⁿ **u**wí**č**a **č**u**č**éa**č**ě
halloo! he Headland somewhat you whomove soever, you hear it in order I tell you I send to you
said. large

mínkě **á**ča, u+! **Q**áde **b**anáⁿ'naⁿ **č**áčiⁿcé **č**těwaⁿ, **č**aná'aⁿ **t**égaⁿ **u**wí**č**a
I who indeed, halloo! Grass in clumps you whomove soever, you hear it in order that I tell you

ču**č**éa**č**ě **m**ínkě **á**ča, u+! **J**aⁿ **í**añgégaⁿ **č**áčiⁿcé **č**těwaⁿ, **č**aná'aⁿ **t**égaⁿ **u**wí**č**a 3
I send to you I who indeed, halloo! Wood somewhat you who soever, you hear it in order I tell you
that large move

ču**č**éa**č**ě **m**ínkě **á**ča, u+! **W**ajiⁿ'jinga **b**čúgaqti **í**an'de **u**ckaⁿ'ckaⁿ **m**aⁿ'hniⁿ
I send to you I who indeed, halloo! Birds of various all ground stirring on re- ye who
sizes peaceably

máče, **č**aná'aⁿ **t**égaⁿ **u**wí**č**a **č**u**č**éa**č**ě **m**ínkě **á**ča, u+! **W**aníja **j**i'jin'ga,
walk, you hear it in order I tell you I send to you I who indeed, halloo! Animal small on s of
that various sizes,

ían'de **u**ckaⁿ'ckaⁿ **m**aⁿ'hniⁿ **m**áče, **č**aná'aⁿ **t**égaⁿ **u**wí**č**a **č**u**č**éa**č**ě **m**ínkě **á**ča, 6
ground stirring on re- ye who walk, you hear it in order I tell you I send to you I who indeed,
peaceably that

u+! **G**átegaⁿ **u**wí**č**a **č**u**č**éa**č**ai, **w**aníja **m**áče. **W**atíča **í**daⁿ'badiqti **n**iáciⁿ'ga
halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man
warriors

waséxaⁿ'qti **w**iⁿ t'éčai **x**i, **u**čaⁿ gí **č**ínkě **á**ča, u+! aí. **G**aⁿ **í**jáje **i**taⁿ'čiadi
very quick one he kills when, holding he is coming indeed, halloo! he And his old
him back said. name

čtí **u**čai. **N**ajiⁿ-tíčé **a**n'č **í**č **é**gaⁿ, **N**udaⁿ'-axa **a**číⁿ 'íčě **č**ínkě **á**ča, u+! 9
too he told. To-rain-begins to aban- he as, Nudaⁿ'-axa to have he is speaking of indeed, halloo!
don it speaks of it

aí. **G**aⁿ **a**'jaⁿ'-hnaⁿi. **J**áčiⁿ **í**í **a**hí-báji **é**gaⁿ, **w**áčata-bajiⁿ'qtiaⁿ'i; **n**aⁿ'péhiⁿ
he And we slept regu- Pawnee tent they had not as, they did not eat at all; hunger
sai. larly. reached

wakan'dičeqtiaⁿi. **G**aⁿ **a**hí **J**áčiⁿ **í**i. **H**aⁿ **x**i, **í**i **k**ě **é**gaxé **í**čaⁿ'čě **a**čai.
they were very impatient And they arrived Pawnee tent. Night when, the line to surround it they
from. went.

Égičé, **C**añ'ge **t**aⁿ **č**étaⁿ **á**agčiⁿ **t**aⁿ **m**ínkě, **a**í **t**ě **w**inégi **a**ká. **A**n'kaji, **e**hé. 12
At length, Horse the this I sit on will I who, he said my mother's the Not so, I said.
(ob.) (ob.) him (sub.) brother

Caⁿ **á**gčiⁿ 'íčai **C**añ'ge **á**gčiⁿ **t**aⁿ **a**n'sagi **h**égaji. **G**aⁿ **í**í **č**éčě **é**gaxe
Yet to sit on it he Horse he sat on the swift very. And tent this (line) they
spoke of. (ob.)

íčaⁿ'čai **t**ě **n**aⁿ'paⁿ'hiⁿ. **W**ahába **a**'maⁿ'čaⁿ **a**ngáče **t**ai, **e**hé. **N**újinga **w**iⁿ
surrounded when me hungry. Ears of corn we steal lot us go, I said. Boy one

ékinaskáqtoi **j**uágčé; **é** **č**tí **í**jaⁿ'ckaáčě. **G**aⁿ **u**jañ'ge **k**ě **a**ngúha **a**ngáčai. 15
just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.

Watcícka **w**iⁿ **é**gaⁿ **u**jája **n**ajiⁿ **a**ká **J**amú **a**ngáčai **t**é'di **ú**e **w**iⁿ **é**dí **a**ká.
Creek one like forked it was standing. Down-hill we went when field one it was there.

Jáčiⁿ **a**má **w**ajaⁿ gě **á**kast **i**t'égičé-hnaⁿ'i. **W**ajaⁿ **á**higi **a**'čízai, **w**ataⁿ'zi
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

kě **e**dábe **á**higi **a**'čízai. **G**aⁿ **í**n' **a**ngáki, **h**éga-báji. **É**na-čaⁿ'čaⁿ **a**'waⁿ'ii. 18
the also many we took. And carry- we reached a great many. In equal shares we gave to
(ob.) ing there again, them.

Neaⁿ'čai. **Č**éde **k**ě **z**í **x**i **j**eaⁿ'ji. **É**gičé **a**'ba **a**ká **m**aⁿ'ciáha **t**ihai. **W**áčiⁿ **c**a-í
We kindled a fire. Fire the yel- when we At length day the on high it passed. Yonder they
fired. low roasted it. (sub.) come with the
pursuers

há, aí. **W**atcícka **k**igéja **n**eaⁿ'čě **a**ngčiⁿ. **G**aⁿ **é**gičé, **u**bísanděqti **w**áčiⁿ
they Creek at the bottom we kindled we sat. And behold, pressing into very they came
said. a fire close quarters

atíi. **U**máha **a**má **e**dábe **J**áčiⁿ **č**ínkě'di **é**dušhai **t**ě. **É**gičé **g**aⁿ **a**'he **a**mé, 21
and had Omaha the (pl.) also Pawnee at the (vil- joined in it. At length so they were fleeing,
lage)

- wábaazai. Maⁿ naⁿ cudai. Jamú wáçinⁿ édiçti wiⁿ t'écçai tē Pañ'ka çanká.
 they were Soil they made a dust Down-hill having just there one they killed him Ponka the
 scared off. by running. them (pl. ob.).
- Átatádi cī wiⁿ uçaⁿ i tē. Gañ'ki cī wiⁿ ē'di t'écçai tē éduátaⁿ. Gañ'ki
 Far beyond again one they took hold of. And again one there they killed him the next. And
- 3 wa'ú wiⁿ çizai tē, Ĵa-sába-wiⁿ, Umáha wa'ú. Égiçe winégi aká cañ'ge
 woman one they took, Deer-black-female, Omaha woman. At length my mother's the horse
 brother (sub.)
- taⁿ iⁿçinⁿ çinⁿ aki, aⁿçaⁿ waⁿ hégáⁿ. Wackañ'-gā hā, ai. Níaciⁿ ga amá hégá-
 the having mine he ar- having followed me. Do your best, he said. People the a great
 (ob.) for me rived again (sub.)
- báji, ai. Gaⁿ aⁿ aⁿça agçai. Wináçtci aⁿ waⁿ cte. Cánakágçe éagçaⁿ çí
 many, he And leaving me he went I alone me remained. Saddle I put it on when
 said. homeward. for (the horse)
- 6 áagçinⁿ. Jamúçti agçé; wékaⁿ taⁿ uçlqçaçai bēçtaⁿ gçéačē. Égiçe wéahide
 I sat on it. Down a very I went lariat holding loosely I let him go I sent him At length at a distance
 steep hill homeward; suddenly.
- aki. Sindéhadi ágçingā, ehé; éde uçl'agai. Gaⁿ aki, ujañ'ge ákicuga,
 I reached By the tail sit on it, I said; but he was unwill- And I arrived road standing thick,
 again. ing.
- ukhañge çingé. Utaⁿ na jinⁿ ga tē'di šha aki. Gaⁿ cēna. Wáçictaⁿ i, masáni
 bounds none. Space small by the follow. I ar- And enough. They let us go, the other
 between two ing it rived again side
- 9 aṅgákii çí. Égiçe wiⁿ açinⁿ aki, xáxe-jinⁿ ga. Ĵáçinⁿ wiⁿ wabásnaⁿ hidé
 we reached when. At length one they came back Crow- young. Pawnee one scapula bottom
 it again with him,
- tē'di úi, cī hídeaçadi úi; cī çéxande paháci çanⁿ di úi. uçásinⁿ. Gaⁿ
 at the wounded again at the bottom he was again cheek above on the he was it stuck in. And
 him, wounded,
- máhiⁿ si gçionúde. Gaⁿ aṅgáçinⁿ aṅgáçai. Haⁿ içaugçe aⁿ maⁿ çinⁿ. Haⁿ
 arrow-head he pulled out for him. And we had him we went home- Night throughout we walked. Night
 ward.
- 12 tē cī égaⁿ içaugçe aⁿ maⁿ çinⁿ. Caⁿ çti aⁿ naⁿ haⁿ. Égiçe égasáni dúbá jaⁿ
 the again so throughout we walked. We walked even till night. At length the next day four sleep
 caⁿ çti aⁿ naⁿ aⁿ baí. Aⁿ ba wésataⁿ tē aṅgákii, Níubçáça ké'ja. Égiçe níaciⁿ ga
 we walked till broad daylight. Day the fifth the we reached home, Niobrara at the. Behold man
- pahanⁿ ga amá níaciⁿ ga gçéba. Égiçégaⁿ, Caⁿ hā, ai egaⁿ, agçai. Égiçe
 before they who man ten. At length, Enough said having, they went At length
 homeward.
- 15 níaciⁿ ga Ĵačátaⁿ dúbá éçaⁿ be atí. Égiçe pahanⁿ ga agçí çinⁿ, Ĵasí-çingé.
 person from the lodge four in sight they came. Behold before he came the Top-branch-
 (mv. one), without.
- Wijiⁿ çe pahanⁿ ga maⁿ çinⁿ amá éduátaⁿ. Níaciⁿ ga bçúgaçti iwagikigçe.
 My elder brother before he walked the next. People all kissed them, their
 own.
- Wináçtci iañ'gikigça-báji. Aki tē'di iⁿ dádi aká gçinⁿ çinⁿ gai: Wā! maⁿ çinⁿ gā
 Me only they kissed not me, I reached when my father the said as follows Why! walk
 their own, home (sub.) to me:
- 18 hā. Níkiaciⁿ ga çábçinⁿ wáçti-má wactaⁿ b'çinte, ē'di çat'é etē çí, ai. Ĵadi
 Men three those who were killed you may have seen there you die ought, he said. To the
 tent
- ckí tē ubçí'age, ai. É ckaⁿ hna, ai. Utaⁿ nadi águdi naⁿ péhiⁿ çat'é
 you have the I am unwilling, he said. That you desire, he said. In some space in what hungry you die
 come back said. place
- etétēwaⁿ é údaⁿ, ai. Aⁿ qçáçtci aki. Iⁿ naⁿ ha aká umiⁿ je údaⁿ wiⁿ
 even if that good, he said. Me very lean I reached home. My mother the couch good one
 (sub.)

ingáxai há. Ė'di aja^{n'} há. I'dádi aká wačáte a^{n'}fi há ꝑéčinké Nuda^{n'}-
made for me There I slept My father the fool gave to me This one Nuda^{n'}.
axa ugáca^{n'} hí éde íčĩnge t'é gčí. Da^{n'}be í-gā, ai. I'dádi aká cañ'ge
axa traveling arrived there but tired to death he has To see him be com- he My father the horse
come home. ing. said. (sub.)
wi^{n'} 'fi tē, wai^{n'}, uta^{n'}, hi^{n'}bé, ca^{n'} bčúga i^{n'}c'áge gíba^{n'} činké 'fi tē. 3
one he gave, robe, leggings, moccasins, in fact all old man he was called the one who he gave to him.

NOTES.

372, 9. Xiú—Nuda^{n'}-axa. Xiú, to wound himself; but xiu, to be wounded; wounded—Frank La Flèche.

372, 11. ugahanadžéqti, pronounced uga+hanadžéqti by the narrator.

373, 10. wačata-bajiqtia^{n'}, pronounced wača+ta-bajiqtia^{n'}.

373, 12. winegi aka. This was Wasábe-jañ'ga (Big Black bear) or Tukáča.

373, 19. dede ké, said of much fire, as in a long line.

373, 19. wač^{n'} ca-i há. Said by those who peeped over the hill.

374, 1. wač^{n'} čidiqi wi^{n'} t'čai tē. This was Waha-jañ'ga (Big Hide).

374, 2. atatadi čí wi^{n'} uča^{n'} tē. This was He-jápa (Forked Horns).

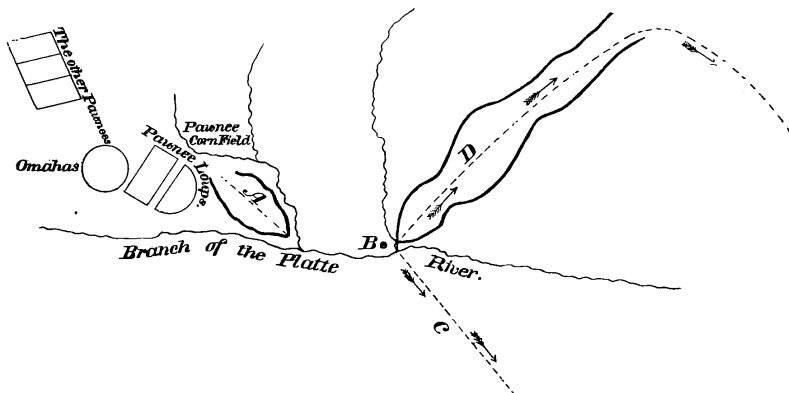
374, 2. gañki . . . eduata^{n'}. This was Čha^{n'}-na^{n'}ba (Two Boilings or Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-no^{n'}pa (Oohe-noyja).

374, 13. Niubčaca képa. It was where Westermann's store now stands in the town of Niobrara, Neb.

374, 15. ǵasi-čĩnge, or Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374, 16. wiji^{n'}čé. This elder brother was Ubi-skā, sometimes called Wacka^{n'}-ma^{n'}-č^{n'}i (He who makes an effort in walking), the second head-chief, who shared the power with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



- A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
B.—Ponka camp, where Nuda^aaxa and the other non-combatants were nearly surrounded.
C.—The route by which most of the Ponkas fled.
D.—The route by which Nuda^aaxa fled.

TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Nañ'ge-tíça (He-starts-to-run), Mi'xá-skã (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war-path, this one, his friend, cried for it; therefore he shall have Nuda^w-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nuda^w-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Nájiⁿ-tiçé (Starts-to-rain), and he has promised to have the name Nuda^w-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Pokkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Pokkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uhaⁿ-naⁿba, and an Omaha woman, ja-sába-wiⁿ, was captured. At length my mother's brother brought back my horse, having followed me. "Do your best. The people are very many," said he. He went homeward on foot, leaving me alone. I put the saddle on my horse, and mounted him. As I went down a steep hill, I loosened my hold on the lariat, giving him full rein. At length I arrived at a great distance from the foe. "Sit behind," said I to my mother's brother; but he refused. The paths stood so thick that they were without spaces between them. I went a little distance by another way, joining the rest after making a detour. When we reached the other side of a stream, the Pawnees let us go without further pursuit. At length one was brought to us, xáxe-jiū'ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was asi-ñiŋge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nudaⁿ-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

THE DEFEAT OF THE PAWNEES BY THE POKKAS IN 1855

ǰÁŋIⁿ WÁQŋI TĒ.
PAWNEE THEY WERE THE.
KILLED

DICTATED BY NUDAⁿ-AXA.

ǰÁŋiⁿ amá ičáugčé'qti wénudaⁿ caⁿ/caⁿ. Ki čéčēiⁿ Ágaha-maⁿ/ŋiⁿ iⁿč'áge
Pawnee the throughout made war on always. And this one Over (them) he walks old man
(sub.)
iān'ge éde nágčē čizai ǰÁŋiⁿ amá. Ki Ágaha-maⁿ/ŋiⁿ aká gaⁿ/ gīāⁿ/be
his sister but a captive took her Pawnee the And Ágaha-maⁿ/ŋiⁿ the (an ex- plicative) to see his
(sub.)
caⁿ/ gaⁿ/ t'é 'iqa-biamá. Haⁿ/egaⁿ/tčé'qtei xī, ŋiŋgá-bitčamá. Ki-hnaⁿ/ gaⁿ/ 3
at any rate to die he spoke of, they Early in the morning when, he was missing, they And only (exple-
say. say. tive)

- áputaⁿ maja^{n'} gçi^{n'} Ááçinⁿ amá Ga^{n'} gáke átiáçai tē ca^{n'}caⁿ Uta^{n'}nadi-
in a straight land sat Pawnee the (sub.). And that he passed on always. In a lone place
line with
- hnaⁿ ja^{n'}i tē. Égiçe ha^{n'}ega^{n'}teç'qtei ē'di ahí-biamá. Uça^{n'}-biamá Ááçinⁿ
regularly he slept. At length early in the morning there he arrived, they Took hold of him, Pawnee
line with say. they say
- 3 amá. Eátaⁿ ma^{n'}hni^{n'}, á-biamá. Ga^{n'}, Mi^{n'}jinga uákiji éde nágçe hnízai;
the Why you walk, said they, they And, Girl I am nearly related to but a captive you took
(sub.). say. her;
- kí águdi t'čəçəfai énte ē'di t'čəⁿčəçə ka^{n'}bəçə. Ē'di cínudaⁿ a^{n'}čate taí égaⁿ
and in what you killed her it may there you kill me I wish. There dog to eat me in order that
place be
- ma^{n'}bçi^{n'}, á-biamá Čəqúbəwəçə-á-biamá Ááçinⁿ amá. Í ábit'á-biamá. Wuhu+!
I walk, said he, they Spoke in wonder they say Pawnee the Mouth they pressed on, Really!
say. (sub.) they say.
- 6 tē na^{n'}paji, á-biamá. Ááçinⁿ amá učéwĩŋiçə-á-biamá, bəçugaqti. Učúciaia
to die he fears not, said they, they Pawnee the assembled they say, all. In the center
(sub.) (sub.)
- gçi^{n'}-biamá. Pí ímaxai tē. Eátaⁿ ma^{n'}hni^{n'}, á-biamá. Čúta^{n'}qti ugčə-gā,
he sat they say. Anow they asked him. Why you walk, said they, they Very straight tell your
say. (story),
- á-biamá. Ná! Mi^{n'}jinga uákiji éde nágçe hnízai; čəçu in'čahniⁿ cki. Kí
said they, they Why! Girl I am nearly related to but a captive you took here you had her you were And
say. for me coming home.
- 9 áwaçan'di t'čəçəfai tē'di t'čəⁿčəçəfai ka^{n'}bəçə. Ē'di cínudaⁿ a^{n'}čate taí égaⁿ
where you killed her at the you kill me I wish. There dog to eat me in order that
- ma^{n'}bçi^{n'}, á-biamá. Ga^{n'}, Wi^{n'}ke te, á-biamá. Ga^{n'}, Čiñan'ge í í hidenā
I walk, said he, they And, He told the truth, said they, they And, Your sister lodge down-
say. stream
- gáhiakáya açi^{n'}, á-biamá. A^{n'}çí'í taité, á-biamá. Gasáni é'ja hné te,
at yonder (camp) they have her said they, they We give shall, said they, they To-morrow thither you go will,
say. say.
- 12 á-biamá. Ga^{n'} égasáni ŋi, ē'ta ačai tē. Ē'di ahí-biamá ŋi, níaci^{n'}ga amá
said they, they And the next day when, thither he went. There he arrived, they when, people the
say. say (sub.)
- íçə-biamá. Uça^{n'}i tē. Ga^{n'} í wi^{n'} égiha açi^{n'} átiáçai ŋi, učéwĩŋiçə-á-biamá.
found him, they They took hold of him. And lodge one headlong they had taken when, they assembled, they
say. of him. him say.
- Ga^{n'} t'čəçə íçə-biamá. Ga^{n'} í pahan'ga ua^{n'}si amádi amá ahí-báji ŋáci;
And to kill him they spoke of, And lodge before he alighted by those the they did not for a
they say. (sub.) arrive long time;
- 15 áda^{n'} a^{n'}çinⁿ t'čəçə-báçinⁿ tē. Íkikináqçi^{n'}-biamá, pahan'ga t'čəçə ga^{n'}çai égaⁿ
therefore he came very near being put to death. Each one hastened to anticipate the first to kill he desired as.
the rest, they say, him
- Éga^{n'}qti açi^{n'} akáma. Kí Ámaha-učéci aká c'čəçəwə^{n'}ji gçi^{n'}i tē; waii^{n'}
Just so they were keeping And Unwilling-to-share the not heeding at all sat; robe
him, they say. his lodge-with-one (sub.)
- ŋigčipiqti gçi^{n'}i tē. Ga^{n'} Ááçinⁿ eçátaⁿ-ma wi^{n'} ahí tē. Hau! ké, cañ'-
he pulled well he sat. And Pawnee those from (the one he arrived. Ho! come, cease
around himself other camp)
- 18 gax:ii-gā. Wačate čicta^{n'}, ní eti čata^{n'} čicta^{n'}, níni eti in' čicta^{n'}, aí tē.
ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
- Ga^{n'} gí'í íçə-biamá. Čiñan'ge ačəgčəalni^{n'} çəgčə taté, á-biamá. Ga^{n'}
And to give his back they promised. Your sister you have yours you go shall, said they, they And
they say. say.

aⁿ'ba dúba gíçadaí tē gēé taté. Gaⁿ' cénaⁿ tēdihí xī gaⁿ' agçafai tē. Jáçinⁿ
 day four they pro- when he go shall. And enough arrived when so he went Pawnee
 nounced to him homeward there times there homeward.

naⁿ'ba edábe júwagçá-biamá. Gaⁿ' ágiágçai tē. Aⁿ'ba gçéba çábçinⁿ jaⁿ'-
 two also went with them, they say. And they passed (the other camp) on their way home. Day ten three sleep.

qti-égaⁿ akfi tē. Gaⁿ' Jáçinⁿ-ma júwagçé akfi tē, hiⁿ'bé, utaⁿ' gçé, waiiⁿ', 3
 about they reached And the Pawnees with them reached when, moccasin, leggings the robe, (ob.),
 home.

cañ'ge cti ékina wa'fi tē, cī gçéwakiçai tē. Kī gaⁿ' editaⁿ gaⁿ' ikit'açai tē
 horse too equally they gave to again they sent them home. And then from that (exple- they hated one
 them, time tivel) another.

Gaⁿ' Ágaha-maⁿ'çinⁿ cénuñingai tēdī tē. Gaⁿ' wahába çisé' çictaⁿ'i tē édi.
 And Ágaha-maⁿ'çinⁿ he was a young it was when. And ears of corn to pull off they finished it was
 man then.

Qé çictaⁿ'i tē, gaççanⁿ' açai tē. Gaⁿ' qé wánase-hnaⁿ'i Niúbçáça ké'di. 6
 To they finished when, migrating they went. And buffalo they sur- regularly Niobrara at the.
 bury rounded them

Égiçé dázéqtcī níaciⁿ'ga d'úba sigçá-bikéama, hégaji. Égiçé qí amá
 At length late in the person some they left a trail in a long a great Behold the tents
 evening line many.

sakfbaⁿ'waⁿ'çai tē. Mactcinⁿ'ge aká Jáçinⁿ çañká wéçai tē. Miⁿ' çanⁿ' hídē-
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qtcī tē'di, égiçé, Mactcinⁿ'ge qí amáça ikimaⁿ'çinⁿ açai éde agí amáma, aí tē. 9
 very when, behold, Rabbit tent to the as a visitor he went but he is coming back, said
 bottom they say, they.

Wū'h! wū'h! aí tē. Níkaciⁿ'ga amá za'aí égaⁿ cañ'ge amá aⁿ'há-biamá.
 Wū'h! wū'h! he said. People the making as horse the fled they say.
 (sub.) an uproar (sub.)

Pañ'ka amá níkaçiqe açai tē. Mactcinⁿ'ge éduñhai tē. Jáçinⁿ çañká gçinⁿ'i
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

çan'di ahí tē. Gaⁿ' égaç içaⁿ'waçai gaⁿ' édiçti ahí xī, égiçé çingai tē. 12
 at the they arrived. And around it they placed them so just there they when, behold, there were none.
 arrived

Níaciⁿ'ga iñinaççai tē. Umaⁿ'e 'in, hiⁿ'bé, utaⁿ', cañ'ge wékaⁿ'taⁿ açiⁿ'i
 People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

gç' ctéwaⁿ', çionaⁿ'i égaⁿ aⁿ'çai tē hégaji aⁿ'çizai tē. Gaⁿ' Waiiⁿ'-qúde amá
 the soever, they dropped as they aban- as a great we took. And Robe-gray the (sub.)
 (pl. ob.) doned many

ecaⁿ' qii. Gaⁿ' níkaciⁿ'ga amá dahé bçúga unaí sigçé ctéwaⁿ' wéça-báji 15
 near camped. And people the hill all hunted trail in the least they found not.

Gaⁿ' añ'gu añ'gaçinⁿ'ditaⁿ níaciⁿ'ga naⁿ'ba é'di úwagiçá ahí tē, wijiⁿ'çé çí
 And we we who moved from man two there to tell them they arrived, my elder his
 brother tent

tē'ia. Níaciⁿ'ga d'úba gçaçandi wéça-biamá égaⁿ, wénaxiçá atí-bi éde sigçé
 at the. People some in that (place) they found them, as, to attack them they came, but trail
 they say they say

ctéwaⁿ' çingai; umaⁿ'e bçúgaqti wáça-biamá. Ádaⁿ ataⁿ' maⁿ'oniⁿ' tē cetaⁿ' 18
 in the least there was provisions all they snatched from Therefore when you walk the to that
 none; them, they say. time

cañ'ge cé-ma wáçakihíde te, aí áça, u+! Haⁿ' gç' ctéwaⁿ' wáçakihíde te,
 horse those you watch them will, he indeed, halloo! Night the soever you watch them will,
 says (pl.)

aí áça, u+! á-biamá. Gaⁿ' é úwagiçá ahí-biamá aí aná'aⁿ Gaⁿ' aⁿ'waⁿ'-
 he indeed, halloo! said they, And that to tell them they arrived, they I heard. And we sur-
 says they say. they say said rounded

- nase-hnaⁿ caⁿ/caⁿ. Ēgiçe Caaⁿ d'úba atí amá. Kĩ ě'di aŋgáhii. Kĩ
 the regu- always. At length Dakota some came the (sub.). And there we arrived. And
 herds larly
- Pañ'ka amá wanáce wáxai. Wanáce amá níkagahi edábe ukíkiai tē.
 Ponka the (sub.) police made them. Police the (sub.) chief also they talked
 together.
- 3 Hau! caⁿ hă, aí. Gaⁿ íé-ma ícnaxíçai. Múwahéga-báji. Gaⁿ Caaⁿ amá
 Ho! enough they said. And the buffa- they attacked. They shot down a great And Dakota the (sub.)
 locs many.
- edábe wanáse. Wa'íⁿ akii égaⁿ, ckaⁿ/ji gçiⁿ tē'di, égiçe, Ca-í caŋgáççiⁿ
 also surrounded the herd. Carrying reached home having, motionless they sat when, behold, Yonder riding a horse
 he comes
- wiⁿ' hau, aí. Ēgiçe íbahaⁿ-hnaⁿ'i. Uçá'í-bi é aká hau, aí. Atí hă.
 one I they said. At length they all knew him. Pours much he it is I they said. He came
 mouth into (something)
- 6 Gaⁿ Waiiⁿ-qúde amaxátaⁿ. Φέxe-gaxú aká ě'di ahí; ékiçe aké. Aⁿwaⁿ-
 And Waiiⁿ-qúde from them. Druu the there arrived; the two were We sur-
 (sub.) related.
- nasai, aí Uçá'í-bi aká. Je-núga gçéba-naⁿ'ba kí ě'di naⁿ'ba waŋ'ganasai,
 rounded said Uçá'í-bi the (sub.). Buffalo bull ten two and there two we surrounded them,
 them,
- éde cónaaⁿwaⁿ'çęqtiaⁿ'i, aí. Ēde đéçaⁿbaqtí-égaⁿ íe-núga amá t'éawaçai,
 but we utterly destroyed them, he said. But about seven buffalo bull the (pl. sub.) they killed us,
 he
- 9 aí. Kĩ Hú-bçaⁿ amá, Ēbč-lmaⁿ iⁿté, eçégaⁿ égaⁿ, wakan'diçégaⁿ waná'aⁿ
 he said. And Fish-smeller the (sub.), Who only it may they be, though as, impatiently they hear it
- taité. Názandaji t'éçai, aí. Naŋ'ge-tiçe t'éçai, aí. Naⁿbá-maⁿ'çiⁿ t'éçai, aí
 shall. Seeks-no-refuge is killed, he said. To-run-he-starts is killed, he said. Two-walking is killed, he
 said.
- Múxa-nújiⁿ t'éçai, aí. Cánugáhi t'éçai, aí. Naⁿ'ba uctai çaⁿ'ja íjáje awá-
 Stuck in he is killed, he said. Big-head is killed, he said. Two remained though his name I re-
 obliquely stands
- 12 siça-máji hă. Gaí: Đáçiⁿ gçéba-naⁿ'ba kí ě'di naⁿ'ba weanaxíçai éde
 member I not . He said Pawnee tens two and there two they attacked us but
 them as follows:
- cónawaçęqtiaⁿ'i, aí. Gaⁿ niⁿ'ja aⁿwaⁿ'daⁿ'bai, zani giniⁿ, wiⁿ'ectē t'a-báji.
 they were utterly he And alive we saw them, all recovered, even one he died not.
 destroyed, said.
- Đáçiⁿ amá hégaⁿ amégaⁿ weahideçti wáçiⁿ ahíi, cónawaçá-biamá. Naⁿbá-
 Pawnee the a great they were, to a very great they went after they exterminated them, By
 (sub.) many as distance them, they say.
- 15 çaⁿ'çaⁿ etí t'éwaçai tē, úkiáwataⁿ'taⁿ wiⁿ'áqtoi-çaⁿ'çaⁿ wáqçi wáçiⁿ açai tē.
 twos too they killed them, one after another by ones killing them they went after them.
- Gaⁿ waŋ'gakiji. Waiiⁿ-qúde-ma watçigaxe-hnaⁿ caⁿ/caⁿ. Wijiⁿ'çe aká
 And we came together Waiiⁿ-qúde the they danced regularly without My elder the (sub.)
 again. (pl.) stopping. brother
- pahan'ga wiⁿ t'éçē aká. Gaⁿ wa'aⁿ uhéçai tē:
 the first one the one who killed. And song they carried it around:



- 18 Hi-ái-o-hi+ Hi-ái-o-hi+, Hi-ái o-hi+, Hi-ái-o-hi+. U-bí-skā



Cū-na-wā-ŋe a-he+. Cūde-gāxe ijñ'ge ē'di grīñ alā-bi egañ', Jāŋiñ'
 They were exterminated Cūde-gāxe his son there carrying she arrived, having, Pawnee they say

wiñ' t'čai kē gahā átañkičai tē. Ōi wiñ' gahā átañkičai tē. Na''ba 3
 one he was the upon he caused him to Again one upon he caused him to Two
 killed (ob.) tread on. tread on. tread on.

átañkičai tē. Gañ' Na''bā-watañ' ijñje ačín'kičai tē.
 he caused him to And Two-he-trod-on-them his name he caused him to
 tread on. have it.

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. *bęugaqti*, pronounced *bęu+gaqti* by the narrator.

378, 16. *egaqti ačīñ akama*. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.

378, 16. *Amaha-učici* is another name of *Agaha-mañčīñ*, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. *qi ama sakiba''wa''čai*. The camps of the two parties of Ponkas, the *Waiñ-qude* and the *Hu-bčañ*, were placed side by side. The *Hu-bčañ* chief sent two messengers to *Ubiskā*, to put him and the *Waiñ-qude* on their guard. As the two camps were close together, it was very easy for *Nuda''-axa*, who belonged to the *Hu-bčañ*, to hear what the criers proclaimed.

379, 8. *Macteiñge* was a brother of *Hidiga* (Myth-teller), *A''hají* (Flees not), or *Jāŋiñ-wa'u* (Pawnee woman) of the *Wacabe* gens.

379, 16. *épi tē'qa*—*Nuda''-axa*; *e qíi tē'qa*.—Frank La Flèche.

380, 1. *Caañ d'uba*. These were about forty lodges of *Yanktons*, with whom the *Hu-bčañ* camped.

380, 5. *Učai-bi* or *Mañtcu-kina''papi* was a member of the *Wajaje* or *Reptile* gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. *wañgakiji*, from *wákiji*, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, *ákikiji* is used.

Sanssouci says that when the Omahas were on the *Platte River*, in 1855, the Ponkas and *Yanktons* attacked the Pawnees, some of whom were opposite *Fremont*, *Neb.*, the others being about five or six miles distant. The former were the *Jāŋiñ-máhañ* and the *Pítaháwiratá*. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. *Indé-snele* (Long-Face) killed an Omaha *Wéji''ete* woman who was among the Ponkas; and *Black Crow*, the head of the Ponka *Níka-đáña* gens, was wounded. Two Omahas,

Mázi-kíde (Shot at a Cedar), and Miká-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, "The Yanktons would like to kill you." Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-ská's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma^ufiⁿ (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma^ufiⁿ wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma^ufiⁿ. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma^ufiⁿ sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma^ufiⁿ went to the other Pawnees, who arrested him when they found him. They carried him at once into a lodge, and then they assembled. They spoke of killing him. The Pawnees whom he met at the first were late in arriving, so he came very near being put to death. There was a contest, as each one wished to be the first to wound him. Just so they were keeping him. And Amaha-u^ufiⁿ sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma^ufiⁿ was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Macteiŋge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Macteiŋge went to the tents as a visitor, but he is coming back." "Wūh! wūh!" said Macteiŋge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Macteiŋge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waii^u-qude (Gray-robcs) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "ilo! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U^ufa-i-bi!" they said. He came from the Waii^u-qude. He reached the tent of Drum, the two being related. "We surrounded the herd. We surrounded twenty-two buffalo bulls, and we utterly destroyed them. But the buffalo bulls wounded about seven of us," said he. And as the Hu-b^uca (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos; they killed them by ones, one after another, as they went along. And we, the Hu-b^uca and Waii^u-qude, came together again. The Waii^u-qude danced continually. My elder brother was the first to kill one of the foe. So they passed the song around:

"Hi-ai-o-hi+!
 Hi-ai-o-hi+!
 Hi-ai-o-hi+!
 Hi-ai-o-hi+!
 U-bi-skā was he!
 The first one was he!
 He did not send him home to you!
 And they fear us!
 They were exterminated!"

Smoke-Maker's new-born son was carried to the battle-field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

OMAHA HISTORICAL TEXTS.

HISTORY OF ICIBAJĬ.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Ca^{n'} níaci^{n'}ga wi^{n'} wa'ú wi^{n'} min'gčāⁿ xī, cīn'gajīn'ga wi^{n'}qtcī ačī^{n'}.
 And man one woman one married her when, child only one he had.
- Kī nūjīnga aká 'úbaa-bajī'-ctēa^{n'}, ugáca^{n'}-bajī'-ctēa^{n'}, ca^{n'} edádaⁿ gáxa-bajī'-
 And boy the(sub.) hunted not at all, he traveled not at all, indeed what he did not
- 3 ctēa^{n'}; wa'ú-hna^{n'}qti úqtawáčē úwakič-hnaⁿ ca^{n'}caⁿ. Kī níaci^{n'}ga áji amá
 at all; woman only loving them he talked regu- larly always. And people differ- ent the (pl.)
- íqaqa čahíde-hnaⁿ ca^{n'}ca^{n'} biamá; i^{n'}cte nūjīnga wéčigčāⁿ čīngčē'qti égaⁿ
 laughing always ridiculed him they say; as it were boy mind without any like
 at him
- čahíde-hnaⁿ ca^{n'}ca^{n'}-biamá. Íčádi aká enáqtcī ča'čgičēqtia^{n'}-biamá. Ca^{n'}
 they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nūjīnga nú na^{n'}qti égaⁿ-biamá. Či man'dē ctē čīngčē-hnaⁿ ca^{n'}ca^{n'}-biamá.
 boy male fully grown like they say. Again bow even he was always without it they say.
- Ca^{n'} wapé čīngčē-hnaⁿ ca^{n'}ca^{n'}-biamá. Kī nūjīnga aká ja^{n'}-wétiⁿ wi^{n'} gaxá-
 Indeed weapon he was always without it they say. And boy the wood to hit one made
 (sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Kī ja^{n'}-wétiⁿ kē ačī^{n'}-hnaⁿ ca^{n'}ca^{n'}-
 they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always
- 9 biamá. Kī níaci^{n'}ga amá da^{n'}bá-bi xī, čahíde-hnaⁿ ca^{n'}ca^{n'}-biamá, ja^{n'}-wétiⁿ
 they say. And people the saw it, they say when, they always ridiculed him they say, war-club
- ačī^{n'} tē. Kī níaci^{n'}ga ukít'ē ucté amá nuda^{n'}-hnaⁿ ca^{n'}ca^{n'}-biamá. Kī čé
 he had as. And people nation the rest made war regularly always they say. And this
- Íčibáji nuda^{n'} ačá-bajī-hnaⁿ ca^{n'}ca^{n'}-biamá; íbahaⁿ-bajī-biamá. Či čéčē
 Íčibajī to war never went they say; he knew it not they say. Again at length
- 12 mácaⁿ na^{n'}ba i^{n'}bezíga mácaⁿ waqúbe gaxá-biamá; ačī^{n'} tē čéčē ctēwa^{n'}
 feather two yellow-tailed hawk feather sacred thing he made them, they he had the who soever
 say; them
- íbahaⁿ-bajī-biamá; ma^{n'}čā^{n'} gaxá-biamá. Égičē níaci^{n'}ga nuda^{n'} ačé 'íčē
 knew it not they say; by stealth he made them, they At length people to war to go spoke
 say.
- na'a^{n'}i há Íčibáji aká. Ma^{n'}čā^{n'} ukíkíe aká xī, waná'aⁿ-biamá Íčibáji aká.
 heard it , Íčibajī the (sub.). By stealth they were talking when, heard them, they say Íčibajī aká.
 (sub.) to each other (sub.).
- 15 Kī Íčibáji aká, Ě'di bēč tá mīnké, ečégaⁿ-biamá Kī čéčē ctēwa^{n'} uíča-
 And Íčibajī the(sub.), There I go will I who, thought they say. And who soever he told him
- bajī-biamá Iha^{n'} čīnké qí tē'di čīngčē tē xī, mácaⁿ kē gčízai xī, ačá-
 not they say. His mother the one lodge at the was not when, feather the he took when, he
 who (ob.) his went
- biamá. Ha^{n'} xī nuda^{n'} čé ga^{n'}čā čānká wákihičēqti ma^{n'}čā^{n'}-biamá Íčibáji
 they say. Night when to war to go those who wished watching them very walked they say Íčibajī
 closely
- 18 aká. Égičē a^{n'}ba xān'ge xī, nuda^{n'} ačá-biamá. Ga^{n'} wéahide ahīi xī,
 the At length day near when, to war they went, they And at a distance ahīi when,
 (sub.) say. arrived

gçiⁿ-biamá. Gañⁿ/ki ucté amá wiⁿ/çaⁿçaⁿ éⁿ/di uçéwiⁿ ahí najiⁿ'-biamá;
they sat, they say. And the rest one by one there assembling arriving stood they say;

uçéwiⁿçiçá-biamá. Égiçe nudaⁿ/hañga aká Ícibají éduhai tē íbahaⁿ-bají-
they collected themselves, they say. It hap- war-chief the (sub.) Icibají he joined it the did not know it

biamá. Nudaⁿ amá wañⁿ/giçēqti uçéwiⁿ ahí-biamá. Égiçe Ícibají aká 3
they say. The warriors all assembling arrived, they say. Behold Icibají the

waçíona-biamá háciaja, ugásⁿ/in gaⁿ'-biamá. Gaⁿ' nudaⁿ amá daⁿ/bai tē,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Núdaⁿhañgá! wiⁿ' atí há, á-biamá. Gaⁿ' nudaⁿhañga aká gá-
they said as fol- O war-chief! one has said they, they And war-chief the said as
lows, they say: lows, they say: (sub.) follows

biamá: Níkawasaⁿ! ébciⁿ/te íbahaⁿ mañgciⁿ'i-gá, á-biamá. Gaⁿ' wagáqçaⁿ 6
they say: Warriors! who it may to know be he said, they And servant

naⁿ/ba daⁿ/be ahí-bi xiⁿ/ji, égiçe, Icibají aké akáma. Gaⁿ' nudaⁿhañga
two to see ahí-bi xiⁿ/ji, arrived, when, behold, Icibají was the one, they say. And war-chief

çinkéⁿ/di akí-bi xiⁿ, Núdaⁿhañgá! Ícibají aké aká há, á-biamá. Nudaⁿhañga
by the they when, O war-chief! Icibají he is the said they, they War-chief
reached again, they say. one

aká giçēqtiⁿ-biamá. Níkawasaⁿ! açiⁿ/ gú-gá Wa'ú 'íwaçé maⁿ/çiⁿ' xiⁿ, 9
the (sub.) was very glad they say. Warriors! bring him hither. Woman talking of them he walked when,

íçaqáqa maⁿ/hniⁿ tabáce, á-biamá. Agíahí-bi egaⁿ/ açiⁿ' akí-biamá. Égiçe,
you laughed you walked necessarily, said he, they Arrived for him, having they reached there again Behold,
at him when, they say. they say with him, they say.

man'dē ctē çingá-bi, ki hiⁿbé ctē çingé akáma Ícibají aká. Gaⁿ', Nika-
bow even had none, and moccasin even had none, they say Icibají the And, War-
they say, (sub.).

wasáⁿ! hiⁿbé 'í-gá, á-biamá nudaⁿhañga aká. Gaⁿ', Cí maⁿ' ctí 'í-gá, 12
riors! moccasin give ye to him said, they say war-chief the (sub.) And, Again arrow too give ye to him,

á-biamá Níkaciⁿ/ga wañⁿ/giçēqti maⁿ' naⁿ/báçaⁿçaⁿ' 'í-biamá, hiⁿbé wiⁿ'
said he, they Man all arrow two each they gave to him, they say moccasin one
say.

edábe çaⁿçaⁿ' 'í-biamá. Cí íaonaⁿ/ge édegaⁿ' qéga éde gasá-bi egaⁿ',
also (from) each they gave to him, they say. Again ash-tree but dry but cut down, having,
him, they say. they say

man'dē giáxa-biamá. Gaⁿ' açá-biamá Caⁿ' gaⁿ' jaⁿ'-hnaⁿ-biamá. Gaⁿ' 15
bow they made for him, they say. So they went, they As usual they slept regularly, they So
they say.

ci açá-biamá égasáni xiⁿ. Égiçe haⁿ' áhigi jaⁿ'-biamá.
again they went, they the next day when. At length night many they slept, they
say.

Égiçe níkaciⁿ/ga wiⁿ' íça-biamá nudaⁿ amá. Níkaciⁿ/ga íça-biamá xiⁿ,
At length person one found, they say the warriors. Person they found him, when,
they say

Núdaⁿhañgá, níkaciⁿ/ga çin' éé uskaⁿ'skaⁿ/qti í çin' áça! Hau! níkawasaⁿ, 18
O war-chief, person the this right in a line with is coming indeed! Ho! warriors,

é añgúnai áça, añgáçci tai áça, á-biamá. Gaⁿ' xiçgítaⁿ-biamá nudaⁿ amá.
that we seek him indeed, let us kill him indeed, said he, they And prepared themselves they say the warriors.

xiⁿ'aⁿ-biamá, maⁿ/çin'ka zí wasésaⁿ edábe íxiⁿ'aⁿ-biamá. Wasésaⁿ ubíqpaçai
They painted them- earth yellow white clay also they painted them- White clay full as they
selves, they say, selves with, they say. rubbed it

- gê bahí-hnaⁿ-biamá Ícibájí aká. Kí nudaⁿhaŋga aká gá-biamá: Égaⁿqti
 the (ob.) picked up, they say Ícibájí the (sub.). And war-chief the (sub.) said as follows, they say: Just so
- ádaⁿ, níkawasaⁿ, á-biamá. Aⁿhaⁿ, núdjaⁿhaŋgá! Égaⁿ égaⁿ, á-biamá. Çi
 † warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say. Again
- 3 nan'ka kē zikičá-biamá. Nan'ka kē zian'kičá-gā, á-biamá. Kí nudaⁿhaŋga
 back the he made it yellow for (ob.) him, they say. Back the make it yellow for (ob.) me, said he, they say. And war-chief
- aká gá-biamá: Égaⁿqti ádaⁿ, níkawasaⁿ, á-biamá. Aⁿhaⁿ, núdjaⁿhaŋgá!
 the said as follows, Just so † warrior, said he, they say. Yes, O war-chief!
- Égaⁿ égaⁿ, á-biamá. Kí nudaⁿ amá hiⁿbé gē ctē edábe gčionudá-biamá.
 somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.
- 6 Kí Ícibájí 'in'kičá-biamá. Ícibájí, waiiⁿ wéagi'íⁿ-gā, á-bi egaⁿ, Ícibájí
 And Ícibájí they caused to carry them, they say. Ícibájí, robe carry ours for us, said, they having, Ícibájí
- 'in'kičá-biamá. Ícibájí (aká) gá-biamá: Nudaⁿhaŋgá! níaciⁿga çin' be-
 they caused to carry Ícibájí (the sub.) said as follows, they say: O war-chief! man the I see him (mv.)
- onaⁿ ctécte-maⁿ te há, uágas'íⁿ te há, á-biamá. Égiçe waoníhi te há, á-biamá
 only at any rate I do will, I peep will said he, they say. Beware you scare lest him off said, they say
- 9 nudaⁿhaŋga aká. An'kají, nudaⁿhaŋgá! jaⁿ'be-hnaⁿ ctécte-maⁿ te há,
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will
- á-biamá. Hau! kégaⁿ, daⁿbá-gā há, á-biamá. Gaⁿ Ícibájí aká ugás'íⁿ-
 said he, they say. Ho! doing so, see him said he, they say. And Ícibájí the (sub.) peeped
- biamá. Égiçe uhiackáqtei ti çin' níaciⁿga çin'. Kí gaⁿ'ki gá-biamá Ícibájí
 they say. At length very near was coming man the (mv.). And then said as follows, they say Ícibájí
- 12 aká: Nudaⁿhaŋgá! waⁿ'ecte çétaⁿ atí-mají, á-biamá. Gaⁿ iénaxiçá-biamá
 the (sub.): O war-chief! even once (before) this far I have not come, said he, they say. And attacked him they say
- Ícibájí aká. Man'dē aⁿ'ça-biamá, jaⁿ-wétiⁿ síaⁿ'çéqtei aⁿ'çin'-biamá. Kí
 Ícibájí the (sub.). Bow he threw away, they say, club barely he had it, they say. And
- níaciⁿga çin' uqéçá-bi egaⁿ, jaⁿ-wétiⁿ kē ígaqçí-biamá. Waçáhide ctéçetēwaⁿ
 man the he overtook, having, club the (ob.) with it he killed him, they say. They ridicule even if
- 15 waⁿ'ete çactaⁿ égaⁿ-hnaⁿ'i há. Éskaⁿ wiⁿ' gawí'aⁿi kaⁿ, á-biamá. Níaciⁿga
 at some time they stop talking usually. Oh that one I do so to you I wish, said he, they say. Man
- ucté amá bçúga najíha çizá-biamá, Ícibájí aká an'kají há. Gaⁿ agçá-biamá.
 the rest all hair took it, they say, Ícibájí the (sub.) was not so And they went home-ward, they say.
- Nudaⁿ amá çii éçaⁿ'be akí-biamá. Éçaⁿ'be akí-biamá çí, gá-biamá: Níaciⁿga
 The warriors village in sight of reached home, they say. In sight of they reached home, they say, they said as follows, they say: Man
- 18 wiⁿ'áqtei aⁿ'çaⁿ'naxiçai éde Ícibájí amá gaqçí, á-biamá. Gaⁿ iⁿ'c'áge wiⁿ'
 only one we attacked him but Ícibájí the (sub.) killed him, said they, they say. And old man one
- fékiçé éçéçá-biamá. Nudaⁿ amá níaciⁿga wiⁿ'áqtei iénaxiçai édegaⁿ Ícibájí
 proclaimed it aloud, they say. The warriors man only one attacked him but Ícibájí
- wégaqçí, á-bi áça u+! á-biamá. Gaⁿ ihaⁿ giná'aⁿ amá. Giná'aⁿ-biamá
 killed him for they indeed halloo! said he, they say. And his mother heard it about her own, they say. She heard it about hers, they say

xi, gá-biamá: Gáama wiñ'kai éi'te, i'ñi'daⁿb égaⁿ-ä hë, á-biamá, égçañge
when, she said as fol- That one he tells the it may see about mine do said she, they her husband
lows, they say: (mv.) truth be, for me say,

çinké é waká-bi égaⁿ. Áqtaⁿ wiñ'ke tabádaⁿ. Çahíde amá tè, á-biamá
he who that she meant, having. How pos- he tells the shall! They were ridiculing him, said, they say
they say sible truth

nú aká. Gañ'ki xi xaⁿhaqtei akí-bi xi, Nudaⁿ amá níaciⁿga wiⁿáqtei 3
male the And lodge the very border they reached when, The warriors man only one
(sub.). again, they say

iénaxíçai édegaⁿ Ícibáji wégaqçi, á-bi áça u+! á-biamá iⁿc'áge aká. Gañ'ki
attacked him but Icibaji killed him for they indeed halloo! said, they say old man the And
(sub.). say

íçádi aká najiⁿ-bi égaⁿ, áci açá-biamá. Áci açá-bi xi, wiñ'kai tè íbahaⁿ-
father the (sub.) say having, out he went, they say. Out he went, when, he told the- she knew it
they say the stood, they say

biamá íçádi aká. Gañ'ki íçádi aká cañ'ge-má cte caⁿ xi tè bçúgaqti 6
they say his father the. And his father the the horses even indeed lodge the everything

íkine-wákiçá-biamá. Gañ'ki Ícibáji amá gaⁿ maⁿçíⁿ-biamá. Égiçe nudaⁿ
to scram- made them they say. And Icibaji the so walked they say. At length to war
ble for (sub.)

açá-biamá. Nudaⁿ açá-bi, égiçe cì níaciⁿga dúbá í-ma wéça-biamá. Çi
they went, they To war they went, at length again man four those they found them, Again
say. they say, coming they say.

wénaxiçá-bi xi, cì Ícibáji amá wagí'açá-bi égaⁿ, níaciⁿga dúbá çañká 9
they attacked them, when, again Icibaji the left them, they say having, man four the ones
they say (sub.)

wañ'giççeqti wáqçi-biamá. Gaⁿ cì akí-bi xi, gá-biamá: Níaciⁿga dúbá
all he killed them, they And again they reached when, they said as fol- Man four
say. home, they say lows, they say:

weaⁿnaxíçai éde Ícibáji amá gaqçi há, á-biamá. Gaⁿ iⁿc'áge wiⁿ íekíçë
we attacked them but Icibaji the killed said they, they And old man one pro-
(sub.) say. claimed it

çéça-biamá. Nudaⁿ amá níaciⁿga dúbá wénaxíçai édegaⁿ Ícibáji wégaqçi, 12
aloud they say. The warriors man four they attacked but Icibaji killed them
for them,

á-bi áça u+! á-biamá. Gaⁿ égaⁿ-hnaⁿ nudaⁿ ahí-bi xi, níaciⁿga wáqçi-
they indeed halloo! said he, they And so usually on the war- they ar- when, man he killed
say. say rived, they say them

hnaⁿ caⁿcaⁿ-biamá, cañ'ge cti wáçiⁿ akí-hnaⁿ-biamá.
regu- always they say, horse too having he reached home regularly,
larly them they say.

Ki íçádi aká miñ'gçäⁿ ágají-biamá. Nisíha, miñ'gçäⁿ égañ-gä. Ki 15
And his father the to take a wife commanded him, My child, do take a wife. And
(sub.) they say.

uñ'age-hnaⁿ-biamá Ícibáji aká. Égiçe wa'ú gçäⁿ-biamá Ícibáji aká.
was unwilling regularly, they Icibaji the (sub.). At length woman married, they say Icibaji the.
say

Gçäⁿ-bi xi, Ícibáji aká wa'ú çinké jaⁿ'aⁿha-báji-hnaⁿ caⁿcaⁿ-biamá.
He married when, Icibaji the woman the (ob.) lay not on her regularly always they say.
her, they say (sub.)

Águdi ctécte haⁿ xi, jaⁿ-hnaⁿ-biamá. Kí íçádi aká gá-biamá: Nisíha, 18
In what soever night when, he slept usually, they say. And his father the said as follows, My child,
place (sub.) they say:

wa'ú wagçäⁿ xi, jaⁿwa'aⁿhe-hnaⁿi há. Jaⁿ'aⁿhégañ-gä. Píäji ckáxe,
woman they marry when, they lie on them usually Do lie on her. Bad you do,
them

á-biamá. Gañ'ki íçádi aká égiçaⁿ-hnaⁿ caⁿcaⁿ'qtiaⁿ-biamá. Égiçe Ícibáji
said he, they And his father the said it to him always they say. At length Icibaji
say. (sub.) regularly

- aká ámaka-bají-biamá i'c'áge çínké. Ga' ha' xī, wa'ú cínké ja'a'há-
 the got out of patience with, old man the (ob.). And night when, woman the (ob.) he lay on her
 (sub.) they say
- biamá. A'ba xī, ca' dāha-báji-hna ca'ca'qti kī wa'ú çínké ja'a'hé-
 they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hna' ca'ca'qti'-biamá. Kī wa'ú kē dāha' ga'ça-bi ça'ja, İcibáji aká
 regularly always very they say. And woman the to arise wished, they though, İcibáji the (sub.)
- uçi'agá-biamá. Kī yí eja amá waha' açá-bi ctēwa', ca' dāha-bají-biamá.
 was unwilling, they say. And lodge his the removing they went, notwith- yet he arose not they say.
 (sub.) they say standing,
- Çázēqtci xī'ctē, waha' ahi-hna-biamá. Cī éga' ha' xī ja'-biamá. Égiçe
 Late in the even removing he arrived usually, they Again so night when he lay, they say. Behold,
 evening when, say.
- 6 ha'ega'tcē'qtci ukít'ē áji d'úba wénaxiça-biamá. İçádi aká, Çáha'
 very early in the morning nation different some they attacked them, they say. His father the, Do
 égañ-gá. Weánaxiçai há. Ca' İcibáji aká ía-báji ja'-biamá. Égiçe
 arise. We are attacked Yet İcibáji the speaking not lay, they say. At length
- uhíackáqtci atí-biamá xī, égiçe, İcibáji e+! águdi onínkéi'té! wáçi' píjji'qti
 very near they had come, when, behold, İcibáji Oh! in what you who are may keeper very bad
 they say place be
- 9 abçi' éde égiçe çéama i'da'be taí hē, á-biamá wa'ú wi' aká. Hú tē
 I have but beware these see for me lest said, they say woman one the. Voice the
 na'a'-bi xī, dāha-bi ega', wēti' kē gçíza-biamá. Ga' ē'di açá-biamá.
 he heard, when, arose, they having, club the he took his, they And there he went, they
 they say say (ob.) say.
- Ga' ukít'ē-ma uíha-biamá xī, wáççi-hna'-biamá İcibáji aká. Ukít'ē
 And the nations he joined, they say when, killed them regularly, they İcibáji the Enemy
 (enemy) say (sub.).
- 12 hégactewa'jī wáççi-biamá, ca' wañ'giçe. Níaci'ga wacúce na'bá-biamá.
 a great many he killed them, they say, in fact all. Man brave two they say.
- Wi' Unáhe ijáje açi' aká, Hañ'ga-biamá. İcibáji aká uíka'-biamá. Wacúce
 One Unáhe his name he had it, a Hanga they say. İcibáji the helped him, they say. Bravery
- tē ékiga'qtia'-biamá. Ga' İcibáji [aká] ta'wañçça' eja amá qtágiçē'-
 the they were just alike, they say. And İcibáji [he who] nation his the (sub.) loved him very
- 15 qtia'-biamá.
 dearly, they say.
- Égiçe cī nuda' açá-biamá xī, níaci'ga wi' wacúceqti éi'te júçça-
 At length again to war they went, they when, man one very brave it may be was with
 say him
- biamá. Jexúja' ijáje açi' aká, Xa'za-biamá. Kī açá-bi xī, gēçega'-biamá
 they say. Jexúja' his name he had it, a Xa'ze they say. And they went, when, thought thus, they say
 they say
- 18 akíwa: Wi'a'wa nān'de ça' átaqti a'çi' éda', eçéga'-biamá. Égiçe ta'-
 both: Which one heart the very much we are i they thought, they say. At length vil-
 (ob.) more (in thought)
- wañçça' hégactewa'jī édi-ça' amá. Ė'di ahi-biamá. Ga' ē'di ahi-bi xī,
 lage very populous was there they say. There they arrived, they And there they ar- when,
 say rived, they say
- gá-biamá: Níkawasa', çagçé tai há, á-biamá; ucté amá é waká-bi ega'.
 they said as fol- Warriors, you go will said they, they remain- the that meant it, they having.
 lows, they say: homeward say: der (pl.) say
- 21 Wéahide mañççi'i-gá, á-biamá. Ga' wagáçça' amá agçá-biamá. Ga'
 To a distance begone ye, said they, they the And servant went homeward, they And
 say. (pl.) say.

- Jexújaⁿ, Ícibáji eçaⁿ/ba, Ē'di aṅgáṭe te, á-biamá, nān'de íxídahaⁿ gaⁿ/á-bi
 Jexujaⁿ, Icibaji he too, There let us go, said they, they heart to know their they wished,
 they say
- egaⁿ. Ē'di ahí-bi xī, égaxe ífi çaⁿ snaⁿ/snaⁿqtiaⁿ/ amá. Jfi xan'ge ahí-bi
 because. There they ar- rived, they when, around village the (cv. ob.) very level they say. Village near they ar- rived, they
 say
- xī, égiçe, níaci'ga amá banaan'ge-kidá-biamá. Ákie'qti najiⁿ-biamá. Kī 3
 when, behold, men the (sub.) shot at the rolling hoops, they say. In a great crowd they stood, they say. And
- miⁿ/čumaⁿcíqtiaⁿ-biamá. Gaⁿ, Eátaⁿ aⁿ/fiⁿ xī, ē'di aṅgáhi tédaⁿ, á-biamá
 it was just noon they say. And, How we be if, there we reach shall? said, they say
- Jexújaⁿ aká. Kī Ícibáji aka gá-biamá: Kagéha, wahí féçaⁿ nackí çaⁿ
 Jexujaⁿ the (sub.). And Icibaji the (sub.) said as follows, Friend, bone this head the (ob.)
 they say:
- aṅgúgçaⁿ té, á-biamá, je-sin'de-qçú'a wahí ská'qti édedí-çaⁿ é waká-bi egaⁿ. 6
 let us put in, said he, they buffalo-pelvis bone very white the ones there that meant, they having.
 say
- Gaⁿ miⁿ/de ē'di açaⁿ-biamá. Caⁿ/géçegaⁿ-hnaⁿ-biamá: Hindá! wiⁿ/aⁿwa
 And crawling there they went, they Yet they thought only they say: Let us see! which one
 say
- naⁿ/aⁿpe tédaⁿ, eçégaⁿ-hnaⁿ-biamá. Gaⁿ/ki níaci'ga banaan'ge-kíde amá
 we fear seen will? they thought only they say. And man shot at rolling hoops the (sub.)
 danger
- wahí wiⁿ daⁿbá-bi xī, égiçe, uhíackáqtei tiçaⁿ/ wahí çaⁿ. Gá-biamá: 9
 bone one they looked at, when, behold, very close had be- come bone the. One said as fol-
 they say lows, they say:
- Kagéha, wahí féçaⁿ wéahídeaqáqti çaⁿ/cti, á-biamá. Kī wiⁿ gá-biamá:
 Friend, bone this at a very great distance heretofore, said he, they And one said as follows,
 say
- Kagéha, ē'di caⁿ/caⁿ, a-biamá. Égiçe gaⁿ/te-jin'ga xī, égiçe, uhíackáqtei
 Friend, there always, said he, they say. At length a while little when, behold, very close
- tiçaⁿ/ wahí çaⁿ. Kagéha, wahí féçaⁿ wéahíde ecé çaⁿ/cti, uhíackáqtei tí há, 12
 became bone the. Friend, bone this at a distance you heretofore, very close it has
 said come
- á-biamá. Kī Jexújaⁿ aká gá-biamá: Weábahaⁿ/i. Wéaçai há, á-biamá.
 said he, they And Jexujaⁿ the said as follows, They know us. They have de- tected us said he, they
 say
- Gaⁿ/ Ícibáji aká gá-biamá: Caⁿ, á-biamá. Gaⁿ/ Jexújaⁿ aká, Ahaú! á-bi
 And Icibaji the said as follows, Enough, said he, they And Jexujaⁿ the Oh! said,
 (sub.) they say: say
- egaⁿ/, wahí aⁿ/ça féça-biamá, wénaxiça-biamá, banaan'ge-kíde çanká. Gaⁿ 15
 having, bone they threw far they say, they attacked they say, shot at rolling hoops those who. And
- akíçaha wiⁿ/ gaqçf-biamá, banaan'ge-kíde çanká. Gaⁿ/ agçá-biamá. Gaⁿ/
 both one they killed him, shot at rolling hoops those who. And they went home- ward, they say. And
- ukít'ē amá: Naⁿ/baqtiaⁿ/i! aⁿ/waⁿ/çiqe tai há, á-biamá. Wáçiqe waçiⁿ/ aça-
 enemy the (sub.): They are only two! let us chase them said they, they Chasing them they went with
 say them
- biamá. Égiçe wéahíde'qti waçiⁿ/ ahí-bi xī'ji, utçje ubázá-biamá. Utçje 18
 they say. At length at a very great distance they carried them, when, thicket scared them into, they Thicket
 say
- cúgaqti égiha áiaça-biamá Jexújaⁿ aká Ícibáji eçaⁿ/ba. Gaⁿ/ wáçi'á-biamá
 very dense headlong had gone they say Jexujaⁿ the (sub.) Icibaji he too. And they failed with them,
 they say
- ukít'ē amá. Gaⁿ/ égaⁿ-hnaⁿ caⁿ/caⁿqtiaⁿ-biamá akiwa.
 enemy the (sub.). And so regu- larly continually they say both.

NOTES.

The exact meaning of Icibajî is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the Çe-siude gens, being borne by a son of the present head of the gens.

384, 7. jaⁿ-wetîⁿ. This was about two feet long, and four inches in diameter.

385, 4. gaⁿ-bîama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kē zikiça-bîama. He made his back like that of the sparrow-hawk.

386, 7-8. jaⁿbe-onaⁿ ctecte maⁿ te hä, in Çoiwere, "atá-ona qeüⁿ hauⁿ tó," I wish to see him at any rate; but "jaⁿbe te-hnaⁿ cte maⁿ te hä," in Çoiwere, "atá çi tányi hauⁿ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiça-bîama. The father of Icibajî was so proud of his son's success that he let the people scramble for the possession of all his property, as well as for his ponies. Chips were thrown into the air, each representing a piece of property. Whoever caught the chip as it descended, won the article. There were other adventures of the two, but I have not preserved them in Çegiha. Only one of these was gained and written in English, and it occurred after the adventures given here in the text. Mothers used to scare their children, telling them that Icibajî or Çexujaⁿ would catch them if they did not behave.

TRANSLATION.

A man took a wife and had one child. The boy did not hunt at all, he did not travel at all; indeed, he did nothing at all; as he was fond of the women, he was always talking to them. The people laughed at him and derided him as a boy without any sense. The father was the only one who spared him. He became a man; but he had no bow, and he was without any other weapons. The boy made a four-sided club, which he always had with him. When the people saw it, they always laughed at it. And hostile nations were continually going on the war-path; but this Icibajî never went, as he knew nothing about it. At length he made sacred two quill-feathers of a sparrow-hawk. He did this secretly. No one knew that he had them. At length Icibajî heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajî overheard them. And he thought, "I will go thither." But he did not tell it to any one at all. When his mother was not at the lodge, he took his quill-feathers and departed. When it was night Icibajî walked, watching very closely those who desired to go on the war-path. At length when day was near, they went on the war-path. And when they arrived some distance from the village, they sat down. And the rest assembling, one by one, came and stood; they assembled themselves. It happened that the war-chief did not know that Icibajî had joined the party. All of the warriors arrived. At length Icibajî was visible at the rear, peeping thus. And the warriors said as follows: "O war-chief! one has come." And the war-chief said as follows: "O warriors! begone and see who it is." And when two servants went to see, behold, it was Icibajî. And when they returned to the war-chief, they said, "O war-chief! Icibajî is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had

no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. Icibajĭ picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And he made his back yellow for him. "Make my back yellow," said Icibajĭ. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said Icibajĭ. And the warriors pulled off their leggings and moccasins also. And they made Icibajĭ carry them. "Icibajĭ, carry them for us," said they; and they made him carry them. Icibajĭ said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said Icibajĭ. "Ho! Do so and look at him," said the war-chief. And Icibajĭ peeped at him. At length the man had come very near. And then Icibajĭ said as follows: "O war-chief! not even once hitherto have I come this distance." And Icibajĭ attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but Icibajĭ did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and Icibajĭ killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but Icibajĭ killed him for them, they say, indeed, halloo!" And the mother of Icibajĭ heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but Icibajĭ did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And Icibajĭ continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, Icibajĭ left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but Icibajĭ killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but Icibajĭ killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And Icibajĭ was unwilling for some time. At length Icibajĭ took a woman. When he married her, Icibajĭ never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length Icibajî got out of patience with the old man. And when it was night, he lay with the woman. When it was day still he did not rise; he continued to lie with the woman without intermission. And though the woman wished to rise, Icibajî was unwilling. And notwithstanding their lodges removed and departed, he did not rise. When it was very late in the evening he usually reached them. Again when it was night, so he lay. Behold, very early in the morning, some men belonging to different hostile tribes attacked them. His father said: "Do arise. We are attacked." Yet Icibajî lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajî, in what place can you be? I have a very bad captor. Beware lest he see my parts which should not be seen!" When he heard her voice, he arose and took his club. And he went thither. When he joined the foe, Icibajî was killing them. He killed a great many of the enemy; in fact, all. The brave men were two. One was named Unahe, a member of the Hañga gens. Icibajî helped him. They were equally brave. And his nation loved Icibajî very dearly.

At length, when they went again on the war-path, one very brave man went with him. J̄exuja" was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And J̄exuja" and Icibajî said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And J̄exuja" said to himself, "How shall we be when we go thither?" And Icibajî said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And J̄exuja" said as follows: "They recognize us. They have detected us." And Icibajî said as follows: "It is enough." And when J̄exuja" said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. J̄exuja" and Icibajî had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

Taⁿ'wa-ni kē di gēiⁿ-bi-amá Umaⁿ'haⁿ amá. Ėgiçe ǵáqⁿ nudaⁿ ati-bi
Village water by the sat they say Omahas the (sub.). At length Pawnees to war came, they say

egaⁿ, cañ'ge d'úba wáqⁿ agčá-biamá. Ki níaciⁿga eǵá aká níaciⁿga čábⁿiⁿ
having, horse some they took homeward, they say. And man their he who man three

júwagčá-bi egaⁿ, sigčé kē wíuhe ačá-biamá, cañ'ge wáqⁿ ačai kē sigčé kē. 3
with them, they having, trail the following he went, they horse having they the trail the. say

Níaciⁿga wíuhe ačé aká, Wábaskáha ijáje ačⁿiⁿ-bi-amá. Ačá-bi egaⁿ,
Man following went the, Wabaskaha his name had they say. Went, they having, them (sub.), say

watčicka wiⁿ, Republican ijáje-čadai, ki ǵáqⁿ amá Kíčačúda ijáje-čadai
stream one, Republican his name they call it, and Pawnees the (sub.) Kíčačúda his name they call it

kē, ǵ'di ahi-biamá. Ė'di ǵáqⁿ amá ǵ'di taⁿ'waⁿ gēiⁿ-bi-amá. Ė'di wáqⁿ 6
the there they arrived, There Pawnees the there village sat they say. There having (ob.), they say. (pl. sub.) them

akí-biamá cañ'ge-ma. Gaⁿ médaⁿ amá. Gaⁿ ǵ'di ahi-bi egaⁿ, ǵi udá-
they reached the horses (ob.). And during the they say. And there arrived, having, lodge they home, they say spring entered

biamá. Hau. T'éwačé gaⁿčá-biamá ǵáqⁿ amá Umaⁿ'haⁿ čańká. Ki ǵáqⁿ 1
they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees

amá ucté amá t'éwačé gaⁿčá-bají-biamá. Ki níkagahi ǵi udai aká ie 9
the the rest to kill them did not wish they say. And chief lodge they the one he (sub.) entered it who spoke

ctéwaⁿ-bají-biamá. Gaⁿ, T'éwačé gaⁿčai ǵi'cté t'éwačé taité, ečégaⁿ égaⁿ,
at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

ía-bají-biamá. Ėgiçe níkagahi igáqčáⁿ aká ní agíčačá-biamá. Ačⁿiⁿ agčⁿiⁿ-bi
he not they say. At length chief his wife the water went for they say. She brought it back, spoke they say

ǵi, Umaⁿ'haⁿ čańká ní tē wa'i-biamá. Gań'ki ǵá hébe čizá-bi egaⁿ, iúqčáⁿ- 12
when, Omahas the (ob.) water the she gave them, they say. And dried pieces she took, having, to put in when, Omahas the (ob.) water the she gave them, they say. And dried meat they say the mouth

wákičá-biamá, níⁿ'ǵa wégaⁿčá-bi egaⁿ, wa'ú aká. Hau. Wačáta-bi ǵi, gá-
she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as say, follows

biamá níkagahi aká: Ké! cañ'gaxá-ba áci mańgēiⁿ'i-gá. Níⁿ'ǵa wégaⁿčégaⁿ
they say chief the (sub.): Come! cease ye and out begone ye. To live she wished for them, as

wačátewákičé, á-biamá. Bčúgaqti áci agčá-biamá. Gaⁿ wéku-hnaⁿ- 15
she caused them to eat, said he, they All out went they say. And invited regu- them larly

biamá ǵáqⁿ amá Umaⁿ'haⁿ čańká. Ki níaciⁿga wiⁿ wéku-biamá, ǵáqⁿ 1
they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnee

- wahéha-bajⁿi qti-bi éiⁿte, Umaⁿhaⁿ čanká wéku-biamá. Kí uqpe té jin'-
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, And dish the far
they say.
- gactéwaⁿi améde hiⁿbčín'ge síaⁿčč'qti ugípiqti wéku-biamá. Jáčín aká
from small they were, but beans alone very full he invited them, Pawnee the
they say. (sub.)
- 3 jaⁿ-wétiⁿ wiⁿ aciⁿ akáma. Onásiⁿi xī, gákě íwigáqčī taí minké. Či
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again
oní'ai xī'ctě, gákě íwigáqčī taí minké, á-biamá. Ěgičē časniⁿ-biamá;
ye fail to even if, that (ob.) I kill you with will I who, said he, they At length they swallowed it,
do it they say; (sub.)
- inanděqtiaⁿ-bi caⁿ časniⁿ-biamá. Gaqčī-bajⁿ-biamá. Caⁿ há. Onásiⁿ,
they were satiated, yet they swallowed it, He did not kill they say. Enough You have
they say swallowed it, (sub.)
- 6 á-biamá. Kí égasáni xī, úwakiá-biamá Jáčín amá Umaⁿhaⁿ čanká:
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):
Kagéha, caⁿ'ge čanká wáčagččē čatī čaⁿ'ja, wáčagččāoni čagččá-bájī taitě,
Friends, horse the (ob.) you have come for them, your own though, them you have, your own
own home ward not shall,
- á-biamá. T'aⁿ xī, wáčagččē čatī te, á-biamá. Kí t'aⁿ xī, čatī xī, maqúde
said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder
say. say. come
- 9 d'úba wéčāoniⁿ čatī taí, á-biamá. Gaⁿ, Aⁿhaⁿ, égimaⁿ tá minké, á-biamá
some you have for you will, said they, they And, Yes, I do that will I who, said, they say
us come say.
- Wábaskáha aká. Agčá-biamá. Agčá-biamá xī, xagé-hnaⁿ caⁿcaⁿ'qtiaⁿ-
Wabaskaha the They went homeward, they say. They went home- when, crying regularly all the time
(sub.) ward, they say
- biamá Wábaskáha aká. Wakan'da čínké gíxa xagé-hnaⁿ-biamá. Hau!
they say Wabaskaha the Deity the (ob.) asking a he cried regu- they say. Ho!
(sub.) larly
- 12 Wakan'da, ukít'ě čanká aⁿčijuájī čaⁿ'ja, iⁿwiⁿ'čakaⁿ kaⁿ ebčégaⁿ, á-biamá
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say
xagé-onaⁿ-bi čan'di. Gaⁿ Jáčín-ma wákičā gaⁿčā-biamá Wábaskáha aká.
crying regu- they when And the Pawnees to take ven- wished they say Wabaskaha the
larly say (past). geance on them (sub.)
- Ěgičē haⁿ xī jíadi akí-biamá. Xagé agčá-biamá, xī čan'di akí-bi xī.
At length night when at the they reached Crying he went homeward, vil- at the he reached when.
lodges home, they say. they say, lage home, they say
- 15 Kí xagé gčē té íbahaⁿ-biamá, níaciⁿga bčúga na'aⁿ-biamá. Gáčín caⁿ'ge
And crying he went the they knew it, they people all heard it they say. That one horse
homeward say,
- wíúgihe čín gí éde, xagé gí há, á-biamá. Xagá-bi té'di, Wakan'da čínké
he who was follow- is com- but crying he is said they, they He cried, they when, Deity the (ob.)
ing his ing back, coming say. say
- čahaⁿ xagá-biamá. Gaⁿ'kí níaciⁿga íbahaⁿ-biamá, nudaⁿ gaⁿ'čā xagé té.
imploing he cried, they say. And people knew it they say, to war wishing crying the.
him
- 18 Učáji čaⁿ'ja, caⁿ íbahaⁿ-biamá. Gaⁿ níaciⁿga bčúgaqti é'di ahí-bi egaⁿ,
He told though, yet they knew it, they And people all there arrived, having,
not say. they say
- eátaⁿ xagé té na'aⁿ gaⁿčā-biamá. Gaⁿ ugčá-biamá Wábaskáha aká. Ě'di
why he cried the to hear it they say, they say. And told his they say Wabaskaha the There
(sub.)
- pí čaⁿ'ja, caⁿ'ge čanká iⁿ'i-bájī. Aⁿ'čina téawáča-bačín', á-biamá. Kí
I ar- though, horse the (ob.) they did not give me mine. They came near killing us, said he, they And
rived say. say.

- t'a^{n'} xī, maqúde i^{n'} nai hā. Maqúde i^{n'} qíⁿ tí-gā hā, á-biamá **ǵáphi** amá, ^{harvest when, gunpowder they asked of me Gunpowder having come thou said, they say Pawnee the (sub.),}
- á-biamá. Bǵúgaqti níaci^{n'}ga amá Wábaskáha **ǵa'ǵa-bi** ega^{n'}, **ǵíǵa-bají-** ^{said he, they say. All people the (sub.) Wabaskaha pitied him, they having, they were sad say}
- biamá. Égasáni xī, níaci^{n'}ga bǵúgaqti uǵéwínxíǵá-biamá. Níkagahi amá, 3 ^{they say. The next day when, men all assembled themselves, they say. Chief the,}
- wahéhaji amá cti, ca^{n'} bǵúgaqti uǵéwínxíǵá-biamá. Kí niníba wí^{n'} ují- ^{stout-hearted the -too, in fact all assembled themselves, they And pipe one they filled (sub.) say:}
- biamá. Ga^{n'} Wábaskáha aká níaci^{n'}ga bǵúgaqti wáǵístubá-biamá, áqpi ^{they say. And Wabaskaha the (sub.) men all spread his hands before them, they say, crown of head}
- ǵé wábit'á-biamá. Gá-biamá: **Ǵá'eañ'ǵíǵá-gā** hā. Edáda^{n'} i^{n'} qí^{n'} ǵaoníga^{n'} 6 ^{the he pressed on them, He said as follows, Pity ye me What you decide for me (pl. ob.) they say:}
- xī, éga^{n'}qti ingáxai-gā hā, á-biamá. Ga^{n'} níkagahi aká niníba waqúbe ^{if, just so do ye for me said he, they say. And chief the (sub.) pipe sacred}
- ǵáxai ké ují-biamá. Ga^{n'} gá-biamá: Niníba **ǵáké**, **Ǵáphi** wa^{n'} ǵakíǵa taíte ^{they made the filled they say. And he said as follows, Pipe that (ob.), Pawnees we take vengeance shall it (ob.) they say: on them}
- ǵanahi^{n'} i xī, ǵaná-gā hā. Uónic'agái xī, ǵaná-bají-gā hā, á-biamá. Ga^{n'} 9 ^{ye are willing if, put ye the pipe to your lips Ye are unwilling if, do not put the pipe to your lips said he, they say. And}
- ǵaná-biamá; níaci^{n'}ga bǵúgaqti i^{n'}-biamá. Gá-biamá níkagahi aká: Ké! ^{they put it to their men all smoked it, they said as follows, chief the (sub.): Come! lips, they say; say.}
- aǵúha, ǵíǵa^{n'} i-gā. Ata^{n'} xī wa^{n'} ǵakíǵa taíte, ǵíǵa^{n'} i-gā. Kí wí^{n'} ǵá- ^{finally, decide ye. How long when we take vengeance shall, decide ye. And one said as follows}
- biamá: Núda^{n'} hañgá, nugé ǵé-ona^{n'} a^{n'} wa^{n'} ǵate tai. Wakan^{'da} ǵínké cti 12 ^{they say: O war-chief, summer this only we eat will. Deity the (ob.) too}
- a^{n'} ǵáha^{n'} tai, uma^{n'} ǵínka ǵé-hna^{n'}. T'a^{n'} xī, wa^{n'} ǵakíǵa tai, á-biamá. Ga^{n'} ^{we pray to will, season this only. Harvest when, we take vengeance will, said he, they And on them say.}
- níaci^{n'}ga dúbá nuda^{n'} hañgá-biamá; xagé-hna^{n'} ca^{n'}ca^{n'}-biamá; a^{n'}ba ǵé^{n'} cté ^{man four war-chief they say; they regu- larly always they say; day the (pl.) even}
- ha^{n'} ǵé^{n'} cté xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Wakan^{'da}, ǵá'eañ'ǵíǵá-gā. Awáji^{n'} cté 15 ^{night the even they regu- larly always they say. Wakanda, pity me. I am in a bad humor (pl.)}
- té i^{n'} wín^{'kañ}-gā, Wakan^{'da}, é-hna^{n'} ca^{n'}ca^{n'}qtia^{n'}-biamá. Gañ^{'ki} nugé xī, ^{the help me, Wakanda, he said regularly they say. And summer when,}
- ǵaǵa^{n'} aǵá-bi xī, xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Níaci^{n'}ga dúbá a^{n'}ba ǵé waǵáta- ^{migrating they went when, they regu- larly always they say. Man four day the they ate (pl.)}
- báji, ní cti ǵata^{n'}-báji-hna^{n'}-biamá. Ha^{n'} xī, ní ǵata^{n'}-bi-dé waǵáta-hna^{n'} 18 ^{not, water too they drank not regu- larly they say. Night when, water they they while they ate usually drank say}
- biamá. Éǵíǵe t'a^{n'} xī, aǵá-biamá ta^{n'} wa^{n'} ǵan^{'di}. Hau! ké, ca^{n'} hā. Angá- ^{they say. At length harvest when, they came back, village to the. Ho! come, enough Let}
- ǵe tai, á-biamá. Ga^{n'} aǵá-biamá ǵacíbe. Ha^{n'} ega^{n'}tcé^{n'} qtei nuda^{n'} aǵá-biamá ^{us go, said they, they say. And they went, they out of it. Very early in the morn- ing to war they went, they say}

- nú amá bčúgaqti Ačá-bi xī, égiçe, Caa' d'úba xī čan'di ahí-biamá;
males the all. They went, when, behold, Dakotas some village at the arrived, they say;
(sub.) they say
- Umaⁿ/haⁿ xī čaⁿ niniⁿ ačínⁿ ahí-biamá. Déčaⁿ/bá-biamá. Nudaⁿ bčúgaqti
Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 aⁿ/bačé áíáčai tē čatí, á-biamá. Caaⁿ aká qáča agčá-báji, nudaⁿ amádi
to-day have gone when you said they, Dakotas the back did not go home, to those who went
have come, they say. (sub.) again to war
- ačé 'íča-biamá. Gá-biamá: Ucté amá atí xī, úwačágičóná taí hā, á-biamá,
to go they spoke of, They said as fol- The rest they when, you tell them will said they,
they say. lows, they say: come they say,
- Caaⁿ é wáwaká-bi egaⁿ. Gaⁿ Caaⁿ amá déčaⁿ/ba amá Umaⁿ/haⁿ-má
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe ačá-biamá nudaⁿ tē. Ačá-bi egaⁿ égiçe Jáčiⁿ xī čan'di ahí-biamá
following went they say on the when. They went, having at length Pawnee village at the arrived, they,
them war-path they say say
- Umaⁿ/haⁿ amá nudaⁿ tē. Jí xāⁿ/ha ké'di ahí-biamá aⁿ/ba xāⁿ/ge xī.
Omahas the on the when. Village border by the they arrived, day near when.
(sub.) war-path they say they say
- Wénaxíča gaⁿ/čá-bi egaⁿ, xī xāⁿ/ha ké'di najiⁿ-biamá. Égiçe wénaxíča-
To attack them desired, they having, village border by the they stood, they say. At length they attacked
say them
- 9 biamá aⁿ/ba xī, Jáčiⁿ-má. Kí Jáčiⁿ amá Umaⁿ/haⁿ-má wadaⁿ/ba-biamá
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say
- wénaxíčai tē. Jáčiⁿ amá, Wú! weánaxíčai čaⁿ/ja, xāⁿ/zai tē hā. Jíuci
they attacked when. Pawnees the Why! they have attacked though, they are Kansas Frequent
them (sub.), us explosions
- égaⁿ-i-dé gaⁿ gčé tá amá, á-biamá. Égiçe xī čan'di ahí-bi egaⁿ, égiçe
they make at length they will go away, said they, they At length village by the arrived, having, behold,
them while say, they say
- 12 Umaⁿ/haⁿ-máma. Wébahaⁿ-biamá Umaⁿ/haⁿ-má. Gaⁿ wákičá-biamá.
they were Omahas moving. They knew them, they say the Omahas. And they contended with
them, they say.
- Wákičá-biamá čaⁿ/ja, akíča t'ékičé-hnaⁿ-biamá: Jáčiⁿ-má cti t'éwačé-hnaⁿ-
They fought them, though, both they killed one another, regu- the Pawnees too they killed them regu-
they say larly, they say larly
- biamá, Umaⁿ/haⁿ-má cti t'éwačé-hnaⁿ-biamá. Égiçe xī čaⁿ ubísandé'qtcí
they say, the Omahas too they killed them regularly, they At length village the pressing very close
say upon
- 15 ahí-biamá. Égiçe xī čan'di ahí-bi egaⁿ, égiçe maⁿ-íi gčé. Maⁿ-íi gčé
they arrived, At length village by the arrived, having, behold, lodges of the Lodges of the
they say, they say earth (pl.) earth (pl.)
- ba'ú-bi-dé usé-hnaⁿ-biamá. Jáčiⁿ í wiⁿ ba'ú-bi-dé Jáčiⁿ amá maⁿ/te
they pushed holes they set afire regularly, Pawnee lodge one they pushed holes Pawnees the inside
in, they say, while they say in, they say, while (sub.)
- unájiⁿ amá áci aⁿ/ha ačá-bi-dé, cí í wédajíaxá ahí-hnaⁿ-biamá. Jáčiⁿ
stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees
(sub.) say, while, they say
- 18 áhigi múwahégabáji-biamá. Kí xī djúbaqtcí úgactá-biamá, Jáčiⁿ cé-
many they shot down many of them, And lodges very few remained they say, Pawnees they were
they say
- nawačá-bi egaⁿ. Gaⁿ caⁿ/ge-má cti bčúgaqti wénacá-biamá Jáčiⁿ-má.
exterminated, because. And the horses too all they took from them, the Pawnees.
they say they say
- Gaⁿ Caaⁿ déčaⁿ/ba nudaⁿ wiúhe hí čaⁿká cti zaniⁿ t'éwačá-biamá.
And Dakotas seven to war following them arrived the ones too all they killed them, they
say.
- 21 xaxč-čaⁿ/ba ičigaⁿ cti t'éča-biamá.
Crow Two his grand- they killed him,
father too they say.

NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Ta^awaⁿ-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta^awaⁿ-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ȝa^ɸiⁿ. These were the Republican Pawnees whom the Omahas call Zizika-aki^ɸisiⁿ (Joseph La Flèche), or Zizika-ákisi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaq^a aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

394, 2. Sanssouci adds: neje-ni ȝatañki^ɸai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ɔni^ɸai. This should be ɔná^ɸai, from ȝa^a, to fail in eating or drinking all.

396, 2. de^aba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Ki^ɸa^ɸuda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A^{PA}-LAŅGA.

Díxe égaⁿ-biamá. Héga^ji t'á-biamá. Gáqqaⁿ a^{ca}i tē hā zé uné.
 Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Pañ'ka amádi ahí-biamá. Jé wáqatai tē Pañ'ka amá. Kí fé-ma cétaⁿ
 Ponkas at the they arrived, they say. Buffalo ate them Ponkas the (sub.). And these that far

díxe iⁿ'tcaⁿ giniⁿ tē naⁿpehii tē Umaⁿ'haⁿ amá; uxíqci'age égaⁿ maⁿ'ciⁿi tē. 3
 small- now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.

Aⁿ'waⁿ'čate tai-égaⁿ cañgáqai, á-biamá Umaⁿ'haⁿ amá. Í-bajíi-gā, á-biamá
 We eat in order that we go to you, said, they say Omahas the (sub.). Do not come, said, they say

Pañ'ka amá. Díxe wáqaaⁿ'hne tai. Nā! caⁿ aⁿ'waⁿ'čatai xi, añgági tai
 Ponkas the (sub.). Small-pox you will leave with us. Paha! at any rate we eat when, we will be coming back

uqčé, á-biamá Umaⁿ'haⁿ amá. Ėdi a^{ca}-biamá. Í-bajíi-gā há, á-biamá 6
 soon, said, they say Omahas the (sub.). There they went, they say. Do not come ! said, they say

Pañ'ka amá. Wakíđ 'íqa-biamá. Kí Umaⁿ'haⁿ aká djúba ahí-biamá.
 Ponkas the (sub.). To shoot they threatened, And Omahas the a few arrived, they say. (col. sub.)

Díxe cti wakéga ahigi weát'ai Umaⁿ'haⁿ amá. Pañ'ka-má wakéga-báji
 Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'aⁿ aⁿ't'é tai, á-biamá Pañ'ka amá. Ké, maqúde wapé agqáti i tai. 9
 wounds we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them come.

Učá mañgciⁿ'i-gā, á-biamá. Ú-t'aⁿ aⁿ't'é tabacé, á-biamá Umaⁿ'haⁿ amá.
 To tell begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá ėdi a^{ca}-biamá Pañ'ka xi čaⁿ'di. (xáciqti-égaⁿ iⁿ'c'age aká
 Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

u^{ca}i) A-i-bi čaⁿ'ja, wákičá-biamá. Jíi ké' ctē ėdi égaⁿ wáca-biamá; 12
 told it. They ap- though they attacked them, Lodges the even directly they deprived them of, they say; proached, they say (ob.)

edádaⁿ a^{ca}'i gē giaⁿ'ča-biamá, bēúgaqti. Múwahegabají-biamá. Djúbaqtei
 what they had the they abandoned them, everything. They shot down many of them, Very few (pl) they say, they say,

umúcta-biamá Pañ'ka amá Umaⁿ'haⁿ-hébe améde gí amá; niníba a^{ca}'iⁿ
 remained from shooting, Ponkas the Omaha part he was, but he was returning; pipe having they say the (sub.).

- x̄ibaqaqa agí amá; maʒaⁿ údaⁿ gáxe aʒiⁿ gí amá. Batc̄je í amá. Iʒaⁿ/-
 face to face he was they land good to make having he was they Forcing his he was com- Had
 coming say; it coming say. way in ing, they say.
- ckaʒá-biamá Umaⁿhaⁿ aká. Umaⁿhaⁿ aká gá-biamá: ʒaⁿckáha, ʒaḡc̄í t̄ě,
 him for a nephew, Omaha the Omaha the said as follows, Sister's son, you have as, come back
 they say (sub.) (sub.) they say:
- 3 caⁿ h̄a, á-biamá. Naⁿbé wábaha ʒé amá x̄i, Umaⁿhaⁿ aká ninʒba aʒiⁿ
 enough said he, they Hand motioning he they when, Omaha the pipe having
 say. went say (sub.)
- gi taⁿ manⁿdehi íjahá-bi egaⁿ, t̄éʒa biamá. Cí caⁿ ákikíʒa maⁿʒiⁿ-biamá.
 he who spear thrust at having, he killed him, they Again still fighting one they walked, they say.
 came with, they say say. another
- Égiʒe Pañ'ka wiⁿ í amá. Ké, cénawaʒáʒe ɔnai. Cañ'gaxái-gá, á-biamá.
 At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they
 coming say. say.
- 6 Caⁿckaxe te, aí aʒa+! á-biamá iⁿc'áge íekíʒe aká. Ninʒba háci ti taⁿ é
 You are to cease, he says indeed! said, they say old man crier the Pipe later he who that
 (sub.). came,
- inaⁿctaⁿ-biamá. Cañ'gaxá-biamá. Pañ'ka d̄júbactci uctá-biamá.
 they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from Aⁿba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than Aⁿpaⁿ-ʒaŋga:)

- Pañ'ka amádi Umaⁿhaⁿ-hébe wiⁿ maⁿʒiⁿi t̄ě. Kí Umaⁿhaⁿ amá íi
 Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming
- 9 t̄ě waná'aⁿ-bi x̄i, Íwakiʒa-baj̄i-gá. Wakí dai-gá, á-biamá. Kí Umaⁿhaⁿ
 the he heard them, when, Cause ye them not to be Shoot at them, he said, they And Omahas
 they say coming. say.
- amá giná'aⁿi t̄ě. Kí wákiʒaí t̄ě di Pañ'ka-má 'áḡʒawáʒaí t̄ě. Gañ'ki
 the heard it of him. And they fought when Ponkas the (obj.) they made them suffer. And
 (sub.)
- Pañ'ka amá x̄ibaqaqa ninʒba aʒiⁿ a-í t̄ě. Kí Umaⁿhaⁿ amá gaí t̄ě:
 Ponkas the face to face pipe having were coming. And Omahas the (sub.) said as fol-
 (sub.) lows:
- 12 Umaⁿhaⁿ-hébe ʒiŋké, íj̄aʒe ʒadaí t̄ě, é waʒá'ii t̄ě dihi x̄i, múaⁿʒictaⁿ taíte,
 Omaha part he who, his name they called it, that you give to it occurs when, we finish shoot-
 us ing shall,
- aí. Kí uʒí'agaí t̄ě Pañ'ka amá. Cí píqti Umaⁿhaⁿ amá wákiʒaí t̄ě. Kí
 they And refused Ponkas the (sub.). Again anew Omahas the (sub.) fought them. And
 say.
- wasísiḡe-qtiⁿi ʒé Umaⁿhaⁿ-hébe Pañ'ka amádi úʒiq̄e maⁿʒiⁿ amá. Kí
 active very this Omaha part Ponkas by the a refugee he walked the one who. And
- 15 iʒaⁿcka eʒá-qti amá ágikipaí t̄ě. Kí iʒaⁿcka ʒiⁿ nañ'gipá-biamá. Kí
 his sister's his real the he met his. And his sister's the he feared to see his, they And
 son (mv. sub.) son (mv. ob.) say.
- wahaⁿ'ai t̄ě. Aniⁿʒa kaⁿʒea. ʒá'ean'giʒá-gá, aí t̄ě. ʒi-eja, ʒá'eaⁿʒaʒ-
 he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pitied
 other hand, me
- ádaⁿ, aí t̄ě iʒaⁿcka aká. Gañ'ki manⁿdehi íjahá-biamá. Kúsand̄eⁿqti iʒaⁿ-
 I said his sister's the And spear he pierced him with, Through and through he
 (sub.). they say.
- 18 ʒai t̄ě. Cí Pañ'ka niní uj̄i aʒiⁿ a-í amá Umaⁿhaⁿ-mádi. Kí cañ'gaxai t̄ě.
 placed him. Again Ponkas tobacco put having were they Omahas to them. And they ceased.
 in coming say

NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtei, pronounced dju+baqtei by the narrator.

400, 7. ina^uctaⁿ-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF AⁿPAⁿ-JAŅGA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF AⁿBA-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.

THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

DICTATED BY AⁿPAⁿ-LAⁿGA.

- Umaⁿhaⁿ amá nudaⁿ ačá-biamá wañ'giçe. Ǿéçaⁿba wadaⁿ'be ačaiⁿ tē. Omahaⁿ the (sub.) to war went, they say all. Seven to see went.
- Nudaⁿhañga aká Čačewačē ijáje ačaiⁿ tē. Nudaⁿhañgá, ǿi d'úba Ǿéçaⁿba War-chief the (sub.) Čačewačē his name he had it. O war-chief, lodge some seven
- 3 ǿdi tē, é učá mañgčaiⁿ'i-gá, á-biamá Čačewačē aká. Či áhigi-ma-ǿataⁿ there the, that to tell begone ye, said, they say Čačewačē the (sub.). Again the many from
- atí-biamá. Nudaⁿhañgá, wágazuaⁿča aňgati há, á-biamá. Wadaⁿ'baji- they came, they O war-chief, we correct it we have said they, they Not to see say.
- wákičá-biamá ǿi ké. Ké! učá mañgčaiⁿ'i-gá. ǿi Ǿéçaⁿ'bai. Wanáqčaiⁿ'i-gá, he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye, say, (line of.).
- 6 á-biamá. Atí-biamá áhigi amá (Umaⁿhaⁿ amá). Haⁿ-ímaⁿ'čaiⁿ ǿ'di ačá- said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they went say.
- biamá. ǿ'di ǿaň'gěqtci ahí gaⁿ'ča-biamá. Čétaⁿ áhigii tē ukíqča-bají- they say. There very near to arrive, they wished, they So far they were the they had not told say. many those with them,
- biamá; ákinaqčá-biamá Umaⁿhaⁿ amá. ǿdíqtci ahí-biamá. ǿgiçe, ǿihuǿaⁿ hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes they say.
- 9 cábé ké amá, hégaji. Nudaⁿhañgá, hégaji amá čaⁿ'ja, aňgati aⁿ'čictaⁿ'i há. distant lay they say, not a few they though, we have we have finished black are come
- Caⁿ waň'gakíča tai, á-biamá nudaⁿhañga áji amá wiⁿ' aká. ǿi ǿaⁿ'ha At any let us contend with said, they say war-chief different the one the Lodge border rate them, (pl.) (sub.).
- kědíqtci miⁿ'dé ačá-biamá; gčéba-naⁿ'ba čaⁿ'čaⁿ' naⁿ'bé ukíqčaⁿ miⁿ'dé ačá- just at the crawling they went, they by twenties hand holding one crawling they went say; another
- 12 biamá. Qčaijictaiⁿ wagčáde ačá-biamá, ǿinaⁿ'daⁿ ačá-biamá. Nudaⁿ'- they say. Very quietly creeping up on they went they pushing them- say, they went, they War- say, their feet
- hañga wačixabe ačaiⁿ'-biamá, Giaⁿ'ha-bi ijáje ačaiⁿ'-biamá. Wétiⁿ ačaiⁿ'- chief sacred bag he had it, they say, Giaⁿ'ha-bi his name he had it, they say. Striking- he had it instrument
- biamá, wéaqtade wétiⁿ gáxe, waqúbe gáxe čizá-biamá. ǿi čaⁿ' dubaⁿ they say, war-club with striking- he sacred thing he took it, they say. Village the four times iron point instrument made it, made it (ob.)
- 15 gaⁿ'-biamá (ágaizá-biamá). Makaⁿ waqúbe gáxe čická-biamá dubaⁿ so, they say (he brandished it towards, Medicine sacred thing he made it he untied, they say four times. they say).
- ǿadé tēǿa čéčē gaxá-biamá. ǿadé eǿa gahíč ačé gáxai tē. Makaⁿ tēǿa Wind to the to send he made it, they Wind its wafting it to go he made it. Medicine to the it off say.
- ahí. ǿi, waiⁿ' gisičaji wáxai tē, wapé gisičaji wáxai ǿačaiⁿ-má. ǿi cr- when, disposition not to remember he made them, weapons not to remember he made them the Pawnees. Lodge rived

ʔaⁿha a-i-jaⁿ-ma maⁿ wiⁿ ʔidaⁿ ʔéʔa-biamá. Cétaⁿ ugáhanaⁿáze amá.
 border those who ap- arrow one he sent away by they say. So far darkness they say.
 proached and lay pulling (the bow)
 Maⁿ ké waʔónají amá Wackaⁿ ákigʔají atí-hnaⁿ-biamá, jiji. Jí ʔaⁿha
 Arrow the not visible they say. To do his best commanding they came, they say, whis- Lodge border
 pering.
 ké ecaⁿqtei a-i-jaⁿ-biamá, bispé. Égiʔe aⁿba aká ugaⁿba amá. Maⁿ wiⁿ 3
 the very near to they approached and crouch- At length day the gave light they say. Arrow one
 lay, they say, ing.
 ʔidaⁿ ʔéʔa-biamá. Waʔóna. ʔéke waqúbe ké dubaⁿ ágaizai té waʔiⁿbaⁿ-
 he sent away by they say. It was visible. This sacred thing the four times he bran- when he gave the
 pulling (the bow) they say. (ob.) (ob.) (ob.) towards disbed it attacking cry
 biamá. Dubaⁿ té baⁿ-bi ʔi, han! kida-biamá. Wákiʔa-bi égaⁿ wapé
 they say. Four times the he called, when, well! they shot at it, They contended with having, weapon
 they say. they say.
 gʔize-ma ʔáʔiⁿ-má jaⁿt'e-má etí, caⁿcaⁿ wáʔi-biamá. Waⁿu-ma etí waté 6
 those who took the Pawnees those sound too, without they killed them, The women too clothing
 theirs asleep stopping they say.
 nuʔáʔiⁿ naⁿónude-hnaⁿ-biamá; haⁿégaⁿtce ʔáhaⁿ waté gʔiⁿa-hnaⁿi té. Jí
 naked slipped off regularly they say; morning they arose clothing they failed to fasten Lodges
 as they ran they say, regularly.
 ké wáce wáʔiⁿ-biamá; ákusande wáʔiⁿ-biamá ʔáʔiⁿ-má. Iyidehiⁿhiⁿqti
 the making they had them, through and they had them, the Pawnees (ob.). Just like pillows on
 (line of) them they say; beyond they say one another
 t'éwaʔa-biamá, wapé gisʔa-báji egaⁿ. ʔiqʔe égiⁿ iʔa-biamá, úbaaze. 9
 they killed them, weapons they did not remember. Canes headlong they went, they were
 they say, they say, scared into.
 Átacaⁿ gaⁿ iha-biamá. Jí ʔaⁿá ci úgidaazá-biamá. Édhi ʔi, wapé
 Beyond so they passed, they Village to the again they scared them into their, They when, weapons
 that say.
 gʔizai té ʔáʔiⁿ amá. Édhi ʔi, t'éwaʔe-hnaⁿi Umaⁿhaⁿ má. Djúba umúcte
 took their Pawnees the (sub.) At that when, they killed them the Omahas (ob.). A few remained
 regularly from shooting
 ahíi té, wajiⁿ-pibaji ʔáʔiⁿ-má. Ahigi t'ékiʔai. Cáʔewaʔe égiʔe t'éʔa- 12
 they when, in a bad humor the Pawnees. Many they killed one another. Cáʔewaʔe at length killed
 arrived him
 biamá, ʔáʔiⁿ amá. Cáʔewaʔe t'éʔai, ai, aʔa+. Caⁿckaxe tai, ai, aʔa+,
 they say, Pawnees the (sub.). Cáʔewaʔe is killed, he says, indeed. Enough you do will, he says, indeed,
 á-biamá. Caⁿgaxá-biamá. Caⁿ can'ge, iha, waʔáte gʔúbaqti, wenáce
 said he, they They ceased, they say. Yet horse, tent-skin, food all, snatching
 say, from them
 ʔiⁿ agí-biamá.
 ear- they were coming
 rying home, they say.

NOTES.

This fight occurred when the father of Aⁿpaⁿ-ʔaŋga was a boy.

402, 2. nudaⁿhaŋga, etc. Cáʔewaʔe was the leader of the seven scouts.

402, 14. waqʔade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ʔi ʔaⁿ. As the Pawnees do not camp in a circle, this is probably intended for "jii ké."

403, 2. akigʔají. Axigʔají—Frank La Flèche. So he makes uxigʔaⁿ, instead of ukigʔaⁿ, 402, 14.

403, 8. iyidehiⁿhiⁿqti, a verb from iyidehiⁿ, which is derived from the noun ibehiⁿ, a pillow.

TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Čačewačë, of the Black-shoulder gens. "O war-chief," said he, "go ye and tell that seven lodges are there." And they came from the main body of the Omahas. "O war-chief," said they, addressing Čačewačë, "we have come to obtain a correct account." He caused them not to see the lodges. "Come! begone ye and tell it. The lodges are seven. Hasten ye," said Čačewačë. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gia^ha-bi had a sacred bag. He used a wéaqčade as a weapon; he made it a sacred thing and used it. He did so four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the odor towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Gia^ha-bi pulled his bow, sending an arrow with force, and it was visible. He waved the sacred bag four times, and gave the attacking cry. When he had called four times, lo! they shot at the village. They contended with the Pawnees. They killed some of the Pawnees as they were seizing their weapons, and the others who were still sound asleep. The women, too, were in a nude condition, because they had not been able to fasten their garments when they arose so early in the morning, and as they ran, their clothing slipped off them. The Omahas made the Pawnees abandon their lodges; they took them far beyond the village when chasing them. As the Pawnees had forgotten their weapons, they were killed till they resembled many pillows lying on one another here and there, and in great heaps. They were scared into the canes. Still they passed beyond. The Omahas scared them again into their village. At that time the Pawnees seized their weapons; and then they killed the Omahas. When a few of the Pawnees who remained after the shooting arrived there, they were in a desperate mood. Those on each side killed many of their opponents. At length the Pawnees killed Čačewačë. "He says, indeed, that Čačewačë has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

THE SECOND FIGHT WITH THE PONKAS.

RELATED BY A^{PA}-LAŊGA.

Ákikijí-biamá. Umaⁿ'haⁿ amá cti gaqqaⁿ' ačá-biamá, Pañ'ka amá cti
 Two tribes came together, Omahas the too moving in a went, they say, Ponkas the too
 they say. (sub.) body
 gaqqaⁿ' ačá-biamá, Ní-ubčáča ké'ja. Jéga kiqaⁿ'ba-bi egaⁿ', watčigaxá-
 moving in a went, they say, Niobrara at the. New they saw one because, they danced
 body
 biamá. Pañ'ka wiⁿ' wanác utiⁿ'-biamá. Pañ'ka wiⁿ' wanáca-biamá. Útiⁿ 3
 they say. Ponka one as a police- hit him, they say. Ponka one was a policeman, they Hit
 say. man say.
 amá ákikičá-biamá. Pañ'ka amá éwaⁿ gaⁿ', Umaⁿ'haⁿ amá wénaxičá-biamá. .
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.
 who together cause (sub.)
 Jí kě, cañ'ge cti, edádaⁿ ačíⁿ'i, caⁿ' bčúgaqti wáca-biamá. Ci wačístube
 Lodge the ponies too, what they had, in fact all they made them Again to spread the
 (col.), abandon, they say. hands before them
 agí-biamá xíbaqqa. Kí Wacuce ičádi aká Pañ'ka amája ahí-bi egaⁿ', nágče 6
 they were com- face to face. And Wacuce his the Ponka at the arrived, having, a captive
 ing, they say (sub.) they say
 čizai tě. Ci wačístube ačíⁿ' a-í-biamá Umaⁿ'haⁿ čañkája. Gaⁿ' majaⁿ'
 he was taken. Again to spread the having they were com- Omahas to the. And land
 hands before them him ing, they say
 údaⁿ gaxá-biamá.
 good they made it, they
 say.

NOTE.

A^{pa}-jaŋga said that this occurred before his birth, i. e., before 1830. Wacuce was an old man when he died in 1878; and it was his father, Gahige-jiŋga, who was captured by the Ponkas at the beginning of this battle. Gahige-jiŋga was then very young: A^{pa}-jaŋga said that it occurred when the former was a "cenujiŋga-qtcí," a very young man; Sanssouci said that Gahige-jiŋga was a small boy. He was playing on the side of the Ponka camp at the commencement of the fight, and so was captured by the Ponkas. The messengers brought a pipe as well as Gahige-jiŋga, who was restored to his people.

TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY AⁿPAⁿ-LAŅGA.

- Aⁿjin'ga tē'di tē wanāse újawaqti gēiⁿ'i tē Umaⁿ'haⁿ amá. Égiçe
 Me small when buffalo surrounding very pleas- sat Omahas the (sub.). At length
 antly them
- nudaⁿ' ačá-bi, ai awána'aⁿ', Caaⁿ' taⁿ'waŋgčaⁿ dēčaⁿbaha, hégabaji. Jáciⁿ
 to war went, they I heard them, Dakotas tribe in seven places, not a few. Pawnees
 said
- 3 wákiča ahii tē, ukít'ē fbčaⁿqti agii tē, u'ēča agii tē bačéje amá. Kí d'úba
 to contend they arrived, foe very full of they were scatter- they were gentes the And some
 with them coming back, ing coming back (sub.).
- uhé éawačai agii amá wačáte gaⁿ'čai, wačáte 'íča-biamá. Umaⁿ'haⁿ gačé
 they passed directly they who re- food they desired, food they spoke of, Omahas turning
 toward us, when on- turned to us they say. aside
 their way
- hii tē fábfēiⁿqti-égaⁿ. T'ēwačá-báji gaⁿ'čai tē, wanác útiⁿ tē. Wapé wékida-
 arrived about three. Not to kill them they desired, they hit them as soldiers. Weapons they did not
- 6 báji; čéčutaⁿ-ma éwačai'aⁿ'i tē, Umaⁿ'haⁿ wakída-biamá. Wákičai tē Umaⁿ'haⁿ
 shoot at those from this they brought it on Omahas shot at them, they say. Contended with Omahas
 them with; place themselves, them
- amá; t'ēkičai tē. Caaⁿ' wábaaze ačai, djúba-ma gaⁿ'. Ucté kē'ja ukigča
 the they killed one Dakotas were scared they those who were as. The rest to the to tell one
 (sub.); another. went, few another
- agčá-biamá. Ati-biamá gčúbaqti. Čé Gahige-jin'ga Caaⁿ' ie čapi. Aⁿwaⁿ'-
 they went back, They came, they all. This Gahige-jinga Dakota speech talked well. We
 they say. say
- 9 čate tai-égaⁿ aŋgágii, é íča-biamá Caaⁿ' amá. Ukít'ē tē weábčaⁿ aŋgágčii,
 eat in order to we were to say sent hither, Dakotas the Foreigners the we are sat- we have come
 coming back, they say (sub.). tiated with back,
- é íča-biamá. Caⁿ' čigaⁿ'ča-báji égaⁿi čaⁿ'ja, wawáčakihna ckaⁿ'hnaí,
 to say they sent hither, In fact not desiring you it was so though, you contend with us you wish,
 they say.
- á-biamá. Gahige-jin'ga aká gá-biamá: Maⁿciatahá maŋgčiⁿ'i-gá, á-biamá.
 said they, they Gahige-jinga the said as follows, Further off begone ye, said he, they
 say. (sub.) they say:
- 12 Ákiágčai há, níkaciⁿga áhigi. Caaⁿ' amá, Umaⁿ'haⁿ djúba égaⁿ, aⁿ'he wáčiⁿ
 They had gone back again, men many. Dakotas the Omahas few as, fleeing they had
 (sub.), they
- agčai wéahide, wáctañkai égaⁿ. Ji tē wéahide giaⁿ'čai Umaⁿ'haⁿ amá.
 they went far away, tempting them like. Lodge the far away left theirs Omahas the
 back (sub.).
- Égiçe áhigi ati-biamá, Caaⁿ' amá taⁿ'waŋgčaⁿ čáde amá é'di ahí-biamá.
 At length many came, they say, Dakotas the tribe six the (pl.) since arrived, they say.
- 15 Wénaxiča-biamá Umaⁿ'haⁿ-má. Ji čaⁿ'á aⁿ'ha-bi čaⁿ'ja wékičibčaⁿ'-biamá,
 They attacked them, they the Omahas (ob.). Village to the they fled, though they were mixed with one
 say another, they say,
- áhigi átacaⁿ. Gaⁿ' hégaji t'ēwačá-biamá Umaⁿ'haⁿ-má. Čaŋgáxe-ba ckaⁿ'-
 many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion.

aji naji'-biamá. Iíi caⁿ gitádě wáčiⁿ a-íi tē'di Umaⁿ/haⁿ cañ'ge-ágčiⁿ-
less they stood, they Village the (when) having they when Omahas horse sat on
say. near their them were coming

báji-má áhigi cénawačai tē účicaⁿ nañ'ge. Caⁿ/ Umaⁿ/haⁿ-má cañ'ge áki-
not those many they destroyed them around running. And the Omahas horse one

gčáha ágčiⁿ-hnaⁿ-biamá. Gaskí t'ě číⁿ gčíze-hnaⁿ-biamá éčě eiaí; naⁿbá 3
on it with sat on regu- they say. Nearly dead the they took regu- they say rela- his; two
another larly of breath (mv. ob.) theirs larly tions

cañ'ge ágčiⁿ xī, cī wiⁿ' sīn'de učaⁿ'-hnaⁿ-biamá, wábaaze aⁿ/hai tē. Caⁿ/
horse they sat when, again one tail he held regu- they say, they were they fled when. And
on larly scared off

ukíki-ji-ma wiⁿ' t'éčai xī'jī, Učaⁿ'i hā, čéa taⁿ, na'aⁿ'-bi egaⁿ', na'ctaⁿ'i tē;
those nearly re- one he was if, He is held this one the heard it, having, he stopped running;
lated killed behind (std. ob.), they say

ě'di ačá-biamá, waⁿ/daⁿ t'éwačě-hnaⁿ'i tē. Iⁿc'áge wiⁿ', čijjīn'ge t'éčai hā, 6
there he went, they say, (the two) they were always killed. Old man one, Your son is killed
together

é učai xī, Hau! anaⁿ'ctaⁿ tá minke, á-biamá. Ě'di ačá-biamá. Ákieuga
that they when, Ho! I stop running will I who, said he, they There he went, they say. Standing thick
told say.

bazaⁿ' égiⁿ áiáča-biamá. Edábe t'éčai tē. Ěgičě na'ctaⁿ'-biamá. Caⁿ/
pushing right in he had gone, they say. Also he was killed. At length they stopped pursuing, Let
in among they say.

añgáxe tai, á-biamá. Umaⁿ/haⁿ-má múwahega-báji. Ukie 'íča-biamá, 9
us cease, said they, they The Omahas were shot down in great To talk they spoke of,
say, numbers. to him they say,

Gahíge-jīn'ga. Angúpiⁿkie tañ'gataⁿ. Dúdiha í-gā, á-biamá Caaⁿ' amá.
Gahíge-jīn'ga (ob.). We talk to you we will. This way come, said, they say Dakotas the.

Gahíge-jīn'ga aká jú-hnaⁿ eáha ačai tē, Caaⁿ' wiⁿ' cañ'ge ágčiⁿ ukie ě'di
Gahíge-jīn'ga (sub.) the body alone thither he when, Dakota one horse sitting to talk there
(sub.) went to him

ahíi tē. Ukíkiⁿai tē. Caaⁿ' áji wiⁿ' názaža gčiⁿ', ágata gčiⁿ'. Wágata 12
arrived. They talked together. Dakota another one at the rear sat, aiming at he sat. The one
aiming him

gčiⁿ' činké daⁿ'bai égaⁿ, Umaⁿ/haⁿ-má wiⁿ' wéčě čéčai tē: Cé átaža-ma
he who was sitting he saw as, the Omahas one detecting he sent it away That those who are
(ob.) the foe (the warning): in sight beyond

wiⁿ' áčigáta gčiⁿ'. Na'ctaⁿ'-gā, á-biamá. Caaⁿ' aká kide íčai tē t'éča-
one aiming at he sits. Stop standing (there), said he, they Dakota the shooting he sent when he killed
you (there), say. (sub.) at him it this way him

biamá. Gahíge-jīn'ga ána'aⁿ'ji áhaⁿ, á-biamá Umaⁿ/haⁿ aká, Čiáctaⁿkaí, 15
they say. Gahíge-jīn'ga he did not ! said, they say Omaha the You are tempted,
(sub.) listen to (one)

ehé, aí tē. Cañ'gaxai tē. Ě inaⁿ'ctaⁿ' cañ'gaxai tē. Umaⁿ/haⁿ-má gčéba-
I say, he said. They ceased. That they stopped pursuing by they ceased. The Omahas thir-
means of

čábčiⁿ áta t'éwačai tē wañ'gičě. Haⁿ' agíi tē cañ'gaxai tē. Ucté amá
ty beyond they killed them all. Night it was when they ceased. The rest
coming

jíi caⁿ giádě agíi tē.
vil- the (when) near they were
lage to their coming home.

NOTES.

Mawada^ñčⁱ (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See A^ñpa^ñ-qañga's account of the death of Mawada^ñčⁱ's elder brother.

406, 2. deč^ñabaha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," *i. e.*, in seven parts of the country.

406, 4-5. Uma^ñha^ñ gaqe hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gčubaqtⁱ, *i. e.*, all of that gens.

406, 9. e íč^ña-biama, from "e íč^ñe, to send (the voice) hither in saying," referring to the other party. But "e čéč^ñe," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. ta^ñwañgč^ña cade ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajⁱ, pronounced he+gajⁱ by the narrator.

407, 1. ĭji č^ña^ñ, the Omaha village. Gičadč^ñ refers to the Omaha fugitives, meaning that they were at that time near their village, and so did not have to go far in order to reach it. See Dictionary for distinction between "acka" and "čadč^ñ." Čaa^ñ ama (the Dakotas, understood), is the subject of wač^ña a-ii; and the object is Uma^ñha^ñ-ma, the Omahas, including "those Omahas who were not on horseback (Uma^ñha^ñ cañge-agč^ñi-bajⁱ-ma)," and those who were mounted.

407, 2. uč^ñica^ñ nañge, shows that the pursuers were mounted, as nañge refers to the running of the ponies, not of the men. See "č^ñač^ñi" in the Dictionary.

407, 10. Gahige-jiñga. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjepa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahige-jiñga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jĩnga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jĩnga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jĩnga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jĩnga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jĩnga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADA*ČI'S BROTHER.

RELATED BY A^uPA^o-LAŅGA.

Wáqe-hébe aká Pañ'ka wa'ú wagčá^u'i. Pañ'ka amá úda^uqti ač^u'i.
 White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.
 Čin'gajin'ga wi^u t'a^u-biamá, nújĩga amá. T'é amá é čin'gajin'ga pahan'ga
 Infant one he had they say, boy they Died they that child before
 say.
 t'a^u'i tē. Nuda^u ačé 'íčai tē Čáči^uáa. Ačai tē. Jí ŋa^uhačtei eca^u gč^u'i 3
 he had it. To war to go he spoke of to the Pawnees. He went. Lodge very edge of near to he sat
 tō Čáči^u i^učáge 'íče akí-biamá Níkaci^uga ávatē ígč^u čĩnké, á-biamá.
 when Pawnee old man to speak reached home, Person what thing is sitting by it, said they, they
 of him they say.
 Čáču atí gč^u'i čĩnké, níkaci^uga wi^u, á-biamá. Ě'di ahí-bi ŋi, égiče édedí
 In that he has place come he is sitting, person one, said he, they say. There they arrived, when, behold, he was sitting there

- akáma. Najíha másai égaⁿ, indé čaⁿ maⁿčín'ka áčahaqti gáxa-biamá. Ě'di
they say. Hair cut off as, face the earth sticking tightly on he made it, they There
(ob.) say.
- ahí-bi egaⁿ, učaⁿ-biamá. Ačín' akí-biamá. Íwaⁿxá-biamá. Eátaⁿ maⁿhni'
arrived, having, they held him, they They took him home, They questioned him, Why you walk
they say say.
- 3 á, á-biamá. Nudaⁿ maⁿbőiⁿ, á-biamá. Edádaⁿ ukít'ě hniⁿ á, á-biamá.
I said they, they On the war- I walk, said he, they What nation you are I said they, they
say. path say.
- Caaⁿ bőiⁿ, á-biamá. Pañ'ka cti hčbe bőiⁿ, á-biamá. Čé hébai uxíğčai.
Dakota I am, said he, they Ponka too part I am, said he, they This he was he told not of
say. say.
- bají-biamá; Umaⁿhaⁿ hébai uxíğčai-bají-biamá; wáge hébai cti uxíğčai.
himself they say; Omaha he was he told not of himself, they white he was too he told not of
say; say; man a part
- 6 bají-biamá. Ě gátě uxíğčai xi, é Umaⁿhaⁿ hébai ci wáge hébai uxíğčai
himself they say. That afore- he told of himself if, that Omaha he was again white he was he told of
said thing himself a part man a part himself
- xi, níčě tá-bi ečégaⁿ xi, uxíğčai-bájii tě. T'čai tě há; ánaⁿjín'gče giáxa-
if, they would let he thought when, he did not tell it about They killed him an upright frame they made
him live himself.
- biamá. Wa'ai ukétaⁿ gaⁿčai égaⁿ wé'ě isnačě usá-biamá níkaciⁿga taⁿ.
they say. Farming to gain they wished as hoe to grease with they say they burnt him, man the
(std.).
- 9 Wat'éčě úju aká Jáciⁿ aká Ěndé-sneđe ijáje ačín'-biamá. Caaⁿ uxíğčai tě
Murderer prin- the Pawnee the Face long his name he had they say. A Dakota he confessed
cipal (sub.) (sub.) himself
- Čaaⁿ na'aⁿ-bi t'čai tě, gčai-bají-biamá. Taⁿwañgčaiⁿ učéwinxičai-biamá.
Dakotas they heard it, he was when, they were sad, they say. Tribe they assembled themselves, they say.
- Ugín 'iča-biamá. Taⁿwañgčaiⁿ đéčaⁿbahá-biamá. Učéwinxičai-biamá.
To seek they spoke of. Tribe in seven places, they say. They assembled themselves, they say.
- 12 Ágaqčaqti ě'di a-í-biamá. xan'ge atíi tě há. Wa'ú cin'gajín'ga edábe
Just as when mov- there they approached, Near they came Woman children also
ing on the hunt they say.
- waaⁿčai a-íi tě há. Gaⁿ-ke-qčai ahíi tě. Či wanáče ákikihiđe maⁿčín'i tě,
leaving them they ap- Going for a long time they ar- Again soldiers paying attention they walked,
proached in a line rived. to those with them
- égaxe wačíli ixiⁿxuⁿhai égaⁿ Ě'di haⁿ-imaⁿčín' ačai tě, níkaciⁿga d'úba
round they feared as. There walking by night they when, person some
about them off for themselves went
- 15 ximan'gčaiⁿ tě haⁿ tě. Jáciⁿ xan'gčeqčai ahíi tě, čé d'úba aká aⁿba čaⁿ.
absconded night when. Pawnee very near they when, this some the day just
arrived (sub.)
- běqčai cañ'ge wáčizai tě. Cañ'ge wáčin agčai, á-biamá Jáciⁿ amá. Wáčinⁿ
in sight horse they took them. Horse having they have said, they say Pawnees the Having
them gone. (sub.) them
- ačai-biamá. Náčuⁿháqčai úqče amáma. Wáčinⁿ atí-biamá. Kí Caaⁿ amá
they went, they Very nearly they overtook them, Having they came, they And Dakotas the
say. they say. them say. (pl.)
- 18 gá-biamá: Wuhú! d'úba ixiⁿináqče áiáčai éiⁿte, čawáčinⁿ atí. Čáčuⁿháqčai
said as follows, Wuhu! some hiding them- they may have gone, there they come Very nearly
they say: selves chased by the foe.
- účaⁿ amá. Hau! ké, čéčai-gá, á-biamá Caaⁿ amá. Jan'de ké naⁿhaⁿhaⁿ-
they they Ho! come, send ye, said, they say Dakotas the Ground the they made tremble
held say. them (sub.) (ob.) under their feet

biamá; naⁿídai tē, hégaji amá: Gu+! Φ é \mathcal{J} á ϕ iⁿ amá η ig ϕ isaⁿá-biamá;
 they say; they made a drum- they were many, Gu+! This Pawnees the turned themselves around,
 ming sound as they ran, they say;

aⁿ/he ag ϕ á-biamá. \mathcal{U} áhaqti é'di a ϕ ai tē, caⁿ/ge aⁿ/sagi ág ϕ iⁿ-bi egaⁿ/.
 fleeing they went homeward, Sticking very there they went, horse swift they sat on, because,
 they say, close to them they say

Gáana ucté amá aⁿ/he ag ϕ á-biamá \mathcal{J} á ϕ iⁿ amá. Wiⁿáqti ígadize-hnaⁿ 3
 Those the rest the fleeing went homeward, Pawnees the One riding round and
 (sub.) they say (sub.). round

g ϕ iⁿ-biamá, caⁿ/ge u ϕ únajiⁿ-bi egaⁿ/. Φ éama aⁿ/waⁿ/q ϕ e daⁿ/cteⁿ tá amá
 sat they say, he depended on, because. These they overtake me (dubitative) they will
 they say sign

éiⁿte, e ϕ égaⁿ g ϕ iⁿ-biamá. \mathcal{H} an'g ϕ qti ahí-biamá. G ϕ é amá. Maⁿcan'de
 it may thinking he sat they say. Very near they arrived, He went they Den (hole)
 be, homeward say.

unájiⁿ gí'iⁿ-biamá; édíqti η inaⁿ/sa amá caⁿ/ge taⁿ Caaⁿ amá ánaⁿge 6
 standing he carried him, just there stumbled they say horse the Dakotas the running
 in they say; (std.). (sub.) over him

naⁿ/tá-biamá níkaciⁿga ké Caⁿ/caⁿ η iⁿ ϕ aⁿ wá ϕ iⁿ-biamá ucté amá. Caⁿ/caⁿ
 trampled him to person the Without vil- the they had them, therest the Without
 death, they say, (reclining). stopping lage they say (sub.). stopping

η iⁿ ϕ aⁿ íeginaxí ϕ a wá ϕ iⁿ a-i-biamá. \mathcal{J} iⁿ ϕ aⁿ úgí ϕ áazá-biamá.
 vil- the rushing on theirs having they approached, Vil- the they scared them into
 lage them they say, lage the theirs, they say.

\mathcal{J} á ϕ iⁿ amá ákicugá-biamá. Ákiki ϕ á-biamá. \mathcal{J} á ϕ iⁿ wiⁿ/ údaⁿ átaⁿcaⁿ; 9
 Pawnees the were very they say. They con- they say. Pawnee one good exceed-
 (sub.) close together tended together ingly;

caⁿ/ge cti údaⁿ ág ϕ iⁿ-biamá; wá ϕ aha cti údaⁿ \mathcal{J} á ϕ a kig ϕ é-ctaⁿ; wá ϕ aha
 horse too good he sat on, they say; clothing too good. To the he continued
 lodge going back; clothing

áji u ϕ ínajiⁿ-bi-dé, ci caⁿ/ge áji áginajiⁿ-bi-dé, ígadize-hnaⁿ-biamá.
 differ- he stood in his, while, again horse differ- he stood on, while, he rode round and they say.
 ent they say they say round

Égi ϕ e t'é ϕ a-biamá, caⁿ/ge taⁿ cti ϕ izá-bi egaⁿ/. \mathcal{J} áda-báji níkaciⁿga údaⁿ 12
 At length they killed him, horse the too they took, because. They did not man good
 they say, (std.) they say cut him up

ϕ inké. Ábanaⁿ-hnaⁿ-biamá, ϕ aquíbe-hnaⁿ-biamá, Caaⁿ amá. Ígígaⁿ aká
 be who. They were gazing they say, they were express- they say, Dakotas the His wife's the
 at him they say ing wonder (sub.). father (sub.)

Cá ϕ a ϕ éga ϕ íke. Can'gaxá-biamá Caaⁿ amá. Aⁿ/zi ϕ agi ϕ é te, aí á ϕ a, á-biamá
 Recaru rekariⁿa. They ceased, they say Dakotas the he indeed, said, they
 (sub.). say

Caaⁿ amá. Gaⁿ/ wá'ú-ma cti atí-biamá. Caⁿ/ niní iⁿ/ g ϕ iⁿ-biamá Caaⁿ 15
 Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas

amá. \mathcal{J} á ϕ iⁿ amá gá-biamá: Íi-gá, á-biamá. Ukít'ē ϕ atfi há. Íi-gá há,
 the Pawnees the said as follows, Come ye, said they, they Poes you have Come ye
 (sub.) (sub.) they say say.

á-biamá. Ábag ϕ a taí, e ϕ égaⁿ égaⁿ, íe gátē gáxai \mathcal{J} á ϕ iⁿ amá. Niní iⁿ/
 said they, They will draw they thought as, words that made Pawnees the Tobacco using
 they say, back, (sub.).

g ϕ iⁿ-ma ábag ϕ a taí, e ϕ égaⁿ égaⁿ, wébaⁿ-biamá. Can'ge-ma g ϕ úba can'ge- 18
 those who sat they will draw they thought as, they called to them, The horses all horse
 they say, they say.

unájiⁿ tē ugí ϕ i ϕ ti úji-biamá \mathcal{J} á ϕ iⁿ amá, maⁿ ϕ iⁿ- η i ába'ē-qtiⁿi tē. Φ éama
 standing the very full put them in. Pawnees the earth-lodge they were very thick These
 in (col.) they say (sub.), upon.

can'gaxa-bi éskaⁿ e ϕ égaⁿi tē, niní iⁿ/ g ϕ iⁿ-ma. Égi ϕ e Caaⁿ amá, Ké!
 they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!

- cañ'ge-ma iça^{n'}a^{n'}wa^{n'}čë tai. Jú-hna^{n'} wañ'gakiča tai, á-biamá. Wákiča-
the horses let us place them. Body only let us contend against said they, they They fought-
them, say, them
- biamá. Jí kě úgidáazá-biamá. Múwahega-bají-biamá. Jí tě cti ugípi
they say. Lodge the they scared them they say. They shot down a great they say. Lodge the too full
(line of) back into theirs many
- 3 éga^{n'}, égihe úse-hna^{n'}-biamá, ma^{n'}táa ná'te-a^{n'}-biamá. Cañ'ge-ma cti gčúba
as, right they burnt they say, inside they burnt to they say. The horses too all
into it regularly death
- wénacá-biamá, wéha-ča^{n'}ča^{n'}. Égiče wábacibá-biamá. Jí kě wáca-
they took they say, each one choosing some. At length they abandoned they say. Lodges the they forced
from them (line of) them to leave
- biamá. Ní kě'ia úbaazá-biamá. Čë Cáčəčəgačke u čingě'qti, ca^{n'}
they say. Water to the they scared they say. This Recaru-rkarika wound without any, yet
- 6 gaskí t'é amá. Ní kě ú-ma t'ai tě, Caa^{n'} wi^{n'} ca^{n'}qti ga^{n'} úti^{n'}-
he died from they say. Water the those who they died when, Dakota one without any reason he hit
exhaustion say, were wounded
- hna^{n'}-biamá, wahéhajíqti ga^{n'}čai tě. Céna^{n'} éga^{n'} úča^{n'}-áda^{n'} gí-gá, á-biamá.
regularly they say, very stout-hearted he wished as. Enough about take hold and come the said they,
times of them back, they say.
- Čáci^{n'} nuji^{n'}ga ma^{n'}čida^{n'} wakan'dagí-biamá, niúčuan'da é'di naji^{n'}-biamá.
Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.
- 9 Čutúqtia^{n'}, ma^{n'} uka^{n'}skaqti ú-biamá; t'éča-biamá ní kě'di. Wuhú! ána'a^{n'}jí
Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not
to him, with him they say; say listen to (one-)
- áha^{n'}, á-biamá. Ágčawáčë, ca^{n'} gčúba wénacá-biamá, há kě, cañ'ge-ma
! said they, They made them yet all they took they say, hide the, the horses
they say, suffer, from them
- cti, gčúba Guáčica^{n'}ia Čáci^{n'} áhigi wažan^{n'}'be éde, edíta^{n'}da^{n'} Čáci^{n'} amá
too, all. On the otherside of that Pawnees many I saw them but since then Pawnees the (pl.)
- 12 Jcawí djúbaqtei umúcta-biamá.
Jcawí a very few remain after they say.
the shooting

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada^{n'}čí^{n'}, being the son of a former husband of Mawada^{n'}čí^{n'}'s mother.

409, 1. uda^{n'}qti, pronounced u-da^{n'}qti by the narrator.

410, 7. ana^{n'}jiñgčë, a kind of torture practised among the Pawnees, when they took captives that they wished to sacrifice to the deity. Two upright posts were planted in the ground, about three feet apart. Transverse poles were fastened to these at the top and bottom; but the lower one was about a foot or two above the ground, so as to allow room for a fire to be kindled under it. The captive was fastened within this frame, in a standing attitude, but with his hands and legs stretched out. The fire was made under him, and he was roasted to death.

410, 10. Ta^{n'}wañgčə^{n'} učewiñčə-biama. Sanssouci said that these were the Jícičí-t'a^{n'} (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaqčə^{n'}qti édi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaqčə^{n'}" is equivalent to "áwaha^{n'}."

410, 18. čawačí^{n'} ati, v. from "čəčí^{n'} ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "čugčí^{n'}" would have been used.

410, 19. *čəčai-gǎ*, an uncommon use of “*čəčǎ*,” which is usually preceded by some other verb which it modifies. *Čəčai-gǎ* is here equal to “*ienaxičai-gǎ*” Attack, or “*tičai-gǎ*,” Pass ye on. *Gu+*! describes the sound made by the Dakotas as they ran.

411, 6. *maⁿcande unajiⁿ giⁿ-biama*. The horse carried him into a hole made by a wolf or by a badger.

411, 7-8. *Caⁿcaⁿ qii čaⁿ ieginaxiča wačiⁿ a-i-biama*. After the Dakotas rode over the Pawnee they continued in pursuit of the rest, chasing them and forcing them to rush towards their own village. “*Ieginaxiča*” in this case is equivalent to “*agikibana*”, to rush homeward to their own as fast as possible;” and its subject is understood, “*čačiⁿ ama*,” not “*Caaⁿ ama*.”

411, 9. *akicuga-biama*, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. *Cačəčəgačike*; in Pawnee, *Re-cá-ru ré-ka-rí-ka*. The Middle Chief.

412, 3. *egibe use-hnaⁿ-biama*. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. *weha-čaⁿčaⁿ*. *Weha* is from *iha*, to select; and *čaⁿčaⁿ* is a distributive.

412, 4. *wabaciba-biama*. “*čačiⁿ ama*” is the subject, and “*Caaⁿ-ma*,” the indirect object. On the other hand, “*waca-biama*” has “*Caaⁿ ama*” for its subject, and “*čačiⁿ-ma*” for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. *Če Cačəčəgačike*, etc. Sanssouci said that this was not Middle Chief, but a man named *Tá-ri-ká-wa-hu*, who had been sick for some time. Sanssouci, Joseph La Flèche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at *Omadi*, near the present town of Homer, Neb., while their agency was near Bellevue. Joseph La Flèche said that the *Tcawí* were not exterminated in this battle. Those who were killed included the old people, women, etc., of the *Teawí*, *Zizíka-ákičisiⁿ*, and *Witaháwičatá*, who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. “Where is the person sitting?” said the Pawnees. “A man has come to that place out of sight, and is sitting there,” said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. “What is your business?” “I am on the war-path,” said he. “Of what nation are you?” said they. “I am a Dakota, and I am also of Ponka parentage,” said he. He did not confess that he was partly

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named *Inde-suede* (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Teawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

DICTATED BY HAXE-ŦA^{NA}BA.

MáŦe xī t'aŋgáŦaⁿ a-fi tē. Umaⁿ/haⁿ amá BaŦoí taⁿ/waⁿ tē'di gŦiⁿ/i.
 Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.
 Wí Ŧé uáne bŦé, gáŦa. IŦápahaⁿ-máŦi wénaxíŦai tē, caⁿ/ uŦai tē uána'aⁿ.
 I buf- I hunted I went, to that I knew it I not that they were at yet they the I heard of it.
 faló place. tacked, told it (ob.)
 Ŧikíma áŦutaⁿŦtiaⁿ, Nicúde bacaⁿ é'di, atí-biamá gaŦŦaⁿ. Gaŋ'ki Djó aká 3
 Tekamah in that very direc- Missouri bend at, they came, they hunting And Joe the
 tion, River say party. (sub.)
 é'di a-fi tē há. BaŦoí amá úŦiⁿwiⁿ Ŧí aŦin'kiŦai Djó. Umaⁿ/haⁿ-má gazaⁿ/adi
 there he came Sarpy the trading house caused to have Joe. Omahas the among
 (suⁿ.) it
 ŦáŦti-ha Ŧiⁿwiⁿ maⁿŦin'kiŦai tē BaŦoí aká. ÉŦiŦe Ŧikíma duáŦicaⁿ ugáŦŦi
 deer- skin to buy caused him to walk Sarpy the At length Tekamah this side of point of
 (sub.) timber
 ké'Ŧa é'di Ŧí tē há Umaⁿ/haⁿ amá. ÉŦiŦe nú amá 'ábae aŦai tē há. D'úba 6
 at the there camped , Omahas the (sub.). At length man the (sub.) hunting went Some
 ctí nudaⁿ aŦai tē; wa'ú, iⁿc'áŦe, cin'gajin'ga edábe, waaⁿ/Ŧa aŦaⁿ tē há. Djó
 too to war they went; woman, old man, child also, leaving them they went . Joe
 aká, GŦedaⁿ-náŦi, Taⁿ/waⁿ-gáŦe, céna uŦai tē. ÉŦiŦe Umaⁿ/haⁿ nudaⁿ
 the, Hawk- standing, Village- maker, those only remained. At length Omahas to war
 aŦé amá Caaⁿ sigŦé tē wéŦai tē há. Wa'ú, cin'gajin'ga edábe, wagiŦadé 9
 those who Dakotas trail the they found them Woman, child also, near to them
 went (their own)
 gŦai xī, kí-báŦi; céna waŦai tē Caaⁿ amá. Cí 'ábae-má ŦanúŦa Ŧiⁿ gŦai
 they when, they did not exterminated them Dakotas the (sub.). Again those who carry- they
 went reach again; back ing went
 back

- tě, 'cī cénawaḥé-má kfi tě hă. Djó wat'a' kě bə́ugaqti Caa' amá gína-
when, again those who were ex- they Joe goods the all Dakotas the (took
terminated reached home (ob.) (sub.)
- caí tě hă. Can'ge-má cti bə́uga gínacai tě hă. Ga' can'ge-má cti bə́uga
from him The horses too all they took from him And the horses too all
- 3 wénacai tě ʔi ɕa' bə́uga. Gɕeda'-nájin' iɕádi enáqtei ni'ʔa júgigɕe.
they took from village the all Hawk- standing his father he only alive he with his.
them
- Wa'ú-ma, i'c'úge edábe, wi'dénaqti t'éwaḥai tě, gɕéba dúbá-qi-ti-éga' Uma'-
The women, old man also, just one half they were killed, forty about the Oma-
ha' má. Ucté amá a'he aḥai tě utcije ké'ʔa. Ucté amá cin'gajin'ga
has. Those who re- fleeing they went thicket to the. The rest children
mained
- 6 wagí'i' a'he-hna'i tě, é ni'ʔa bə́uga. Gan'ki wí ʔizábahe ké'ʔa pí.
carrying then they fled as, that alive all. And I ʔizábahe to the I
went.
- Nikaci'ga ʔi gɕéba-qi-ti-éga' a'ɕi'. ʔé amá héga-báji. Hégaʔi ʔé-ma t'éa'-
Person lodge ten about we were. Bulla- the were a great A great the buffa- we
loes (sub.) many. many. loes
- wa'ḥai. Waiin', mé-ha g'é cti hégají, áda' áckaqtei a'ni-hna' a'ma'ɕi'..
killed them. Robes, winter-robcs the too a great therefore very near we camped we walk-
(pl.) many, regularly ed.
- 9 ɕéu uʔáa ɕan'di ʔáɕi' ta'wa' duáɕican'di éqtei aṅgúgii. É'di ha'
Here the fork at the Pawnee town on this side of just that we came back. There night
a'ja'i, a'ʔi. Égiɕe, ha'ega'tce aṅgidaha'i ʔi, can'ge-ma bə́ugaqti wé-
we lay we camped. Behold, morning we arose again when, the horses all were
down,
- ɕiṅgai tě hă. Sígɕe aṅguginai, ca' bə́uga. Maja' a'wa'waʔa aḥai tě
missing to us Trail we followed theirs in fact all. Land to which they the
(our own), went
- 12 weaṅgidaha' aṅga'ḥai tě, má ɕiṅgé tě. Égiɕe wama'ɕa' aḥai ké; égiɕe
we know of ours we desired, snow none when. Behold, stealing them they had gone behold,
back in a line;
- wáɕi' aḥai ké. Wiaṅgugihé aṅgáɕai. Égiɕe ʔáɕi' wama'ɕa' aḥai ké.
having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-
them back in a line. (our own) ward.
- Cé Ni-béaska itáxaʔa wanáce ta'wa' ɕan'di ʔáɕi' amá é'di gɕi' amá. É'di
That Platte River towards the soldiers town by the Pawnees the there sat. There
head (sub.)
- 15 wáɕi' akí amá. Kí é'di wiaṅgugihé aṅgábii. Kí ha' ʔi, ʔáɕi' can'ge
having they reached And there we sought our own we arrived. And night when, Pawnees horse
them home.
- ɕá-ma éga' a'wa'ma'ɕa'i. Kí wanáce ʔi ʔaṅg'gəqtei qáɕa agí Uma'ha'
their (pl. ob.) like we stole them. And soldier lodge very near back were Omaha
again coming
- nuij'ga ɕábɕi'. Égiɕe ʔáɕi' nuda' gɕe-má wákipai tě. ʔáɕi' amá áhigi
boys three. Atlength Pawnees on the war- those going they met them. Pawnees the many
path homeward (pl.)
- 18 ɕa'ja Uma'ha' nuij'ga aká wi' gaqɕi. Kí aṅgú aṅgaɕi' can'ge éga'
though Omaha boys the one killed him. And we we who moved horse so
a'wan'gaɕi' aṅgágii. ʔi ɕan'di aṅgágii ʔi, Djó wat'a' bə́uga gínacá-bi,
we had them we were com- Village to the we came home when, Joe goods all they had taken
ing back. from him,
- ai, aná'a'. Caa' amá cénawaḥá-bi Uma'ha'-má, ai, aná'a'.
they I heard it. Dakota the had destroy ed them the Omahas, they I heard it.
said it, (sub.) said it,

NOTES.

415, 1. Baḡoi ta^{wa}, "Baḡoi's town," situated in Iowa, opposite Bellevue, Neb. "Baḡoi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. ḡikima aḡuta^{qtia}, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba cti nuda^a aḡai tē. "None of the Omahas went on the war-path at this time. All were out hunting for game. Some went as far north as the present reservation. This was in the winter of 1846, when the Omahas had their winter camp at the mouth of Papillion Creek, below their village."—Sanssouci.

416, 3. ḡēdaⁿ-najiⁿ iḡadi enaḡci ni^{ja} jugigḡe. The rest of this family were killed in the attack.

416, 4-5. wiⁿdenaḡti t'ewaḡai tē Uma^{ha}-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. ḡizabahe, a locality at the head of the Elkhorn River, in Nebraska. The name seems to denote that there were many sand hills in that region. The hunters divided into two parties before they arrived there. Gabige-jīḡa (Little Chief) was the head of one party, and ḡaxe-ḡaⁿba (Two Crows) followed him. The younger Δ^{pa}-ḡaḡa (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-baji and hegaji were pronounced he+ga-baji and he+gaji by the narrator. ḡaxe-ḡaⁿba is said to speak the language far more correctly than any other man.

416, 9. ḡaḡiⁿ ta^{wa} duaḡicandi. Columbus, Neb., now stands at this place.

416, 14. wanace ta^{wa} ḡandi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and

they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached ġizabahe. We men were occupying about ten lodges. The buffaloes were very numerous. We killed a great many buffaloes. There were a great many robes and winter robes; therefore we used to pitch our tents at very short intervals. We returned to the forks of the river, just this side of the Pawnee towns. There we camped and lay down for the night. Behold, when we arose again in the morning, all our horses were missing. We followed their trail. We wished to ascertain about our horses, to what land they had gone, before there was any snow, which would cover the trail. Behold, after stealing them, they had carried them homeward, leaving a trail in a long line. We departed, seeking our property. Behold, the Pawnees had taken them homeward. The Pawnees dwelt by the soldiers' town towards the head of the Platte River. And there we arrived when seeking them. And when it was night, we stole the Pawnees' horses in like manner. And three Omaha young men were coming back again very close to the soldiers' lodges. At length they met the Pawnees who were returning from the war-path. Though the Pawnees were many, the Omaha young men killed one. And we who moved were bringing back horses in like manner. When we came back home to the village, I heard them say that all of Joe's goods had been taken from him. I heard them say that the Dakotas had destroyed the Omahas.

BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847.

TOLD BY MAXE-ČAⁿBA.

- Mé ġi, déje éčaⁿbe ġi, éġiče Caaⁿ čī wénudaⁿ ahfi, čī wákiča ahfi.
 Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they sight against us arrived.
- Wa'ú waqé ġéġiču'a abfi. Ki Caaⁿ amá č'di ahfi tē. Wénaxičai tē
 Woman cache to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 wa'ú-má. Wa'ú aká čábčēⁿ tē naⁿ čaŋká Maxéwačē aká čduŋhai tē, ġiŋgá-
 the women. Woman the three the grown the ones Maxéwačē the joined, small (sub.) who (sub.)
- qtcī, ihaⁿ kē t'ékičai tē'di. Ki ġi čaⁿ wéahide waqé ġéġiču'a-má
 very, his mother the they killed when. And village the at a distance cache those who emptied (ob.) her for him theirs
- cénawačá-bi, aī. Wa'ú wiⁿ niⁿja agčī aká é učai. Gaⁿ čenujīŋga amá
 they destroyed them, said they. Woman one alive who came back that told. And young men the (sub.) it is said, they.
- 6 caŋge-ma wagikaⁿtaⁿ čī č'di ačai, wáčiqe. Gaⁿ čahé-de níkaciŋga bēuğaqtī
 the horses fled their own again there went, chasing them. And bill when person all
- akfi naⁿctaⁿi. Ki wí hácidaⁿ agčē ġi, agčá-baġi-má caⁿ č'di akí. Wa'ú-
 they destroyed them, said they. And I afterward I went when, those who did not after there I came Old (sub.) going. go homeward while again to.

jīnga kíu agtí amá, é Maxéwaçé eçaⁿba niⁿta agtí. Wawéamáxe:
woman she was she came the that Maxewaçé too alive came back. I questioned her:
wounded back (mv. sub.),

Īndádaⁿ ukít'ai ā, wa'újīnga, ehé. Pañ'ka ebçégaⁿ. Umaⁿhaⁿ ié uáwakiaí
What tribes were ? old woman, I said. Ponkas I think. Omaha speech they talked
they to me

hě, aí wa'újīnga aká. Ké, aṅgágçé taí; aⁿwaⁿdaⁿbe taí, ehé. Kíctawágu 3
said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kí nújīnga áji wiⁿ céna çábçíⁿ aṅgáçai. Kí ucté amá háci agtí. Éçaⁿbe
and boy another one enough three we went. And the rest after were In sight
coming.

aṅgákii xī, dahádi níaciⁿga wiⁿ é'di najiⁿ. É'di aṅgákii xī, wéahusaí
we got back when, on the hill man one there stood. There we got back when, scolded us

iⁿc'áge aká. Eⁿaⁿ hau, aⁿçáⁿi xī, Haⁿegaⁿtcé'qti wa'ú-ma wáççí. Īndádaⁿ 6
old man the What is ? we said when, Early in the morning the women they killed What
(sub.). the matter them.

hnítaⁿ çagçíⁿ-bádaⁿ waçísindai éⁿte. xáçiqti ákiágçai té, aí. Haⁿégaⁿ-
you you sat and you delayed it may be ? Long ago they had come, he
worked at and gone, said. Some time

tégaⁿ wáççí ícpahaⁿ xī, uhná çakí etéde. Kí wa'újīnga ckaⁿçí'áqti nañká-
in the they killed you knew if, you you should have And old woman totally unable running very
morn- them it tell it reached home. to move swiftly to get
ing

piqti kí te, ehnégaⁿ ā, ehé. Gaí: Çéçañkéé há. Waçíona jaⁿi. Gáçu 9
there reach will, you think it ? I said. He said: These are Visible they lie. In that
soon home as follows: the ones place

t'éwaçai, aí. Gaⁿ é'di aṅgágçai xī, é'di aṅgákí wa'ú çañká. Maⁿ gě aⁿwaⁿ-
they killed, he And there we went home-when, there were reached woman the Arrow the we pulled
them, said. ward again (pl. ob.). (pl. ob.)

çionúdai waiiⁿ eçai gě aⁿçízai-de aⁿgubétaⁿ iheaⁿçai. Égiçé caṅgágçíⁿ
out of them robe their the we took while we wrapped them we laid (them) down. At length horseman
(pl. ob.) in

béçuqti akii, níaciⁿga gçébahíwiⁿ-qti-égaⁿ akii. Gaⁿ aṅgáçá-báji; é'di 12
all reached men hundred about reached And we went not; there
there again, there again.

aⁿwaⁿdaⁿbe aⁿnájiⁿi. Égiçé níkagahi wiⁿ akii. Íckadábi aké. Ké, aⁿwaⁿ-
we looked at them we stood. At length chief one reached Ickadabi it was Come, let us
there again. he.

çiqe taí há, aí. Níaciⁿga bçuğa, Ahaú! aí. Sigçé ké wiañ'guhái, aⁿwaⁿçiqai.
chase them he said. Men all, Oho! they said. Trail the we followed them, we chased them.

Gickaⁿqti-báji, íçapíçíⁿ wéuhe aⁿmaⁿçíⁿi Júga-hnaⁿ pahañ'ga wéuhe 15
Not going very fast, slowly following them we walked. Body only before following
them

aⁿmaⁿçíⁿi sigçé ké. Caṅgágçíⁿ amá ágahadi wíutaⁿ gçíⁿi. Égiçé watícka
we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká jaṅgáççehái; uqçuğa-báji; qáde há, çiqçé kúbe bazaⁿ aṅçai ké. Gaⁿ
the extended wide in it was not a hollow; grass canes deep pushing they went And
(sub.) all directions; among them.

aṅçañ'kaⁿhaⁿ unásude gaⁿ sigçé únai. Cañ'ge ágçíⁿ-ma dahé wéahidé'qti 18
on both sides it had been so foot-prints they sought them. Horse those who sat kill at a great distance
burnt bare on

sigçé únegaⁿ nañ'ge xúwiⁿxai. Kí níkaciⁿga qáde kúbe ké'di wíuhe aká
trail they sought running they went And man grass deep in the followed the
them, as around. (sub.)

xañ'gçtçí ahii xī, Caaⁿ amá bispé jaⁿi içaⁿ. Aⁿçíⁿ wéça-baçíⁿ níaciⁿga
very near arrived when, Dakotas the crouching lay suddenly. He came very near finding man
(sub.) them

wiⁿáqtcí aká, çí xigçísaⁿçá agtí. Cañ'ge tan'di aṅçí égaⁿ ágigçíⁿ. Gaⁿ 21
one the again turned about he was coming back. Horse to the he came as he sat on his. And
(sub.), back

- ákihaⁿ bčúgaqti cañ'ge ágčⁿ únai, égxaxé ákikipai Wačútada wiⁿ
 beyond all horse sitting on they sought around in they met one Oto one
 them, another.
- juáwagče. Wačútada aká walútaⁿčⁿ ačⁿ; wí maⁿ abčⁿ. Gépe. há:
 he with us. Oto the (sub.) gun had; I arrow I had. I said as follows :
- 3 Kageha, qáde čan'di č'di bispé jaⁿi, ebčégaⁿ. Učáse te há, ehé. Hau.
 Friend, grass in the there crouching they lie, I think. You will set it afire I said. ¶
- Umaⁿhaⁿ wiⁿ agčⁿ. Gaⁿ aⁿnájiⁿ editaⁿ usé ačⁿ agčai. Gaⁿ unáhe
 Omaha one came back. And we stood thence setting having they went And confagration
 it afire it homeward.
- ámusta dahé gě átaⁿ cañ'ge ágčⁿ-ma bčúga bačéje najⁿi, unáhe ámusta
 right above hill the how horse those who sat all in groups stood, confagration right above
 it (pl. ob.) far on
- 6 daⁿbe najⁿi, égxaxé najⁿi. Unáhe aká náhega-báji, qáde aká ckúbe
 looking they stood, all around they stood. Confagration the burnt with much grass the deep
 (sub.) (sub.) heat, etc., (sub.)
- égaⁿ. Cañ'ge ágčⁿ-ma cáčě-qi-égaⁿ juáwagče anájiⁿ wí čti, utaⁿnadi.
 as. Horse those who sat on six about I with them I stood I too, apart.
- Égiče unáhe amá níaciⁿga čaňkadi ahii tě. Égiče baⁿ awána'aⁿ. Čagčai
 At length confagration the persons to the arrived. At length calling I heard them. I go home-
 tion (moving) ward to you
- 9 há, huⁿ! aí. Caaⁿ-ma náččaⁿbewáčai. Égiče wakide ákiagčai.
 halloo! they said. The Dakotas the fire made come out. At length shooting at they had come
 us and gone.
- Wa'ú čaqčⁿ čkí Paň'ka hniⁿ éiⁿte učá čai-gá, aí čkadabi aká. Kí
 Woman you killed you were Ponkas you are it may to tell send ye this said čkadabi the And
 them coming back be it way, (sub.).
- Caaⁿ amá ía-báji. Kí čkadabi aká: čkadabi wíebčⁿ há, aí tě, kikiⁿ
 Dakotas the they spoke And čkadabi the (sub.): čkadabi I am he he said when, fighting
 not.
- 12 'ičai. Aⁿb ičaugče ákikičai. Wáčiⁿ ačai égaⁿ miⁿdaⁿbe anaqti-égaⁿ ahii
 they spoke of. Day throughout they contended with one another. Having they as hour about how many it ar-
 rived
- te, égiče Caaⁿ wiⁿ úi. Égiče Caaⁿ čⁿ wiⁿ wácai, čkaⁿčⁿai. Učé amá
 when, at length Dakotas one was At length Dakota the one they made he was unable it ar-
 wounded. (mv.) them abandon to move. The rest
 him,
- agčai. Égxaxé ičaⁿčai Umaⁿhaⁿ amá. Cañ'ge taⁿ aaⁿbča. Júga-hnaⁿ bčⁿ.
 went Around in they placed Omahas the Horse the I left. Body only I was.
 homeward a circle (sub.).
- 15 Čkaⁿ-čⁿá aká man'dě ačⁿ. Wábaaze-hnaⁿ amá Umaⁿhaⁿ-má, wajiⁿ.
 Unable to move the bow had. He scared them off regu- they say the Omahas, temper
 (sub.) larly
- píbaji Caaⁿ aká. Hácidaⁿ č'di pí. Č'di pí tě caⁿcaⁿ ičanaxibča bčé Caaⁿ
 bad Dakota the Afterward there I ar- There I when without I attacked him I went Dakota
 (sub.) rived arrived stopping
- čínké. Yaň'ge pí xi, aňkíde-hnaⁿi čaⁿja, maⁿ gě wédaji-hnaⁿ čěčě-hnaⁿi.
 the one. Near at hand I ar- when, he shot at me regu- though, arrow the elsewhere regularly he sent them
 who. rived larly (pl. ob.) away.
- 18 Gaⁿ áqčⁿ Caaⁿ čínké; man'd ičatiⁿ há. Ázaⁿ iheáčě, kí Wačútada aká
 And I killed Dakota the (ob.); bow I hit him I hit him and knocked and Oto the
 him with him down, (sub.)
- jáhai tě. Gaⁿ níaciⁿga amá íkinei. Čádai. Čáde čictaⁿ xi, aⁿwaⁿčⁿčⁿ;
 speared him. And persons the snatched at They cut him Cutting they fin- when, we chased them;
 (sub.) the pieces. up up asked
- učé amá wáčiⁿ ačai. Či č'di aňgáčai. Čqabé čúgaqti č'di égihaqti áki-
 the rest having they went. Again there we went. Tree very thick there right headlong had
 them into

ágc'ai Caa^{n'} amá. Cí níkagahi ahí-bi ehé aká, Íekadábi aká, gáí: Hau!
 gone Dakotás the Again chief arrived I said the one Iekadabi the said as (sub.), follows: Ho!

cañ'gaxái-gá. Gaskí gí'a^{n'}ziqíq'ë gíi-gá, aí. Ga^{n'}téga^{n'} xí, cí wáqakíhna taí,
 cease ye. Panting to rest one's self be ye com- he Some time when, again you contend with will, them

aí. Hau! éga^{n'} te, aí. Jaháa b'úga akíq'í. Cañ'ge-má cti gí'a^{n'}ziwagi'ai. 3
 he said. Ho! so let it be, they said. At the hill all sat together on. The horses too they caused them, their own, to rest.

Caa^{n'} amá q'abé ukíq'í g'íi'i, wa'a^{n'} za'ë'qti g'íi'i. Q'abé u'fúnaji^{n'} aká
 Dakotas the tree sitting sat, singing making great they sat. Tree were depending on (sub.) together in confusion

Caa^{n'} aká. Íi-gá! añ'gakikíq'a taí, é-hna^{n'}, añ'gabág'q'a tá-bi e'q'ega^{n'} éga^{n'}.
 Dakotas the Be ye coming! let us contend together, they said regularly, we will draw back they thought as. (col. sub.)

Í^{n'}ta^{n'}! na^{n'}hébe g'íi'i-gá. Ga^{n'}tcéga^{n'} xí, ga^{n'} añ'gakikíq'a taité, aí. Hau. 6
 Hold! waiting sit ye. Some time when, of course we contend to- shall, he (sub.) gether said. ¶

Égiq'e Waqútada amá ahíi tē. Eca^{n'} i^{n'}wiñ'g'íi'i, áda^{n'} úwagiq'a ahíi. Níka-
 At length Otos the arrived. Near we sat to them, therefore to tell it to they To chase (sub.) them arrived.

éiq'e ahíi Waqútada amá. Q'abé q'a^{n'} añ'gubázai tē, Waqútada amá atíi.
 the foe arrived Otos the (sub.). Tree the we scared them when, Otos the came. (ev. col.) into (sub.)

Ga^{n'} níkagahi aká gáí tē: Í^{n'}ta^{n'}! na^{n'}hébai-gá. Ga^{n'}tcéga^{n'} xí, ga^{n'} añ'gakíq'a 9
 And chief the said as fol- Hold! wait ye. Some time when, of course we contend to- (sub.) lows: (sub.) gether

taité, aí. Ga^{n'} Waqútada amá na^{n'}cta^{n'}i. B'úga añ'g'íi'i. Yáci añ'g'íi'i,
 shall, he said. And Otos the stopped going. All we sat. A long time we sat, (sub.)

ca^{n'} mí^{n'}da^{n'}be wí^{n'} ákiha^{n'}-qti-éga^{n'} añ'g'íi'i. Hau. Níka^{n'}gahi aká mañ'g'q'e
 in fact hour one beyond about we sat. ¶ Chief the erect (sub.)

naji^{n'}i. Íekíq'ai: Hau! ceta^{n'} há. Ké! wákiq'ai-gá, aí. Ga^{n'} wañ'g'q'e, 12
 stood. He proclaimed: Ho! so far Come! contend with them, he said. And every one, (sub.)

Abaú! aí Q'abé q'a^{n'} búq'a há Égaxe q'a^{n'}waqái-gá. Masáni hí-ba ga^{n'}
 Oho! said. Tree the round Surround ye them. The other reach and (col.) side and

gíi-gá, aí. Ga^{n'} wákiq'ai. T'ékiq'a-báji yáci. Égiq'e Uma^{n'}ha^{n'} wí^{n'} t'éq'a-bi,
 he coming he And they fought them. They did not kill a long time. At length Omaha one was killed, (sub.) back, said. one another time.

aí. Uma^{n'}ha^{n'} wí^{n'} t'éq'ai há, aí. É'di pí xí, égiq'e añ'ka-báji; háq'ezahá 15
 they said. Omaha one has been killed they said. There I ar- when, behold, not so; just on the surface (sub.) rived

q'inké. Wágata g'íi'i xí, Caa^{n'} aká éta^{n'}q'i kídai, á kē úi. Hau. Cí
 the one Aiming he sat when, Dakota the first shot at arm the he ¶ Again (sub.) who. (sub.) him, (ob.) wounded.

ga^{n'}tcé xí, Waqútada wí^{n'} t'éq'ai, é t'éq'eqtia^{n'}i. Égiq'e Caa^{n'} aká cí wí^{n'}
 some time when, Oto one was killed, he was killed indeed. At length Dakotas the again one (col.) (col.)

t'éq'ai, é Uma^{n'}ha^{n'} amá wa't'éq'ai Cí Caa^{n'} aká Waqútada wí^{n'} t'éq'ai. 18
 was that Omahas the (sub.) were the slayers. Again Dakotas the (sub.) Oto one they killed. (col.)

Caa^{n'} aká, a^{n'}wañ'gabág'q'a yáci a^{n'}ma^{n'}q'i, t'éawaq'ë-hna^{n'}i. Q'abé q'a^{n'} ca^{n'}
 Dakotas the we drew back from them a long time they were killing us. Tree the at any (sub.) (sub.) rate (col.)

ua^{n'}sii-gá, aí Íekadábi aká. Wácpag'q'ai tē, égiq'e t'q'íq'ë-hna^{n'}i te. Ga^{n'}
 leap ye into, said Iekadabi the You draw back when, beware they kill regularly lest. And (sub.) from them you

q'abé q'a^{n'} ca^{n'} ua^{n'}sii níq'íga b'úga. Q'abé q'a^{n'} wí^{n'}détan-di hí xí, cí 21
 tree the at any leaped in men all. Tree the to one-half of the ar- when, again (col.) (col.) rate rived

- aⁿnaⁿ'ctaⁿi, aⁿwañⁿ'gabágčai. Ci gaⁿtcé jin'ga xī, Íckadabi aká gaf: Caⁿ'
we stopped going, we drew back from them. Again a little while when, Ickadabi the said as At any
(sub.) follows: rate
- uaⁿ'sii-gă. Wăcpagčai xī, égičē t'égičē-hnaⁿ'i te, aí. Naⁿ'b éčaⁿ'be aⁿwañⁿ'-
leap in. You draw back if, beware they kill regularly lest, he said. Two coming out we had
of it
- 3 gačⁿiⁿ aňgáhii, akiwa niⁿ'qa aⁿwaⁿ'čizai. Umaⁿ'haⁿ-ma wiⁿ' Caaⁿ' t'éčai kē
them we arrived, both alive we took them. The Omahas one Dakotas they killed the
him (ob.)
- aⁿčaⁿ'gidahaⁿ-bajī aňgidadaí. Ci Wačútada t'é kē edábe aňgidadaí. Caaⁿ'
we knew not ours we cut up ours. Again Oto who was also we cut up ours. Dakota
dead
- wiⁿ' ičánaxibča xī, náhičé. Wahútaⁿ'čⁿi kē gčónaⁿ gaⁿ' ní kē égihičé. Ní
one I attacked him when, he fell into the water. Gun the he let drop as water the it fell right into. Water
(ob.)
- 6 kē uáaⁿ'si gaⁿ' éčaⁿ'be gčí xī, á tē akiča ubčaⁿ'. Najiⁿ'akičégaⁿ Umaⁿ'haⁿ-ma
the I leaped as he came again when, arm the both I held. As I made him stand the Omahas
(ob.) into up
- dádeawákičē. Caaⁿ' ucté-ma watčicka kē ákičē aⁿ'he-ma Umaⁿ'haⁿ amá
I made them cut Dakotas the rest creek the crossing those who fled Omahas the
him up. (ob.) together (sub.)
- wákipai há. Čé Caaⁿ' amá wahútaⁿ'čⁿi gē ují čingé ačⁿ'i égaⁿ t'éwačai.
met them This Dakotas the gun the filled without they as they were
(sub.) (pl. ob.) had killed.
- 9 Caⁿ'qti gaⁿ' múkihaⁿ'i. Miⁿ' ičéqtiaⁿ'i xī, cénawačai Caaⁿ'-ma.
They shot at one another even till Sun it had fully when, they destroyed the Dakotas.
night set

NOTES.

418, 1. Me xī, i. e., in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. Gaⁿ akihaⁿ bęugaqti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. aⁿnajiⁿ editaⁿ use ačⁿi agčai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajī, pronounced na+hega-bajī by the narrator.

420, 12. Aⁿb ičaugčē akikičai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Umaⁿ'haⁿ-ma wiⁿ - - aňgidadaí. His name was xawáha.

422, 7. dádeawákičē. Frank La Flèche said that "dáde" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najiha hébe čizéawákičē (hair, part, I caused them to take it), I made them scalp him."

TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the *caches* and the Dakotas arrived there. They attacked the women. Maxewačē, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put

lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewaŋe, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old woman, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was Ickadabi. "Come," said he, "let us chase them." All the men said, "Oho!" We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: "My friend, I think that they lie crouching in the grass. You will please set it afire." An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: "I go homeward to you, halloo!" said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

"Send your voices this way, and tell us if you who came and killed women are Ponkas," said Ickadabi. But the Dakotas did not speak. And Ickadabi said, "I am Ickadabi." As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the

man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED A^NPA^N-JA^NGA'S BROTHER.

RELATED BY A^NPA^N-JA^NGA.

Umaⁿ'haⁿ amá wanáse gēiⁿ'i tē. Wijiⁿ'ce amá ȳe-jin'ga kide ačai tē, haⁿ'-
 Omalas the surrounding sat. My elder the buffalo-calf to shoot went, morn-
 (sub.) the herds brother (sub.) at
 egaⁿ'tce. Wiⁿ' júgčai tē. Uhnúckadi ȳe-jin'ga wiⁿ' t'ččai tē; dáde najiⁿ'i tē.
 ing. One went with him. In a valley buffalo-calf one they killed; cutting they stood.
 it up
 Caaⁿ' amá wagčade a-fi tē, caⁿ'ge ágčī cádēqti-égaⁿ. Wahútaⁿ'čī ujiáji 3
 Dakotas the creeping up were ap. horse sitting on about six. Gun not loaded
 (sub.) on them
 najiⁿ' tē wijiⁿ'ce taⁿ, áma aká man'dē ačīⁿ'i. W'naⁿ'čai-de, ȳu'ē a-i-
 stood my elder the other the bow had it. They attacked when, rushing were
 brother (std. one), (sub.) them forward coming
 biamá Caaⁿ' amá. ȳu'ē a-i-bi egaⁿ, t'ēwačai-biamá, wapé čingégaⁿ.
 they say Dakotas the rushing were coming, having, they killed they say, weapon they had none,
 (sub.) they say as.
 Égičē učá agčī. Umaⁿ'haⁿ naⁿ'ba t'ēwačai, é učá agčī. Caaⁿ' amá 6
 At length the came Omaha two they killed that to tell they came Dakotas the
 it back. (sub.) them, back. (sub.)
 aⁿ'he agčai tē wat'éčē amá. Ė'di ahí égaⁿ, wa'iⁿ' agčī. Caaⁿ' amá
 fleeing went home- murderers the There they as, carrying they came Dakotas the
 ward (sub.) arrived them home. (sub.)
 akí-biamá. Ji čaⁿ'á akí-biamá. Ígadizá-biamá; ȳi učicaⁿ-hnaⁿ'-biamá.
 reached home, Village to the reached home, They rode round and lodge they went around regularly,
 they say. they say. round, they say; they say.
 Héga-bají-biamá; Paⁿ'ka edába-biamá; ákikiji gēiⁿ'i tē edábe. Ihaⁿ' 9
 They were a great many, Ponkas were also, they say; the tribes coming together they sat also. His
 they say; mother
 ugiⁿe d'úba čededí-čāⁿ amá. Wanáqčī'i-gā hā, á-biamá. Ė wat'éčē úju
 he seeks some the company is there, Hasten ye said he, they That murderers prin-
 his they say. say, cipal
 aká ičádi aká wanáqčī'wáčē ȳi kē uhá-biamá. Gibázu ijáje ačīⁿ'-biamá
 the (one) his the causing them to hasten lodges the went along, they Kipazo his name he had, they say
 who) father (sub.) (line of) say.
 ičádi aká, níkaⁿgahi úju aká Paⁿ'ka ȳi kē cī uhá-biamá. Ėwačai 12
 his the chief principal the Ponka lodge the again he went along, You have them
 father (sub.), (sub.) (line of) they say. for relations
 wačagčize tai, nágčē wáčizai ȳi, wéčagčipahaⁿ'i ȳi, á-biamá. Paⁿ'ka-
 you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-
 ma céča-bají-biamá. Či ėdi égičāⁿ ačá-biamá Učēha-bájí ȳi'čtē, čiéoniⁿ
 kas did not heed, they say. Again there to say it to he went, they You do not join even if, you are the
 say. ones
 taité hā, á-biamá. Či an'gačikíča taⁿ'gataⁿ, á-biamá. Ačé najiⁿ'-biamá 15
 shall (be) said he, they say. You we contend with you we will, said he, they say. Going stood they say
 Caaⁿ' amá. Caⁿ' wábaha kē'd ugčīⁿ'i-de wa'ú amá gaⁿ' ačé najiⁿ'-biamá.
 Dakotas the In fact Indian car- in the sat in while woman the so going stood they say.
 (sub.) riage (sub.)

- Ki Pañ'ka úju aká, Wégasápi aká, Pañ'ka ɣi ɕaⁿ uhá-biamá. E'aⁿqti
 And Ponka principal the (sub.), Whip the Ponka vil- the went along, they Just how
 (sub.), (sub.), lage (circle) say.
- gáxe taí édaⁿ wábanaⁿ hné ckaⁿ'hna ɕáɕiⁿ'cé é'di oné etéde, á-biamá
 they will do (in thought) to witness you go you wish you who move there you should have said, they say
 gone,
- 3 Wégasápi aká. Ė'di aɕaí tē haⁿ'i tē, Wégasápi Maⁿ'tcu-wáɕihi júgigɕe,
 Whip the (sub.). There they went it was when, Whip Maⁿ'tcu-wáɕihi he with his,
 (sub.), night
- gañ'ki Pañ'ka amá cti Ėgiɕe a-í-najinⁿ amáma. ɕískié uɕéwiñɕiɕaí tē,
 and Ponkas the too. At length they were approaching and standing, they say. All together they assembled when,
- wanáce uɕéwiñɕiɕaí, d'úba ákikihíde aɕa-biamá. Wanáce amá égaxe
 police they assembled, some watching over one another went, they say. Police the all around
 (pl. sub.)
- 6 maⁿ'ɕiⁿ-biamá; uɕúciaɕá cti d'úba, ubáhiaɕá cti, háciaɕá cti. Wanáce
 walked they say; at the front too some, at the sides too, behind too. Police
 wénaxiɕa-hnaⁿ-biamá; wasninⁿ'de maⁿ'ɕiⁿ'i-ma útiⁿ-hnaⁿ-biamá. Wégasápi
 they attacked them regularly, they delaying those who walked they hit them regularly, they say. Whip
- aká wéhusá-biamá. Ukít'ě íwiɕahaⁿ-hnaⁿ-maⁿ'i. ɕijú-baji-hnaⁿ'i ɕaⁿ'cti.
 the scolded them, they say. Nation I have always known you in particular You were always unfor- heretofore.
 (sub.) tune
- 9 Éataⁿ únaⁿ'pe iⁿ'ɕéonaⁿi ä. Wa'ú égiɕaⁿ'qti jaⁿ' hniⁿ ɕaⁿ'cti, á-biamá
 Why punishment do ye threaten I Woman you did just so you did you were heretofore, said, they say
- Wégasápi aká. Ki ukít'ě aká núi há, á-biamá. Íwiɕahaⁿ taí minke,
 Whip the (sub.). And nation the are men said he, they say. I know you will I who,
 á-biamá. Ė'di aɕaí tē, haⁿ'i maⁿ'ɕiⁿ'i a-í-biamá.
 said he, they say. There they when, night walking by they approached, they say.
- 12 Umaⁿ'haⁿ aka-ɣáɕicaⁿ bɕé. Umaⁿ'haⁿ amá dáze tē naⁿ'za gáxai.
 Omahas towards those who are I go. Omahas the evening when embank-
 (sub.) ment made.
- Húɕuga gɕiⁿ'i ɕaⁿ caⁿ'caⁿ naⁿ'za gáxai. Cinⁿ'gajinⁿ'ga naⁿ'za weɕéckaxe te,
 Tribal circle they sat the always embank- they Children embank- you are to make for
 ment made. ment them,
- aí aɕa+. Atí tá-bité, aí aɕa+, á-biamá. Ki naⁿ'za gáxai tē Umaⁿ'haⁿ amá.
 he indeed. It is said that they he indeed, said (one), they And embank- ment Omahas the
 says will surely come, says say. (sub.).
- 15 Gañ'ki ɣiha ké uɕúkihehébe gáxai iɕaugɕe; ɣici gē ákiɕis'iⁿ's'iⁿ gáxai
 And tent- the one after another, as they throughout; tent- the interwoven they
 skins (line of) faras they would go made poles (ob.) made
- iɕaugɕe Aⁿ'ba ɣaⁿ'ge; waɕáckaⁿ te, aí áɕa. Atí-bi, aí aɕa+, aí. Ė'ɣa
 throughout. Day near at hand; you will do your best, says he indeed. they have come, says indeed, said he. Thither
- haⁿ' wadaⁿ'be ahí-hnaⁿ amá; waná'aⁿ agɕí, naⁿ'ide waná'aⁿ agɕí. Waɕá-
 night scouts were arriving; hearing them they making a hearing them they came back, drumming with the feet came home. You will
- 18 ckaⁿ te, aí áɕa. Ė'be uɕiⁿ'kaⁿ te ɕiñgē áɕa, aí. Wapé ké bɕúgaqti háha
 do your best, he indeed. Who he help you will there is indeed, he said. Weapon the all ready
- aɕágɕahniⁿ' ɕajaⁿ' te, aí áɕa; maɕúde wahútaⁿ'ɕiⁿ uɕágiji te, aí áɕa; atí-bi,
 you have yours you lie will, he indeed; powder gun you put in will, he indeed; it is said they have
 says come,
- aí áɕa, aí.
 he indeed, he says said.

Aⁿ'ba aká éçaⁿbe. Weánaxiça cu-íçai; égxaxé ñan'de naⁿ'ídai. Cañ'ge
 Day the came forth. They charged on us in coming all around ground they made a Horse
 (sub.) this way; (on) by running.

çéçutaⁿ d'úba wékaⁿ'taⁿ gçise égaⁿ nañ'gai; uwáçicaⁿ nañ'gai. Caaⁿ' amá
 hence some lariat broke as they ran; around us they ran. Dakotas the (sub.)

cañ'ge-ma wáçiaⁿ agçai, gacibe nañ'ge ahí-ma. Wáçe wiⁿ' gazaⁿ'adi 3
 the horses having them went outside- running those who arrived. White one among

gaqçaⁿ'-madi èduíhe; cañ'ge taⁿ' cti éçin agçai. Máctu Çidaⁿ ijáçe açiⁿ'.
 to those who were he joined; horse the too having they went Mr. Reed his name he had.
 hunting (std. ob.) for him homeward.

Caaⁿ' amá cañ'ge inⁿ'i tá amá, é-hnaⁿ amá. Gí'i etégaⁿ-báji, caⁿ' ie égiçaⁿ-
 Dakotas the horse give will, he said they were not yet words he said to
 (sub.) back to me regularly say. back to him apt, (some one)

hnaⁿ' amá. Wégaⁿ'ze wiⁿ'détaⁿ-qtcí-égaⁿ iíi égxaxé wákiçai. Caⁿ'-ama iíi 6
 regularly they say. Measure about one-half lodges all around they contended against us. By and by lodges

kè Umaⁿ'haⁿ amá úgidá-qtiáⁿ'i; naⁿ'zaça égiha agíi. Iíi kè'ja kidai Caaⁿ'
 the Omahas the entered their own; to the rear headlong they were shot at Dakotas
 (line of) (sub.) coming back.

amá, caⁿ' níáça wakídai. Cañ'ge-ma t'éwaçai áhigi. Caaⁿ' maⁿ' eçai kè
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

atí-hnaⁿ'i iíi kè. Umaⁿ'haⁿ amá iíha umágude-hnaⁿ'i; kí Caaⁿ'-ma éçaⁿ'be 9
 they came the lodge the Omahas the tent- cut holes in regularly; and the Dakotas in sight
 regularly (ob.) (sub.) skins

í xí, wakíde çéçè-hnaⁿ'i Umaⁿ'haⁿ amá. Umaⁿ'haⁿ wiⁿ', xáçe-çaⁿ'ba ijiⁿ'çe,
 came when, shot away at them regularly Omahas the (sub.) Omaha one, Crow two his elder brother,

égaⁿ t'éça-biamá Caaⁿ' amá. Iíha ñaṅgá umá'ude xí, ugás'in amá. Égiçe
 so they killed him, Dakotas the Tent- large cut a hole in when, he peeped they say. At length

déçti éçaⁿ'çai. Uçúci-ñájin ijáçe açiⁿ'. Gacíbaça maⁿ'çinⁿ'i tē, Umaⁿ'haⁿ 12
 right on they put it. At the he stands his name he had. At the outside they walked when, Omaha
 the forehead front

wiⁿ' t'éçai, caⁿ'ha inⁿ'i. Héga t'éçai há, aí Cí gacíbaça maⁿ'çinⁿ'i tē, cí
 one was killed, wolf-skin he wore. Buzzard is killed they said. Again at the outside they walked when, again

wiⁿ' t'éçai. Úhaⁿ-ñan'ga t'éçai há, aí. Cí gacíbaça maⁿ'çinⁿ'i tē, Çáçinⁿ-
 one was killed. Kettle large is killed they said. Again at the outside they walked when, Çáçinⁿ-

naⁿ'páji úi há. É t'éçai égaⁿ, Mawádaⁿ'çinⁿ'i é'di açai; úi jibe keçaⁿ'. 15
 naⁿ'páji was That was killed as, Mandan there went; he was lower the.
 wounded

Mawádaⁿ'çinⁿ'i t'éçai, aí. Mawádaⁿ'çinⁿ'i múbçij içéçai. Caaⁿ'-ma cti, t'éwaçai-
 Mandan is killed, they said. Mandan they made him fall suddenly by shooting him. The Dakotas too, those who were

ma, wágçisnu agçé-hnaⁿ'i; dá gē wakaⁿ'taⁿ cañ'ge-ma çisnúwakiçai.
 killed, they dragged they went home- head the they tied them the horses they made them drag
 them along ward regularly; (pl. ob.) them.

Égiçe intéde é'di a-í-báji. Cañ'gaxai Uçúciça Caaⁿ' naⁿ'ba t'éwaçai. 18
 At length now, but there they were not approaching. They ceased. At the front Dakotas two were killed.

É'di wénaxiçai ahíi egaⁿ', waçádai Umaⁿ'haⁿ amá; wáçnuonúde, gaⁿ'
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wégitiⁿ çéçai. Xagé agçá-biamá. Gaⁿ' akí-biamá Caaⁿ' amá, wagiⁿ'n.
 they threw back and Crying they went homeward. And reached there Dakotas the carrying
 hit them with, they say. again, they say (sub.), their own.

- Lí ɬaŋgáqti tē'di Mawádaⁿɕiⁿ watɕigaxá-biamá. Uɕízaⁿ tē waŋ'giɕe gɕiⁿ/
 Tent very large at the Mandan they danced they say. Middle the all caused
 wakiɕá-biamá Caaⁿ t'e-má. Jacáge á tē uɕaⁿwakiɕá-bi egaⁿ, wa'aⁿ/
 them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing
 3 gɕiⁿwakiɕá-biamá. Wa'aⁿ júwagɕe gɕiⁿ-biamá. Lí tē waŋ'giɕe caⁿ/
 they made them sit, they say. Singing with them they sat, they say. Tent the all in fact
 gɕiⁿwakiɕá-biamá t'é ɕaŋ'ka. Lí tē áciáza tē caⁿcaⁿ nan'de ké maⁿɕiⁿ'k
 made them sit they say dead the ones Tent the they when without sides the earth (sods)
 who. opened and stopping
 put it on the poles
 ágaspá-biamá. Lí tē ɕictaⁿ-bi ɕi, aⁿhe agɕá-biamá. Umaⁿhaⁿ-má atí te,
 they weighted, they say. Tent the they finished, when, fleeing they went home- ward, they say. The Omahas come will,
 they say
 6 aí, ádaⁿ aⁿhe agɕá-biamá Caaⁿ amá. Kí Umaⁿhaⁿ-mádi t'éwaɕai-ma
 they there- fleeing went homeward, Dakotas the And among the Omahas the dead ones (ob.)
 said, fore they say (sub.).
 wagiqai. Hé-jaŋka-ɬaŋ'ga dáhi-ɕti 'éɕaⁿɕai, t'éɕai. Wanúkige sí tē 'éɕaⁿ-
 they buried Horn forked large right in the they put it on, they killed Wanúkige foot the they put
 their own. (of fawn) neck him.
 ɕai. Ágaha-wacuce 'éɕaⁿɕai, é t'éɕɕɕtiaⁿi. Iⁿc'áge-wahíɕe úi jibe
 it on. Ágaha-wacuce they put it on, that they killed outright. Iⁿc'áge-wahíɕe they lower
 wounded leg
 9 kéɕaⁿ. Jáɕiⁿ-gahíge dá ɕaⁿ 'éɕaⁿɕai.
 the. Jáɕiⁿ-gahíge head the they put it on.

(The following is an incomplete account of the same occurrence, which

Two Crows gave:)

- Nugé gáqɕaⁿ aŋgáɕai Umaⁿhaⁿ-má. Síaⁿɕai: Jáɕiⁿ-ma júwagɕa-báji;
 Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;
 Umaⁿhaⁿ-ma-hnaⁿ gáqɕaⁿi. Gaⁿ Waɕé ké gáké aŋgúha aŋgáɕai. Djó
 The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe
 12 aká 'di níkagahi íɕigɕaⁿ-ma éduíhe maⁿɕiⁿi. Aŋgáɕai égaⁿ jé wéaⁿɕai.
 the there chief those who ruled joining walked. We went as buffalo we found them.
 Jé-ma hégaɕi t'éaⁿwaⁿɕai, égaɕe gaⁿ t'éaⁿwaⁿɕe aŋgɕiⁿi; caⁿ áhigiaⁿqti
 The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times
 aⁿwaⁿnas aŋgɕiⁿi. Caⁿ níaciⁿga wiⁿáqteí jé-ma gɕéba cti, agɕiⁿsataⁿ-
 we surrounded we sat. In fact man only one the buffa- loes ten too, by
 them
 15 ɕaⁿɕaⁿ, gɕéba-naⁿba-ɕaⁿɕaⁿ cti, t'éwaɕé-hnaⁿi. Gaⁿ wanáse tē aŋgúɕi'age
 fifteen, by twenties too, killed them regularly. And to surround them we were unwilling
 égaⁿ aŋgɕiⁿi, weábɕaⁿi. Jé-ma weaⁿ'iⁿ gaⁿ égaⁿ aŋgɕiⁿi. Égiɕe haⁿ-
 some- we sat, we had our fill. The buffa- we carried them and so we sat. At length early
 what loes
 egaⁿtcé'qteí miⁿ 'éɕaⁿbaji'qteí, jaⁿagídahaⁿ ɕi, égiɕe jé amá áckaɕteí áiama.
 in the morning sun had not risen at all sleep I rose from when, behold, but the (sub.) very close were coming.
 falo (sub.)
 18 Wiⁿáqteí Djó aká t'éɕa-báji caⁿ baɕúwiⁿxe aɕiⁿi, caⁿ wéahide aɕiⁿ aɕai;
 Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;
 úkiza ké'ja aɕiⁿ aɕai. Kí caŋ'ge taⁿ aⁿwaⁿ'i Djó aká. Gaⁿ jé ɕiⁿ t'éɕé
 no one to the he took it. And horse the loaned to me Joe the And the to kill it
 there (sub.). And falo (m.v. ob.)
 aⁿɕi, ádaⁿ t'éáɕé-gaⁿ aⁿdádai. Jú ké wí aⁿ'i, gaⁿ ɬahánuxa síaⁿɕé 'iⁿi
 asked there- I killed it and we cut it up. Body the I I carried, and green hide alone carried
 me, fore it

Djó aká. Aṅgáḡḡai égaⁿ í kě aṅgíadě aṅgáḡḡai. ǂíi ǂaⁿ éǂaⁿbe aṅgáki
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got
 (sub.). ward to ward. back
 ǂí, éǂíǂe íé d'úba wáǂíqai. Aṅgáḡḡai ké'ia ukaⁿska wáǂíⁿ a-íi dúda.
 when, at length buf- some they chased We went home- to the right in a line having they were this
 falo them ward with them coming way.
 ǂaṅ'ge aṅgáki ǂí, íé-ma wabáǂuwiⁿxe aǂai. Éǂíǂe níaciⁿga amá ǂaháwagǂe 3
 Near we got when, the buffa- wheeling around went. Behold, men the shield
 home loes
 aǂíⁿi tě níkaǂíǂe aǂai.
 had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. wa'ia agǂi. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9-10. ihaⁿ uǂine d'úba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," *i. e.*, the main body of the tribe.

426, 1-2. E'aⁿqti - - ǂaǂíⁿǂe édi ǂne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. édi aǂai ha'í tě. Sanssouci preferred to say, "édi aǂai ha'í tě ǂí," making "ha'í tě," it was night; and "ǂí," when.

426, 8-10. ukít'ě Iwidahaⁿ tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eataⁿ unaⁿpe iⁿǂeonaⁿi ǂ. Aⁿpaⁿ-ǂaṅga said this was equivalent to "Eataⁿ naⁿ'peaⁿ'ǂakiǂai ǂ." Sanssouci said that this should be, "Eátaⁿ úǂaⁿpi iⁿǂeonaⁿ éiⁿte." He derived "úǂaⁿpi iⁿǂeonaⁿ" from "úǂaⁿpi ǂíǂaⁿ."

426, 12. naⁿza gaxai. Sanssouci said that some of the Omahas made an excavation as a shelter for their horses. The embankment was about four feet high. It was in the shape of a crescent, and was between the tribal circle and the bluffs.

427, 1. weanaxiǂa cu-iǂai, from "wenaxiǂa cu-iǂě." "Cu-iǂě" must be distinguished from "cu-ǂeǂě," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu ǂidaⁿ. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Caⁿ-ama denotes a reversal of the previous state after moving awhile.

427, 7. Uǂida-qtiaⁿi: uǂide is the possessive of ude; "qtiaⁿ" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'ǂaⁿǂai is almost a synonym of u, to wound.

427, 15. jibe kéǂaⁿ. The addition of "ǂaⁿ" seems to convey the idea of past action or condition.

427, 19. waṅuṅnude gaⁿ wegitiⁿ ǂeǂa-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-ǂaṅga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caa^a ama, wagiⁱ^a. This was not their home, but some place on their homeward way.

428, 2. Jacage a tē uça^a wakiça-bi ega^a. Sanssouci said that this should read: Jacage na^a be tē úwagiçisna^a-bi ega^a, uça^a wakiça-bi ega^a; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4-5. Ji tē ačiaza tē agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Ma^atcu-wačihí (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,

indeed, that it is said, 'They will surely come.' The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was Uḡuci-najiⁿ (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ḡaḡiⁿ-naⁿpaji (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-ḡaṅga (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. Iⁿc'age-wahiḡe was wounded in the leg, and ḡaḡiⁿ-gahige (Pawnee chief-who-keeps-a-sacred-pipe) on the head.

TRANSLATION OF TWO CROWS' VERSION.

The Omahas went alone on the summer hunt, without the Pawnees. We followed the course of the Elkhorn River. Joe joined the chiefs, those who governed the tribe. As we proceeded we discovered buffaloes. We killed a great many of them. We surrounded and killed them a great many times. In fact, there were men who killed them by tens, fifteens, and even by twenties. So we were almost unwilling to surround them again, as we had our fill. We continued bringing in the buffaloes. At length, very early one morning, long before sunrise, when I arose from sleep, behold, the buffaloes were coming very near. Joe did not kill one which he chased around and then to a distance to a lone spot. Then Joe loaned me the horse and asked me to kill the buffalo. So I killed it and we cut it up. I carried the meat, and Joe bore the hide. We went back to the camp, which was not far from us. When we got back in sight of the lodges, behold, they chased some buffaloes. They were coming this way, right in a line with us as we went back to camp. When we had nearly reached the camp, the buffaloes wheeled around and departed. Behold, the men had shields and went in pursuit of the enemy.

HOW MAWADAⁿČIⁿ WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

- Mawádaⁿčíⁿ nudaⁿ ačá-bi xī, enáqtci ačá-biamá. Ifi čan'di ahí-bi
 Mandan to war went they when, he alone went he said. Village at the he arrived, he said
- xī, ifi čaⁿ bazaⁿ ačá-bi xī, can'ge-unájiⁿ wiⁿ čic'ibai tē. Kí wa'ú wiⁿ áci
 when, vil- the among he went, when, horse stands in one he pulled open. And woman one out
 lage
- 3 atí-bi xī, daⁿ'bai tē hā. Lé-qtí yáaⁿ agčá-biamá. Kí Mawádaⁿčíⁿ aká
 came, he when, she saw him Speaking to the she went back, he And Mandan the
 said very (much) lodge said. (sub.)
- can'ge čańká wáči'a aⁿ'he agčai tē, cénuijin'ga hégaⁿji čiqá-biamá. Uqčá-
 horse that the ones failed with fleeing went when, young men a great many chased him, he Not over-
 said homeward said.
- baji ákiágčai tē. Aⁿ'ba xī'ji jaⁿ'i tē, wéahide akí-bi xī. Haⁿ' xī, cī é'di
 taking him he had gone again. Day when he slept, far off he reached when. Night when, again there
 said again, he said
- 6 ačá-biamá. Kí ifi čaⁿ učicaⁿ-hnaⁿ maⁿčíⁿ'i tē, jaⁿ' wagíčē. Bčúgaqti
 he went, he said. And village the going around it, regularly he walked, to wait for them to go to sleep. An
- jaⁿ'-bi xī, cénuijin'ga naⁿ'ba jaⁿ'-baji, wa'aⁿ xúwiⁿ'xe maⁿčíⁿ'i tē. Haⁿ'skaⁿ-
 slept, he when, young man two not sleeping, singing wandering around they walked. Mid-
 said
- skaⁿ' ké'qa híi xī, cénuijin'ga naⁿ'ba amá agčai tē hā, jaⁿ'. Maⁿčíⁿ'-yi tijebe
 night to the it ar- when, young man two the went homeward, to sleep. Earth lodge door
 rived (sub.)

iba-t'aⁿ gahá akijaⁿi tē. Kī akíφa jaⁿ'tai xī, áma gaqφí gaⁿ'φai tē (Mawá-
 handle it had upon they lay to- And both sound when, the to kill wished (Man-
 gether. asleep one him)
 daⁿφiⁿ aká). Íφapiφiⁿqtci é'ja aφai tē. Ė'di ahi-bi xī, áma aká dagahaⁿi
 dan the). Very carefully thither he went. There he arrived, when, the the raised his head
 he said other (sub.)
 tē, nackí φaⁿ sábañiqti maⁿ'zepe-jñ'ga ítiⁿ-biamá. Áma aká dáhaⁿ 3
 when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise
 átiáφai tē há. Kī φiqai tē há. Aⁿ'ha-biamá Mawádaⁿφiⁿ aká. Φiqé
 started And they chased him Fled he said Mandan the (sub.). Chasing
 him
 maⁿφiⁿ-bi xī, baⁿ' maⁿφiⁿ-biamá Jáφiⁿ-jñ'ga amá. Jí amá bφúgaqti
 walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all
 φiqá-biamá, wa'ú amá ctē, cínudaⁿ amá ctē. Cí φi'á-biamá. Cí aⁿ'ba xī, 6
 chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,
 jaⁿ'-biamá, utcije maⁿ'te. Cí haⁿ' xī, é'di aφá-biamá. Aⁿ'ba xañ'gēqtci
 he slept, he said, thicket within. Again night when, there he went, he said. Day very near
 xī, cañ'ge í wiⁿ' φicfbai tē há. Cañ'ge wiⁿ' kaⁿ'taⁿ-biamá. Kī áci agφá-bi
 when, horse lodge one he pulled open Horse one he tied he said. And out he went home-
 ward, he said
 egaⁿ, íjebe éφaⁿ'be akí-qi-ti-bi xī, Jáφiⁿ wiⁿ' ákipá-biamá uhíacka. Kī 9
 having, door emerging he had just reached when, Pawnee one he met him, he said close by. And
 again, he said
 Jáφiⁿ aká naⁿ'pai tē Mawádaⁿφiⁿ. Kī Mawádaⁿφiⁿ aká cañ'ge taⁿ' pictaⁿ'-
 Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting
 báji φisnú agφá-biamá, jaⁿ'φiⁿ. Kī Jáφiⁿ aká é'di égaⁿ'qti baⁿ' φahégabaji-
 him go pulling went homeward, running. And Pawnee the (sub.) just then halloo- was making a great
 him along he said, ing
 hnaⁿ'-biamá. Kī Mawádaⁿφiⁿ aká cañ'ge taⁿ' ágφiⁿ íφaⁿ'i tē, xigφít'ut'ús'a 12
 noise by calling, he said. And Mandan the (sub.) horse the (ob.) sat on him sud- when, bucking repeatedly
 said, the (sub.) denly
 gí'í-biamá, kī aⁿ'φ ícéφa-biamá. Φábbφiⁿaⁿ' aⁿ'φ ícéφai xī'jī, za'ái amá;
 it carried him, and threw him off, he said. Three times it threw him off when, they made an up-
 roar, he said;
 náφuháqti atí-biamá. Cínudaⁿ amá ctí, wa'ú amá ctí, nú amá ctí, bφúga
 very nearly they came to him, Dog the too, woman the too, man the too, all
 he said. (sub.) (sub.) (sub.)
 φiqai tē. Cañ'ge φiⁿ caⁿ'caⁿ ágφiⁿ ákiágφa-biamá. 15
 chased him. Horse the without sitting on he had gone again, he
 (mv.) stopping said.

NOTES.

Mawadaⁿφiⁿ told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawadaⁿφiⁿ was very young, say about thirty-five years ago.

432, 1-2. jii φandi ahi-bi xī. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "jii kēdi," etc. "Jii φaⁿ" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. jaⁿ wagiφē, synonym, jaⁿ wéadai tē.

432, 8.-433, 1. maⁿφiⁿ-ti jijebe iba-t'aⁿ. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying-pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

TRANSLATION.

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee halloood, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

 ɬAČI^N-NA^NPAJĪ'S WAR PARTY IN 1853.

RELATED BY HIMSELF.

T'an'gaqčaⁿ ɣáqti a'čan'kide gaqčaⁿ aŋgáčai. Caⁿ edádaⁿ waaⁿ'si-
Fall hunt deer we shot at on the hunt we went. In fact what leaping animal
 jín'ga bčúgaqti aŋ'gunai. A-íi a'čín', újawaqtiⁿ'i. Caⁿ ɣáqti, mišá, qúga,
little all we hunted them. Approach- ing and pitching tents we were, in excellent spirits. In fact deer, raccoon, badger,
 3 mañ'ga, zizíka, caⁿ bčúgaqti, aⁿ'ba gě wa'ín' agčé-hnaⁿ'i. ɬí gčéba a'čín'.
skunk, turkey, in fact all, day the carrying they came back regularly. Tent ten we were.

Aṅgáɕ égaⁿ, a-íi. Cǐ égaⁿi, cǐ újawaqtaⁿi. **Aṅgáɕai égaⁿ, wáqe d'úba**
We went as, they ap- Again it was so, again they were in excel- We went as, white man some
 proached lent spirits.
 and pitched tents.

wa'é igciⁿ amá k'edi aṅgáhii. Wáqe amádi aṅgáhii égaⁿ, waqáte wa'ii,
farming they who sat at by the we arrived. White man by them we arrived as, food they gave us.

údaⁿqtianⁱ. Égiçe uçéwiⁿawáçai. Níkaciⁿga ukéçiⁿ hnankáčě, íi-gă. 3
it was very good. At length they collected us. Indian ye who are, be ye coming.

Añgúkikié tabácě. Ha^{n'} xǐ añgúkikié taí, ai. Aⁿha^{n'}, ai. Ha^{n'} égaⁿ
We talk to each must. Night when we talk to each will, they said. Yes, said thv. Night like

kě wágiāqí égaⁿ, Aṅgáçe taí. Lí tē ʔaṅgáqti tē'di júawágçe atí. Égiçe,
the for us they as, We go will. House the very large at the with us they came. Behold,

wáqe amá bǝ́gaqti ahíi há. (É Wazé guá'fícaⁿ, Ni-xébe ké'ia, wáqe 6
white man the all arrived . (That Little Sioux beyond, Water-shallow at the, white
(sub.) River man

pahan'gaqtcí hi-má ǽdédí-ma há. Gǽdín' ǽǽcutaⁿ ga^{n'} ǽǽ tǽ.) Uáwakiái.
the very first those who they were there Across thence so it went.) They talked
arrived with us.

Ahaú! kagéha, uwíkie mińké-ja, kagéha, edádaⁿ edéhe xī, égaⁿqti ckáxe
 Oho! friend, I talk to I who, on the friend, what I say what if, just so you do
 you one hand

taí. Aⁿčan'gudaⁿ'be tañ'gataⁿ. Ūdaⁿ xǐ'jì, égaⁿ aŋgáxe tañ'gataⁿ, ai 9
will. We consider it we who will. Good if, so we do it we who will, said

(Uma^{n'} haⁿ amá). Maja^{n'} kē ućágacaⁿ hné tai tē ubćí'age, ai (wáqe aká).
(Omahas the). Land tle you traverse you go will the I am unwilling, said (white man the).

Maja^{n'} kə ʔe ʔagɕi^{n'} ʔtci ʔa^{n'} e-hna^{n'} ʔagɕi^{n'}; ki edádaⁿ wanágɕe ʔiɕiɕa
Land the this you sit just (on it) the that only you sit (on); and what domestic animal your

gacibe hiwačacē cicin'ge hā. Egaⁿja, majaⁿ/ kē wiwiŋa, ai wāqe akā. 12
out of it you cause them you have none Though so, land the mine, said white the
to arrive (sub.).

Maja^{n'} kě čičajj; Ingaⁿčai čiw^{n'}i'äj, učaaⁿsi hă, ai Je-sa^{n'} aká. Ingaⁿčai
Land the is not yours; Grandfather he did not buy you leaped , said Buf- distant the
 it, on it falo white (sub.), Grandfather

čⁿwiⁿ/äji tẽ ícpahaⁿ ádaⁿ íčápahaⁿ-qti-maⁿ, ai. Iúgaⁿčai čĩnké čⁿwiⁿ/ tẽ
he did not the you know it and I know it very well, he said. Grandfather the one he bought the
buv it who it

waji^{n'} čiská-qti ádaⁿ ícpahaⁿ ádaⁿ, ai, čajú-bají Uma^{n'} haⁿ činké. Je-sa^{n'} aká 15
you are very intelligent there-fore you know it ? he speaking con-temptuously of Omaha the (ob.). Je-saⁿ the (anb.)

wáqe ɕĩnké maŋ'ge kě utiⁿ/tiⁿ. Eátaⁿ gɕaⁿ/ɕiⁿ-aⁿɕáɕě ă. Majaⁿ/ uhaⁿ/ge
white the (ob.) breast the he hit re- Why do you make me foolish ? Land end
man (ob.) peatedly.

kě gacĩbe jiĩ' ga ɕagɕi^{n'}. Wiebɕi^{n'} ga^{n'} níkaciⁿgaɕáɕiɕe ɔni^{n'} taté.
the out of it a little you sit. It is I as you make yourself a man you shall be.

Wani^{n'} ɬa ewájiⁿ jút^{a'n} agɬáte ka^{n'} bɛa, ga^{n'} uáɣine ma^{n'} bɛi^{n'}, ai ɬe-sa^{n'} aká. 18
 Animal of its own grows I eat mine I wish, so I seek mine I walk, said ɬe-sa^{n'} the (sub.).

Egaⁿja, ca^{n'} ube^fage, ai (wáqe aká). Ie tē a^{n'}čana^{a'n'}ji, ca^{n'} ákihaⁿ hné
 Neverthe- still I am unwilling, said (white man the). Speech the me you do not yet beyond you go
 less.

ḡ'jī, aṅkíkina taté hă, ai wáqe aká. Ákihaⁿ bée tá miñke. Aⁿčákina té.
if, we fight shall, said white the man (sub.). Beyond I go will I who. You may fight me.

- Majaⁿ kē wiwīḡa gaⁿ, bēḡ tá minke, ai. Aⁿhaⁿ, ai, gasáni hnē ḡījī,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,
wiḡaⁿbe cubḡé tá minke hā, ai wāḡe aká. Wāḡe-jīn'ga ḡaⁿhaha ḡáḡaⁿ
I see you I go to will I who said white the man (sub.). Young white people neighboring that class ones
- 3 uḡewiⁿawáḡē-de, juáwagḡe cubḡé tá minke, ai wāḡe aká. Haⁿegaⁿte
I collect them when, I with them I go to you will I who, said white man the. Morning
wahaⁿi égaⁿ, 'ábae u'éḡa gaⁿ, aṅḡáḡai égaⁿ, ḡábḡiⁿ juáwagḡe. Wāḡe amá
they removed as, hunting scattered as, we went as, three I with them. White man the
ḡḡéba-dúba-qti égaⁿ ahīi égaⁿ, wánase najiⁿi. Gaⁿi. Cetaⁿ naⁿctaⁿi-gā,
forty about arrived as, heading us off they stood. They did so. That far stop moving.
- 6 ai. Caⁿ aṅḡáḡai ḡi, ḡu'ē a-i égaⁿ, wahútaⁿḡiⁿ kē wáḡii. Aṅḡḡi'agaí-de
they said. Yet we went when, with a they as, gun the they tried We were unwilling, when
wakíḡai: Ku! ku! ku! Aṅḡḡai égaⁿ, uḡé kē'ḡa wáḡiⁿ ahīi. ḡá-bajji-gā.
they shot at us: Ku! ku! ku! We went home- as, remain- to the having us they Do not go.
ward ing reached.
- Hnai ḡi, wikíde taí minke. Uḡan'da ḡaⁿ aṅḡunajiⁿi; ékpa wénajiⁿi wāḡe
Ye go if, I shoot at will I who. Island the we stood in it; stood surrounding us white man
- 9 amá. Waḡákide hníctaⁿi, ai. Aⁿ'ka-aⁿ'ḡiⁿ-báji hā, wéjai wāḡe amá.
the (sub.). You shot at us you finished, he said. We are not so doubted white man the (sub.).
Aⁿ'ḡákide hníctaⁿi gaⁿ, caⁿ bēḡ tá minke, ai. Majaⁿ wiwīḡa uáḡiha
You have finished shooting at me as, at any rate I go will I who, said he. Land my I follow my own
maⁿbḡiⁿ, ai. 'Ábae maⁿbḡiⁿ. Éátaⁿ ajaⁿi ā. Iⁿ'ḡikaⁿi-gā. Cubḡé tá
I walk, said he. Hunting I walk. Why do you? Make ye room for me. I go to you will
act so
- 12 minke, ai. Áḡahueḡe, wikíde téiⁿke, ai. Hau! éḡijaⁿ ckaⁿ'hna ḡi,
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish if,
éḡaṅ-gā, ai Umaⁿ'haⁿ amá. Aḡai ḡi, wāḡe amá wéḡikaⁿi. ḡahé kē
do it, said Omahas the (sub.). They when, white men the made way for Hill the
went them.
- aṅ'gahe aṅḡáḡai gaⁿ ḡamú aṅḡáḡai. Watícka kē aṅḡáhii. Watícka kē
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 uḡḡiⁿ údaⁿ; ē'di aṅḡḡḡiⁿ.
to sit in good; there we sat in.
Éḡiḡe wāḡe amá éḡaⁿbe atíi, héga-báji, ḡḡébaḡiwiⁿ-naⁿ'ba-qti-égaⁿ.
At length white man the (sub.) in sight came, a great many, hundred two about.
Aṅḡu ḡḡéba-ḡábḡiⁿ-qtci aⁿ'ḡiⁿ. Watícka kē usḡé aṅḡḡḡiⁿ; ní ḡaⁿ'haqtci
We thirty just we were. Stream the sunken place we sat in; water on the very bank
- 18 kē aṅḡḡiⁿi. Wanáḡe-jīn'ga ehé ḡiⁿ éḡaⁿbe hí. Wadaⁿ'be. Gaⁿ íḡaⁿ
the we sat. Young-soldier I said the one who in sight arrived. He looked at them. He did so suddenly
ḡi'jī, á kē 'éḡaⁿḡai. T'éaⁿḡai hau, ai. Dádaⁿ baskíḡe! t'éaⁿḡḡetiaⁿi, ai.
when, arm the he was hit on. They have killed me! he said. What angry! they have really killed me, he said,
(ob.)
- Ahaú! ai. Ké! caⁿ wiaⁿnaxíḡa taí, ai. Bḡúga aⁿnájiⁿi, aṅḡḡḡa'ái. Éga-
Oh! they said. Come! at any rate we dash on them will, they said. All we stood, we gave the scalp. In a yell.
- 21 zéze gaⁿ wiaⁿnaxíḡa aṅḡáḡai. Wāḡe-ma aⁿ'waⁿ'baazai. Caⁿ'ḡe áḡḡiⁿ wāḡe
row so wedashed on them we went. The white men we scared them off. Horse sat on white men

- Gasáni cǐ wacta^{n'}bai ɲi, ɪ^{n'}taⁿ úwakiéga^{n'}i-gǎ, ai. A^{n'}ja^{n'}i. Ga^{n'}ɲi Caa^{n'}
To-morrow again you see them if, now do talk to them, said (one). We slept. And Dakotas
ɲi dúbai te. Ha^{n'} tǎ^{n'}di gǎéwakiɲai tǎ, wa'ú amá a^{n'}hai. Ga^{n'}ɲi nú amá
tent were four. Night when they sent them home- woman the fled. And man the
ward, (pl. sub.) (pl. sub.)
- 3 sía^{n'}ǎé wagǎáde a-íi tǎ, aǵú. Ga^{n'} watǎcǐcka jin'ga aǵúɲi kǎ hídeaa
alone creeping up they were us. And stream small we camped the down-stream
to us coming, in
- ca^{n'}ge-ma ǎéa^{n'}wa^{n'}ɲai. Úwaɲica^{n'}i tǎ Caa^{n'} amá, ca^{n'}ge-ma únai tǎ Égiǎe
the horses (ob.) we sent them. Went around us Dakotas the the horses (ob.) sought when. At length
(sub.) them
- ca^{n'}ge-ma wǎɲai tǎ. Wǎɲai égaⁿ, ga^{n'}ɲi wǎɲiⁿ aǵɲai tǎ. A^{n'}ǎa^{n'}gidaha^{n'}-
the horses (ob.) they found them. They found as, after a having they went We did not know at all
them while them homeward.
- 6 baj'qti égaⁿ, cǐ 'ábae aǵáɲai; ɲáqti-ma a^{n'}wan'kidaí. Ǵáze hí égaⁿ,
about our own as, again hunting we went; the deer we shot at them. Evening arrived as,
aǵáɲai ɲi, égiǎe, cǐn'gajin'ga, wa'ú edábe, dahé ǎégegaⁿ gǎ^{n'}di ánaɲiⁿ, xagé
we went home- when, behold, child, woman also, hill like these on them stood on, crying
ward
- za'ǎ'qti amá. Eátaⁿ ádaⁿ. Ca^{n'}ge bǎúgaqti wǎɲiⁿ ákiáǵɲai ǎa^{n'}, ai tǎ.
they made a they Wherefore ? Horse all having they have gone (past they said.
great uproar say, again sign)
- 9 Qe-í! wǎɲiju-báɲi héga-báɲi, ai. Ga^{n'} wǎɲa-báɲi ga^{n'} aǵɲiⁿ aǵaɲiⁿ. Ahaú!
Alas! they have injured not a little, said And we sad so we sat we who moved. Oh!
us (they).
- ai. Ga^{n'} qǎɲa aǵáǵǎe taí. A^{n'}wa^{n'}haⁿ taí. A^{n'}wa^{n'}haⁿ égaⁿ, bǎúgaqti
said And back again let us go homeward. Let us remove the camp. We removed as, all
(one).
- a^{n'}wa^{n'} 'i^{n'} 'i^{n'}, wa'ú, cǐn'gajin'ga, na^{n'}-ma cǐi, bǎúga. Ga^{n'} aǵáǵɲai égaⁿ,
we carried little woman, child, the grown too, all. And we went home-
packs, ward as,
- 12 watǎcǐcka Zandé-búɲa é akǐi a^{n'}ɲiⁿ. A^{n'}ja^{n'}i égaⁿ a^{n'}ba. Úǎúda^{n'}da^{n'}bégaⁿ-
stream Zande-buɲa that we re we were. We slept as day. Do consider ye it
turned to
and camped
- i-gǎ, ai. Ahaú! ehé, níkaciⁿga ɲiúbaɲi ɲi'ɲi, égaⁿwé'aⁿ ga^{n'}ǎawáǎé ebǎégaⁿ.
a little, said Oh! I said, man injures one when, to do so in desirable I think.
(one). return
- Níkaciⁿga ukéɲiⁿ cka^{n'} eáwakiga^{n'}i, na^{n'}bé 'a^{n'} wakíde, ca^{n'} waɲítaⁿ gǎ 'a^{n'}
Indian habits they are like us, hand how to shoot, indeed work the how
(pl. ob.)
- 15 cka^{n'} gǎ' ctewa^{n'}. Ugáhanaǎáze wagǎáde, ca^{n'}ge wénacai tǎ é cǐi égaⁿ
habits the soever. Darkness to crawl up to horse snatching the that too so
(pl. ob.) them, (act)
- a^{n'}ǎa^{n'}baha^{n'}i, ebǎégaⁿ. A^{n'}ǎpii, ebǎégaⁿ. A^{n'}ǎiǎe taité, ehé. Sigǎé kǎ
we know, I think. We do it well, I think. We chase shall, I said. Trail the
a^{n'}ǎa^{n'}guhe taité, ehé. Waqúbe uáhaⁿ tá miǎke, ehé, wí.
we follow it shall, I said. Sacred thing I cook will I who, I said, I.
- 18 Hau. Waqúbe uáhaⁿ. Níkaciⁿga uǎéwiⁿawáǎé. Ca^{n'} ɲanúɲa ɲáqti uáhaⁿ;
ɲ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;
ɲanúɲa tǎ ma^{n'}zeská na^{n'}ba ígaxe é-hnaⁿ uáhaⁿ. Néxe tǎ ma^{n'}zeská sátaⁿ.
fresh meat the silver two valued at that only I cooked. Kettle the silver five.
Wat'a^{n'}, waíiⁿ jíde, waíiⁿ ɲú, haqúde sábe, unáɲiⁿ bǎéɲa úgaxe na^{n'}ba, bǎize;
Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;
- 21 akǐɲa wíⁿ bǎúga kǐ é^{n'}di masáni dáxe: uǎúciaɲa itǎǎé. ǎé wéku-ma,
both one round (one) and on it half a dollar I made it; in the middle I placed those who were
them. invited,

Hau! céte wí^abəai, ehé. Níkaciⁿga gáčiⁿ wácijuájǐ či^{n'} uáne tá mĩnke.
Ho! this pile I abandon to you. Person that one he who did wrong I seek will I who.

Awáckaⁿ maⁿbei^{n/} taté. Waji^{n/} çiçîa aⁿéá'i taí, wîbeiⁿwîⁿ, ehé. Hau! ai,
 I make an I walk shall. Disposition your you give will, I buy it from you, I said. Ho! said
 effort thev.

aⁿciⁱ tañ'gataⁿ ɕaⁿ'ja, waɕáckaⁿ té, iⁿɕiñ'gai. Iⁿ'behiⁿ ɕizai-de uɕúciaja 3
we give it we will though, you do your will, they said that Pillow they took when in the middle
to you best to me.

ihé'cai. Déxe naⁿ'ba edábe iⁿ'cíquxa taⁿ'gataⁿ. Hniⁿ'wiⁿ égaⁿ, aⁿ'í'i taⁿ'-
they laid it. Gourd two also we sing for you we will. You buy it as, we give we
to dance to it to you

gataⁿ, ai. Hné taté ɕaⁿ'ja, úckaⁿ aɕi'aⁿ tē égaⁿɕé'aⁿ ɕagɕi taté, ai. Wa'aⁿ/
will, said You go shall though, deed is done the you do so to you have shall, said Singing
they.

gɕiⁿ'i, d̥ɛxe gasaɕui t̥ɛ, iⁿ'behiⁿ ámaⁿtiⁿ gɕiⁿ'i. Haⁿ'- t̥ɛ snédegaⁿ, caⁿ'qti 6
they sat, gourd they rattled, pillow beating it they sat. Night the long, as, they beat
againat

gaanⁿ/bai. Gaⁿ/ nudaⁿ/ júawáŋge gaⁿ/ɕa-ma naⁿ/tai bə́ŋga. Wí t'éæð tá
even till day. And to war I with them they who wished they danced all. I I kill him will
minke, ai. Wí ub̥ɕaⁿ/ tá minke, ai. Wí ú çĩngěⁿ/qti ub̥ɕaⁿ/ tá minke, ai.
I who, said I I take will I who, said I wound none at all I take will I who, said
(one). (one). (another). (a third).

Cañ'ge ewénace tá miñke, ai. Hau. Aⁿ'ba. Ga^{n'} aⁿ'íi égaⁿ, wí cti éacáca 9
Horse I steal from will I who, said ¶ Day. And they gave as, I too in different
 them (a fourth).

awá'i. Wa'ixabe ahni' hné te, wabáqte ahni' hné te (i'á'isande júgte-
I gave. Sacred bag you have you go will, bundle you have you go will (what is fastened with it,
it securely to it

hnaⁿi. Ugáhanaḏáze xíman/gḥaⁿ aḥai, wiⁿ/ḥaⁿḥaⁿ/ḡci íxínáqḥe ubésniⁿ
regularly. Darkness stealing himself went, just one by one hiding himself to find him out

ḡngé ḡci gaⁿ aḥé-hnaⁱ. Haⁿ/adi nudaⁿ aḥá-bikeamá, ai. Ḡacíbe a-íjaⁿ. 12
there is no one so they were going. Last night to war they went, it is said, they said. Outside of they approached and lay down.

Hau! níkawasa^{n'}, wada^{n'}be maⁿçi^{n'}i-gă, ehé. Wégaⁿze wi^{n'} a-íjaⁿ-lha^{n'}i
Ho! warrior, to see walk ye, I said. Measure one they usually ap-
proach and lie down

ha^{n'} wada^{n'}be amá Hau! níkawasa^{n'}, ata^{n'} ɕaja^{n'}tiɕiɕiŋge xi, gíi-gá hă,
 night scout the (pl. sub.) Ho! warrior, when you are sleepy if, come back .

ehé. * * * Wajin'ga-jíde hutaⁿ étaⁿ té di, ɬáhaⁿ-i-gá! dáhaⁿ-i-gá! ehé. ɬáhaⁿ 15
I said. * * * Small bird red cried at that then, Arise ye! arise ye! I said. Arising

átiaçai tẽ wañ'giçe. * * * Égasáni xĩ, wada^{n'}be amá sabájiqtei agfii. Agfii
they started up all. * * * The next day when, scouts the very suddenly came They were
(sub.) back. coming

xí'ji, nudaⁿhaŋga naⁿ'ba xíbaqqa ačai. Núdaⁿhaŋgá, wateicka čé gécicaⁿ
when, war-chief two face to face went. O war-chief, stream this that side

kě i'n'tcaⁿqtcī wāciⁿ agtāi kě. Unaⁿsude tēga gtagā. (Caŋ'ge jāja maⁿciⁿ 18
the just now having they went Bare spots were new suddenly and (Horse dunging walked
them homeward. made in by frequently. often

kě, é wakaí.) Sa^{n'} itáta-qi ageái ké. Hau! níkawasa^{n'}, ké, aⁿda^{n'}be taí.
the, that they meant). White in many clus- they went back. Ho! warriors, come, let us see.
afar off ters, here and there

Ė'di ačai. Ė'di ahii. ^{more} Čée hă, ai. Hau! níkawasa^{n'}, éé hă. Wiañ'guhe
There they went. There they arrived. This is it (he) Ho! warriors, it is that We follow them

- taí, ai. Wiúhai. Wiúhe ca' ma'ci' a'ba t i'áugçe. Égiçe mi' ç
will, said (he). They fol- lowed them. Following still walked day the throughout. At length sun the
- i'éqtcí xí, akíii ké. Égiçe, cañ'ge-ma wáçin akíi tē. Jíi ké dúbá. Ha'
had gone when, they reached. Behold, the horses having they had Lodges the four. Night
very there again and camped. them reached there.
- 3 xí a'ja'í, kí égasáni a'wa'çiqai. Ujañ'ge ké añgúha a'ma'çiri' çañ'ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,
añ'guçça-báji; çí hebádi a'ja'í. Çí égasáni a'wa'çiçe añaçai. Çí añ'guçça-
they; again on the way we slept. Again the next day we pursued we went. Again we did not over-
take on the way we slept. Day four we pursued them; day half the length noon
them; arrived,
- 6 tē'di a'na'cta'í, uwáççaqtia'í. A'wa'çatai. Çí a'wa'çiçe añaçai. Égiçe
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length
wacíccka ké ujáa ké'ja añaçhii xí, sigé ké ujáa baca'ca' ké uhá açaí
stream the fork at the we arrived when, trail the fork winding the follow- ing it
ké há. Kí wiañ'ganase tai-éga', ujáa çúta' ké añaçhii añaçai. Jamú
gone . And we head them off in order that, fork straight the we followed we went. Down-hill
- 9 a'ja'çin' añaççe-hna'í, kí uíça'be gicka'qti a'ma'çin' añaççe-hna'í,
we ran we went always, and up-hill very fast we walked we went always,
mi'çuma'ci híaji tē'di. Égiçe mi' çañ' hidé'qtcí tē'dihi a'na'cta'í. Na'bá
noon arrived not when. At length sun the bottom very it arrived at the we stopped going. Two
- wada'be açaí. Ga'-çañka-jin'ga xí, agii. Ugáhanaçáze édihi xí, çí
to see went. They moved a little while when, they were coming back. Darkness it arrived when, again there
- 12 wacíccka ujáa baca'ca' ké itáxaçáçica' ké añaçkii. É'di añaçkii éga',
stream fork winding the towards the head the we came to it again. There we reached as, it again
- wada'be na'ba hídeça çéa'wañkiçai. Açaí éga', égiçe sabájiçti Caa'
scouts two down-stream we sent them. They went as, at length very suddenly Dakota
- íi cáçdena'ba wéçai. Kí wada'be amá agii. Cági! cági! cági! ai.
tent twelve they found them. And scouts the were coming back. There they there they there they said are, coming are, coming are, coming (some). back! back! back!
- 15 Añ'çáça gçihea'çai. Égiçe wada'be amá agçi. Núda'hañgá! wea'çai.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.
- Jí cáçdena'ba açaí ké há, ai. Wacíccka ké uhá a'wa'ha añaçgii. Égiçe
Tent twelve have gone said they. Stream the follow- ing it we followed (their trail) we were coming back. At length
- Caa' íi cáçdena'ba ké íi çañ' é'di añaçkii, çí'údēçti tē'di. Éde tē
Dakota tent twelve the had been (past act) there we reached on our home- altogether deserted when. Fire the
pitched ward way,
- 18 ceta' ziqçcia'. Ha' hébe añ'guççe tañ'gaçin'.
so far very yellow. Night a part we pursue them we who will move.
- Caa' amá wacíccka ké bas'ín' uhaí, kí Caa' ucté amá cañ'ge wáçin'
Dakotas the stream the upside went and Dakotas the rest horse had them
(sub.) down along,
- amá wákipai. Ha' tē wi'd'çta'qtihi xí, añ'guççai. Hau! nñkawasa', i'c'áge
the met them. Night the just reached half when, we overtook them. Ho! warrior, old man
ones who the distance

- Hájinga wékaⁿtaⁿi égaⁿ, iki wábaqtai. Hau! níkawasaⁿ, ʕéʕu waⁿgiʕe
 Cord they tied them with as, chin they tied them. Ho! warrior, here all
 ʕiskie úʕaⁿ gʕiⁿi-gä, ehé. Níkawasaⁿ, nudaⁿhaⁿga edábe, aⁿwaⁿbesniⁿ-
 together holding sit ye, I said. Warrior, war-chief also, they found me out
- 3 ctéwaⁿ-báji. Pi aⁿgiⁿaⁿ tai, ehé. Ucté amá wagáʕaⁿ amá caⁿgeⁿ-ma
 in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses
 wakaⁿtaⁿi gaⁿ ckaⁿaji úʕaⁿ gʕiⁿi. Hau! núdaⁿhaⁿga, éⁿdi aⁿgáʕe té, ehé.
 tied them so motionless holding sat. Ho! O war-chief, there let us two go, I said.
- Éⁿdi aⁿgáʕe, naⁿba ʕégaⁿ. Ugáhanadáze, caⁿ bamámaxe aⁿgáʕai.
 There we went, two thus. Darkness, yet bowing the head we went.
 repeatedly
- 6 Égazéze gaⁿqti íi amá. Núdaⁿhaⁿga, íi uhaⁿge áma téⁿia lné té, ehé.
 in a line just so they camped. O war-chief, tent end the one to the you go will, I said.
 Aⁿhaⁿ, éⁿdi bʕé tá minke, ai. ʕi, áwatéⁿdi óné tá, ai. Íi uhaⁿge áma
 Yes, there I go will I who, said he. You, by which you go will I said. Tent end the
 other
- téⁿia bʕé tá minke, núdaⁿhaⁿga, ehé. 'Aⁿqti ctéctewaⁿ d'úba wábʕiⁿ agʕí
 to the I go will I who, O war-chief, I said. Just how notwithstanding some I have I have
 it happens them come
- 9 tá minke, ehé. Éⁿdi bʕé. Égiʕe caⁿgeⁿ-ma íjébeqti ugáck iʕaⁿwaʕaí amá.
 will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.
 door
- Éⁿdi pí. Caⁿge amá áji aⁿwaⁿʕibʕaⁿi égaⁿ, íaⁿhaí. Máhiⁿ agʕíze gaⁿ
 There arrived. Horse the different they smelt me as, they fled Knife I took my so
 (pl. sub.) for that reason.
- wékaⁿtaⁿ gē máawásasa; wádasi agʕé. Hau! níkawasaⁿ, ʕéama cī d'úba
 lariat the I cut them repeat- I drove them I went Ho! O warrior, these again some
 (ob.) edly; homeward.
- 12 cī wábʕiⁿ agʕí, ehé. Aⁿʕistúbai. Há! nudaⁿhaⁿga! há! nudaⁿhaⁿga!
 again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!
 them come, hands towards me.
- há! nudaⁿhaⁿga! núdaⁿhaⁿga, wéonaⁿaⁿʕágiʕé, ai. Haⁿ wiⁿáqtcī té,
 thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,
 naⁿbaⁿ wábʕize. Hau! Wágʕiⁿi-gä! wágʕiⁿi-gä! wágʕiⁿi-gä! ehé Caⁿgeⁿ-ma
 twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)
- 15 wágajád iʕaⁿʕaⁿi. Caⁿge agʕiⁿ-báji amédegaⁿ uskaⁿskaqti áagajáde gaⁿ
 they straddled they did it Horse not ridden it was of that sort directly (on it) I straddled so
 them suddenly.
- áagʕiⁿ gaⁿ ʕigʕijemuxa gaⁿ, aⁿaⁿʕáqti iʕéʕai. Hau! níkawasaⁿ, sindéhadī
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail
 iʕaⁿʕai-gä. Aⁿgáʕe tábacé, ehé. Caⁿ ʕiskieⁿqti aⁿgáʕai. Caⁿ aⁿnaⁿaⁿbaí.
 place him. We go homeward must, I said. And all together we went home- We rode till day.
 ward.
- 18 Gickaⁿqti aⁿgʕiⁿi. Caⁿqti aⁿnaⁿmiⁿʕumaⁿcii. Édīhi ʕi, aⁿnaⁿctaⁿi.
 Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.
 Ckaⁿajiʕaⁿi. Égasáni ʕi, má ké ckúbe há. Sníte wáwakanⁿdiʕai.
 They were suddenly The next day when, snow the deep Feeling we were impatient from.
 motionless. cold
- Sniáwatai, sniáwatai! Néʕé údaⁿ, ai. Caⁿgeⁿ-ma weáʕʕae. ʕétaⁿ aⁿʕiⁿ-gä,
 We are cold, We are cold! To kindle good, they. The horses I divided among them. This one have thou,
- 21 ehé déʕabʕiⁿaⁿ. Ké! caⁿ aⁿgáʕe tai. Gickaⁿqti aⁿgʕiⁿi. Caⁿqti cī
 I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again

aⁿaⁿ'haⁱ. Cí aⁿ'ja'-bají'qti, caⁿ aⁿ'aⁿ'aⁿ'baí. Cí gíekka'qti aⁿgápiⁿi, cí
we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again

caⁿ'qti aⁿ'aⁿ'haⁱ. Égasáni mⁱn' hídeq^tci hí xí, aⁿgákiⁱ; wéahidé'q^tci
we rode even till night. The next day sun the very bottom it when, we reached a very great distance

aⁿ'maⁿ'ciⁱ. Nudaⁿ amá agcí, hu⁺! Nudaⁿ amá agcí, hu⁺! Can'ge 3
we walked. Warrior the have halloo! Warrior the have halloo! Horse
(pl. sub.) come home, (pl. sub.) come home,

wáciⁿ agcí, hu⁺! ai aⁿáji amá. Angákii égaⁿ, aⁿ'jaⁿ'i.
bringing they halloo! said those who had We reached as, we slept.
them have come, they not gone. home

Égiçe Caaⁿ amá caⁿ'ge-ma wáq^tci atfi. Wiⁿáq^tci wáq^tade aⁿ'i.
At length Dakotas the (sub.) the horses pursuing their had come. Just one creeping up was coming.
to us

Jaⁿ'be. Áci pí xí wéa^tçe; ugáhanadáze caⁿ' wáq^tona maⁿ'ciⁿ. Wigáq^taⁿ 6
I saw him. Out of I-ⁿ when I found him; darkness yet visible he walked. My wife
doors rived

uébça. Céama Caaⁿ wiⁿ' atí, ehé. Wáhútaⁿ'ciⁿ ké agcíze éde, Caaⁿ' aⁿ'waⁿ -
I told her. These Dakotas one has I said. Gun the I took mine but Dakotas found
come, (ob.)

besniⁿ égaⁿ bispé-gaⁿ jaⁿ', an'de ké átaskábe. Naⁿ'stástapi agcíai. Aⁿ'ba
me out as crouching some-ⁿ lay, ground the he stuck to. Walking rapidly he went Day
what but softly homeward.

xí aⁿ'aⁿ'hai, Wáé-ujin'ga kédiⁿa. Hídeapa aⁿ'aⁿ'hai. Uhnúcka wiⁿ' aⁿgáhiⁱ 9
when we fled, Little Sioux River, from the. Down-stream we fled. Valley one we reached
the smaller

égaⁿ, a-íi aⁿ'ciⁿ. Haⁿ' xí, ugáhanadáze há. Égiçe Caaⁿ amá uⁿwáq^tai,
as, we were approach- Night when, darkness At length Dakotas the overtook us,
ing it and camping. (sub.)

hégaⁱ. Angú djúba aⁿ'ciⁿ. Baxú ké'di Caaⁿ wiⁿ' ugás'iⁿi tē. Gan'xí wáqe
not a few. We few we were. Sharp, at the Dakota one he peeped. And white
thin peak man

wiⁿ' édedí-aká. É ímaxai tē. Umaⁿ'haⁿ oniⁿ' á, aí tē wáqe aká. An'kaⁿ 1
one he was (living) He questioned him. Omaha you are I said white man the (sub.). I am
there.

máji, Caaⁿ' bciⁿ', aí tē. Kí wáqe naⁿ'ba damú a-íi égaⁿ, wadaⁿ'be atfi tē.
not so, Dakota I am, he said. And white man two down-hill they as, to see us they came.
were coming

Gai tē wáqe aká: Umaⁿ'haⁿ oniⁿ'i. Caaⁿ' amá édedí-amá caⁿ'ja, áqtaⁿ údaⁿ
Said as fol- white man (sub.): Omahas you are. Dakotas the they are there though, how good
lows (sub.): possible

égiáxe tába, aí tē. Umaⁿ'haⁿ íe tē capí-báji caⁿ'ja, caⁿ' uáwagiⁿai tē. 1
they do to should? said they. Omaha speech the they did not though, yet they told it to us.
you speak well

Caaⁿ'-iⁿ wiⁿ' aⁿ'han'gaⁿ'ciⁿ. Caaⁿ' úcai égaⁿ, can'ge ugáck iⁿcaⁿ'waⁿé údaⁿ,
Dakotas we were fleeing from them. Dakotas they told of them as, horse fastened to place them good,
them

ai. Égiçe Caaⁿ amá weánaxícai. Can'ge-ma wénace gaⁿ'cai tē. Niáça
said At length Dakotas the attacked us. The horses to take them they desired. At random
(some). (sub.) from us

aⁿ'ciⁿbai. Caaⁿ'-ma aⁿ'waⁿ'baazai, kí can'ge-ma wan'gag^taiⁿi tē. É'di 1
we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-

égaⁿ'qti Caaⁿ' iⁿwiⁿ' aⁿ'han'gaⁿ'ciⁿ. Hídeapa aⁿ'aⁿ'he aⁿgácai. Caⁿ'qti haⁿ'
with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night

aⁿ'caⁿ'maⁿ'ciⁿ aⁿgácai. Má'a-uhan'ge ké'ya aⁿgáhiⁱ. Mandé-ha aⁿgáxai égaⁿ,
we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as,
ward.

Nicúde ké niwan'gaⁿciⁿ aⁿgáciⁿ. Caaⁿ' wáq^tci amá g^téba-cábciⁿ kí é'di 2
Missouri the we crossed in boats we went home-ward. Dakotas pursuers the thirty and on it
River (sub.)

- cáde itáxaqa agčai éga' ádačage ɣaŋ'ga wi' é'di aki tē. Kɪ Uma'ha'
 six to the head went as headland large one there they reached it again. And Omahas
- d'úba, ɣaqtɪ úne ma'ɕi'-'ma ɕa', qéki ké'di gɕi' akáma. Kɪ Uma'ha'
 some, deer hunting those who had walked, foot of the at the were sitting, they say. And Omahas
- 3 amá ucté amá eca' gɕi'i tē wégidaha'-bajɪ-biamá ɣaqtɪ úne ma'ɕi' amá
 the the rest near there sat the knew not about their own, they say deer hunting walked the
 (sub.) (sub.) them bluff
- ɕéamá. Caa' amá baxú ké'di ugás'i'-biamá. Égiɕe Uma'ha' na'ba
 these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two
- watɕicka ké'di aki-bi ega', mandé-ha gaxá-bi ega', niwáɕiɕe ačai tē.
 stream at the reached again, having, skin-boat made, they having, to cross in the they went.
 they say say boat
- 6 Égiɕe Caa' amá wakida-bi ega', akičá t'éwačai. Ucté aká akɪi, ciŋ'gajin'ga,
 At length Dakotas the (sub.) shot at them, having, both they killed them. The rest reached child,
 they say they say
- wa'ú edábe. Aŋgú-aŋ'gata'-ɣata' caŋ'ge ágɕi' wi' a-i. Masániataɣa' učá
 woman also. Us from us who stood horse sitting on one was coming. From the other side to tell
- íɕa-biamá. Na'ba wáqɕi agčai, hu'+! á-biamá. Cé ha'adi weánaxíčai.
 they sent (the voice) this way, Two they killed they went halloo! said they, he That last night we were attacked.
 they say, them homeward, said.
- 9 Wakídai. Ha' a'ɕa'-'ma'ɕi', ca'qti a'na'a'ba aŋágɕii, é ɕéɕa-biamá.
 They shot at us. Night we walked by, we walked even till day we have come to they sent (the voice),
 back, say it they say.
- Wáqɕi ké ɕbé-hna'i á, á-biamá (caŋ'ge ágɕi' aká). Ma'cka-gaxe gaqɕi
 Killed the who only I said, they say (horse sitting on he who was). Ma'cka-gaxe they slew
- agčai, nújɪŋa júgɕe, ai. Ca' aŋágɕe taŋ'gata' hau. Mandé-ha aŋgáxai
 they went boy with him, said. Yet we go home- we who will I Skin-boat we make
 homeward, they.
- 12 éde céta' aŋɣígɕi'ai. Itáxaqa-ma gáama bɕúga cagɕé tá amá, á-biamá.
 but so far we have not Those up the stream those out all they go home- will they, said they, they
 finished for ourselves. of sight ward to you say.
- Agí 'íɕa-biamá, é učá akí. Égiɕe xagé agí átiágɕai. Xagé agii há,
 Coming they spoke of, that to he reached At length- crying coming they were Crying they are
 back they say, tell it home. back doing it suddenly. coming back
- ai. Ha'adi wakíde-ma ɕa' é da'cte uhé ihe akí éde, wi' t'éawačai tē, ai.
 was Last night those who shot at us they perhaps path pass- they but one they killed (of) us, said
 said. way again (some).
- 15 Ha'adi weánaxíčai amá ɕa' ádačage tē hidé ké'di gaqɕi agčá-biamá, ai.
 Last night they attacked us the ones who headland the bottom at the killed him went homeward, said
 did they say, he.
- ɕijin'ge, Ma'cka-gaxe, gaqɕi agčá-biamá, ai. Ágaha-ma'ɕi' (aká) i'wi'čai.
 Your son, Ma'cka-gaxe, killed him went homeward, said. Agaha-ma'ɕi' (the sub.) told me.
- Jí ké bɕúgaqti agí-biamá. Jí amá bɕúgaqti caŋgáki taŋ'gaɕi'. Wédai-gá,
 Tent the all are coming back, Tent the all we reach you we will, as we Wait for us,
 they say. (sub.) at home move.
- 18 aí tē ní masáni naji' amá. Jí amá bɕúgaqti cakí tá amá. Wédai-gá,
 said river on the other those who stood. Tent the all they will reach you Wait for us,
 side (sub.) at home.
- á-biamá učá agčí aká. Na'ba ja' ɣi, égiɕe ɣi ké bɕúgaqti agčí. Nicúde
 they said, to tell it he who came Two sleep when, at length tent the all came Missouri
 said he back.
- hidé ké'ɣa uhá agčai. Wanɣa bɕúgaqti 'i' ma'ɕi'-biamá, újawaqti.
 bottom to the follow- they went ing it homeward. Animal all carrying walked, they say, a great
 (mouth) abundance.

sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: *Mi' éçaⁿba-báji tēdi na^{bá} wadaⁿbe ačai, uhé ačé tai égaⁿ ukaⁿ/ska*).

439, 19. *saⁿ itata-qtcí agčai kě*; “*saⁿ*” refers to the light soil bare of grass; the horses feet had trodden down the stubble (*or*, burnt grass), leaving the lighter soil, which was seen in the distance. “*Itata*” shows that there were several horses, and that the ground was trodden thus in many places; and “*kě*” denotes the long line of such tracks on the homeward way.

440, 1. *aⁿba t ičaugčé, in full, aⁿba tē ičaugčé*. So, *miⁿ č ičeqtcí, in full, miⁿ čaⁿ ičeqtcí*.

440, 20—441, 1. *iⁿčage majaⁿ wečajiŋga, etc.* The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: “*Wackaⁿ egañ'-gă. Nú hniⁿ égaⁿ, učágacaⁿ maⁿhniⁿ. Majaⁿ áhe gaⁿčaqti áčáhe maⁿhniⁿ. Águdi čajaⁿ ckaⁿ/hna xī, č'di jañ'-gă há. Gúdugá-qčé jaⁿ čihé.*” The following is a translation of this address: “Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy).”

441, 3. *čaditana ačaⁿ čačiče iⁿte*. This is probably a quotation from the usual song of the women. When Hebadí-jaⁿ of the *yaⁿze gens* was addressed, they sang thus:

Wanačičiⁿ-ă! Áčáⁿaⁿ čačičé iⁿte.

Hasten! What are you doing that you remain away so long?

Čimuhá, čaaⁿ/ča caⁿ čačičé.

Elder brother, now at length, you have left him behind.

Hebádi-jaⁿ! Caaⁿ jiriⁿ/ga kúčé ačičiⁿ gr-ă.

O Hebadí-jaⁿ! come back quickly with a young Dakota.

441, 7. *hiⁿbe aŋgugiqaⁿ aŋgčičiⁿ*. They had removed their moccasins before crossing the stream.

441, 19. *siđahi aⁿnia-majī agčí tate ačá*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*naⁿnie*). When *čačičiⁿ-naⁿpajī* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, *Agaha-maⁿčičiⁿ* returned and thanked him, saying: “They are our horses. We thank you.”

442, 4. *čdi aŋgačé te. Čačičiⁿ-naⁿpajī meant Agaha-maⁿčičiⁿ and himself.*

442, 17. *caⁿ čiskieqti aŋgagčai*. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. *Caaⁿ iⁿwiⁿaⁿhaŋgačičiⁿ, in full, Caaⁿ iⁿwiⁿaⁿhe aŋgačičiⁿ.*

444, 8. *na^{bá} wačiči agčai*. Sanssouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. *Maⁿčka-gaxe* belonged to the *Quča* or Raccoon section of the *Wasabe-hitajī*. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, *Craw-fish*).

444, 13. *agi ičá-biama, e uča aki*. This was told by *Agaha-maⁿčičiⁿ*.

444, 14. *haⁿadi wakide-ma, etc.* This was said by some of *čačičiⁿ-naⁿpajī*'s party.

445, 1-2. *majaⁿ maⁿčičiⁿ-či gaxe čaⁿja aki*. At Sarpy, Neb., near mouth of the Platte.

TRANSLATION.

We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. *Je-sa* (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said *Je-sa*. "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. *Je-sa* hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (*i. e.*, you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said *Je-sa*. "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said *Je-sa*. "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said *Je-sa*. "If you speak saucily to me, I will shoot at you," said the white man. "Ho! if you wish to do that, do it," said the Omahas. As they

departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jiŋga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! They have wounded me severely," said he. "Oho! come, let us attack them at any rate," said the Omahas. We all stood, and gave the scalp yell. Having formed a line, we went to attack them. We scared off the white men. All of them were mounted; but only one Omaha, Agaha-ma^aŋi, was on a horse. He rode round and round, and gave us directions what to do. "Miss in firing at the white men. Shoot elsewhere every time," said he. At length the Omahas intercepted the retreat of the whites. "Come, stop pursuing. Let us cease. It is good not to injure even one of the white people, who are our own flesh and blood," said Agaha-ma^aŋi. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves. At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-buŋa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. * * * When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma^açiⁱ. We sat, putting on our moccasins after wading. Agaha-ma^açiⁱ said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I, "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waq-ujiŋga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Ma'a-uhaŋge, The End of the Cottonwoods, below the Little Sioux. We made skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were returning north, came back to a large headland on the Iowa side. At the foot of the bluff were some Omahas, who had been hunting deer. These Omahas knew nothing about our party and the Dakotas. The latter crept to the edge of the bluff, and peeped over. At length two of these Omahas came to a creek, where they made a skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at them, killing both. The rest of them, including the women and children, reached the bank of the Missouri in safety. A horseman from our party approached the river. They called over to him from the other side: "They have gone homeward after kill-

ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma^ccka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-maⁿphi told me, saying, "Those who attacked us last night went back after killing some one at the foot of the headland. It is said that they killed your son, Ma^ccka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'" All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naji take that for himself." I presented the horse to one who was not my relation. His kindred spread out the hands with the palms towards me, to show their gratitude. "You do not fear being poor. You are very brave! You have made yourself a great man!" said they.

TWO CROWS' WAR PARTY IN 1854.

RELATED BY HIMSELF.

- Umaⁿ'haⁿ taⁿ'waŋgaⁿ guáficaⁿ'ja Nibčaska kəjáficaⁿ aŋgciⁿ'i. Caaⁿ'
 Omaha nation in the region beyond Platte River towards the we sat. Dakotas
- amá weánaxíča ahii; caŋ'ge wágcíⁿ-báji, júga-haⁿ, wénudaⁿ ahii. Gaⁿ'
 the to attack us arrived; horse they did not sit on body only, to war against they And
 (sub.), us arrived.
- 3 Baŋoi taⁿ'waⁿ é ugáqi ké'di aŋgciⁿ'i, Umaⁿ'haⁿ amá bə́ugaqi aŋgciⁿ'i.
 Scipy village that point of by the we sat, Omahas, the ones all we sat.
 timber who
- Wa'ú d'úba wataⁿ'zi ŋan'de maⁿ'te qai, taⁿ'waⁿ ɕan'di. Naⁿ'péhin'égaⁿ, gɕáte
 Woman some corn ground in buried, village at the. Hungry as, to eat
 their own back.
- tégaⁿ gɕíze agɕai. Ki Caaⁿ' amá égiɕe nudaⁿ' amá atfi tē hā, ɕdi. Éde
 in order to take they went the at length those on the war- came there. But
 that their own back. (sub.) path

wa'ú amá akfi xi, wénaxíçai tẽ, na'bá t'éwaçai wa'ú çañká. Wa'ú çí" wi"
 woman the reached when, they were at- when, two were killed woman the ones Woman the one
 (sub.) there tackled who. (mv. ob.)

çi" wahúta"çi" íti" biamá, gabçábçaze, níja gçí, t'éça-báji. Najíha má-
 the gun they hit her with, gashing her repeat- alive she came they did not Hair they
 (mv. ob.) they say, edly, back, kill her.

wasíhiçti éga" máwaqa"i, wáçi" ákiágçai A"wa"çiqai éga", an'guçça-báji. 3
 cut entirely off as they cut up, having it they had gone We pursued them as, we did not overtake
 again. them.

Ugáhanadáze sigçé wéa"ça-báji. Akí xi, égiçe ha' xi, égiçe níkaci"ga
 Darkness trail we did not find it. I reached when, at length night when, behold, man
 home

an'giati. Ė'di pí há. Kí égiçe níaci"ga dúbá uçéwi"xiçé há, kí wí wé-
 came for me. There I arrived And behold, man four assembled them- and I the
 selves

sata" bçi". Ė'di pí. Égiçe gáí há: Hau! níkaci"ga d'úbá uçéwi"waçá-gá, 6
 fifth I was. There I arrived. At length they said as follows: Ho! man some assemble them,

ai. Çé níkaci"ga aká Caa" amá wáçijubáji tẽ, égi"wi" a" taí há, ai
 they said. This people the Dakotas the have injured us as, let us do so to them said
 (sub.) (sub.)

níkaci"ga dúbá amá. Níkaci"ga dúbá amá, Nújnga-ma uçéwi"waçá-gá, ai.
 man four the Man four the The boys collect thou them, said
 (sub.) (sub.) they.

É cti níkaci"ga uçéwi"waçai wa"giçe. Wí cti nújnga uçéwi"awáçé. 9
 They too man assembled them all. I too boy I assembled them.

Níkaci"ga gçéba-sata" tẽ uçéwi"wa"çai. Gçépe: Hau! níkaci"ga an'ga-
 Man fifty the we assembled them. I said as follows: Ho! man we who

çi" an'gú awákiga"qtia"i, níkaci"ga íqta wáçi"-má ea" wañkiga"i; indáda"
 are us they are just like us, man wantonly those who we are like them; what
 treat them

wapé açi"i, wahúta"çi" açi"i, éga" an'gáçi"i. Égi"wi" a" taí há. Ké! édi 12
 weapons they have, gun they have, like it we have. Let us do so to them Come! there

an'gáçe taí há, ehé. Ga" bçúgaçti ínahi"i. An'gáça-báji ca"an'gata", égiçe
 let us go I said. And all were willing. We did not go when we stood awhile, behold,

níkagáhi amá uáwagiçi"agai. Wat'a" uçéwi"çai níkagáhi amá. Çé níaci"ga
 chief the they were unwilling Goods they collected chiefs the This man
 (sub.) (sub.)

sata" pahan'ga uçéwi"wa"çai an'gata" wágiati. Ė'di an'gáhi xi, égiçe 15
 five before we collected them we who stood they came for us. There we arrived when, behold,

wat'a" uçéwi"çai gçé égiçe weágikú aká níkagáhi aká. Égiçe çáji wágaji
 goods they collected the behold, had invited us on chiefs the they com-
 (ob.) account of them (sub.) go manded us

nuda" tẽ. Hná-báji taí nuda" tẽ. Çé açi"i-gá, aí. Çé Íiiga"çai çínkç'a
 on the war-path. You will not go on the war-path. This have ye it, said This Grandfather to him
 they.

açai, maja" wéçi"wi" açai; agçí tẽdhi xi, nuda" hné cka"hnai xi, íçigina- 18
 they land to sell they they come at the when, to war you wish if, they are
 went, home time willing for

hi"i xi, hné taí, aí níkagáhi çáji amá. Ubçí'age há. I"çá-máji há
 you if, you go will, said chiefs those who did I was unwilling I was displeased
 not go.

Wat'a" bçíza-máji agçé. Ga" an'gáça-báji: Íiiga"çai çé-má wean'gapai
 Goods I took I not I went And we did not go: Grandfather those who we waited for
 homeward. them (to)

- égaⁿ, aŋgáɕa-báji. Agɕíi há Iɣaⁿɕai ɕaⁿ-ɣataⁿ-má. Agɕíi ɣí, Djó
as, we did not go. They came home Grandfather those from (his city). They came when, Joe home
- ɕínkɛ'ɣa pí. Nudaⁿ bɛé kaⁿbɛéde níkaɣáhi amá aⁿɕaⁿ'nité gaⁿ, bɛá-máji há.
to him I arrived. To war I go I wished, but chiefs the they prohibited so, I did not go (sub.) me
- 3 Iⁿɕiⁿ'waⁿdaⁿ'ba-gǎ há, ehé. Ahaú! ai. Gaⁿ hné ckaⁿ'hna ɣí, gaⁿ ɕá-gǎ,
Consider it for me I said. Oho! said he. Of course you go you wish if, by all means go,
- ai. Hau. Aki ɣí níkaciⁿga uɕéwiⁿawáɕɛ. ɕáɕiⁿ-naⁿpáji agɣhiawákiɕɛ,
said he. I reached when man I collected them. ɕáɕiⁿ-naⁿpáji I sent them for him,
- Wanáce-jin'ga cǐ agɣhiawákiɕɛ, cǐ atfi. Sín'de-xaⁿ'xaⁿ agɣhiawákiɕɛ.
Wanáce-jin'ga again I sent them for him, and they came. Sínde-xaⁿ'xaⁿ I sent them for him.
- 6 Nújinga ábigi uɕéwiⁿaⁿwaⁿ'ɕai. Ké! nudaⁿ aŋgáɕai kaⁿ'bɛa, ehé. Caaⁿ
Boy many we collected them. Come! to war we go I wish, I said. Dakotas
- amá wiⁿ' aŋgáɕai kaⁿ'bɛa, ehé. Gaⁿ' haⁿ' ɣí uɕéwiⁿaŋɣíɕai. Haⁿ' wiⁿ-
the one who one we slay him I wish, I said. And night when we assembled ourselves. Night just
- détaⁿqti ɣí aŋgá-i. Umaⁿ'haⁿ.taⁿ'waⁿ ɕaⁿ' aŋgátii ɣí, aⁿba. Gaŋ' ɣí ákihaⁿ
half the length when we were approaching. Omaha city the we came to when, day. And beyond
- 9 aŋgábii, dúda. É'di wáqe ctewaⁿ' ɕiŋgaí. Égiɕe ɣéska naⁿ'ba édedí-amá
we arrived, this way. There white man at all there were none. At length ox two were moving there
- utaⁿ'nadi. Kí nújinga amá wagáɕaⁿ amá waɕáte gaⁿ'ɕai, t'éwaɕɛ 'ɕai.
in a place between. And boy the (sub.) servant the to eat wished, killing them spoke of.
- Núdaⁿhaŋgá, aⁿwaⁿ'ɕate taŋ'gataⁿ, ai. Hau! wagáɕaⁿ, áma ɕiⁿ' t'éca-
O war-chief, we eat them we who will, said they. Ho! servant, the one the kill (mv. ob.)
- 12 bádaⁿ ɕatái-gǎ. Áma ɕiⁿ' caⁿ'ɕiⁿ'éɕai-gǎ, ehé. Edítaⁿ gaⁿ' aŋgábii gaⁿ'
and (pl.) eat it. The the let it alone, I said. Thence so we reached so
- aⁿ'jaⁿ'i há. Cǐ edítaⁿ aŋgábii égaⁿ, Haⁿ'ɕí ɣí uspe ké ɛdi a-í aⁿ'jaⁿ'i. Edít
we slept Again thence we reached as, Henry house hollow the there we approached and slept. Thence
- aŋgáɕai ɣí, Húŋaŋga majaⁿ' ubaŋ'ge ké cǐ ɛdi a-í aⁿ'jaⁿ'i Cǐ aŋgáɕai
we went when, Winnebago land end the again there we approached and slept. Again we went
- 15 égaⁿ, Ni-báse ɕaⁿ', Máqude-wa'ái duáɕicaⁿ, ɛdi a-í aⁿ'jaⁿ'i. Haⁿ'egaⁿ'tce
as, Ni-base the, Iowas farmed this side of, there we approached and slept. Morning
- aŋgídahaⁿ'i ɣí, ékitaⁿ níkaciⁿga wéaⁿ'ɕai. Hau! weaŋ'gapai tá-bi, aⁿ'ɕaⁿ'i
we arose when, just then person we detected them. Well! let us wait for them to appear, we said
- ɣí, ɕáɕiⁿ-naⁿpáji ágiáɕɕai ɣí uɕí'agai. Géɕicaⁿ aⁿwaŋ'ganáse tá-bi, ehé
when, ɕáɕiⁿ-naⁿpáji they pass by when he was unwilling. On that side let us head them off, I said
- 18 (ɣaŋ'deaaɕicaⁿ iɕáhe, ehé) ɣí, ɕáɕiⁿ-naⁿpáji Nicúdeaaɕicaⁿ ihe 'ɕai. Kí
(on the side of the ground I pass I said) when, ɕáɕiⁿ-naⁿpáji towards the Missouri passing spoke And along of.
- gaŋ' ɣí -uhé píaji aŋgúɣjaⁿ'ɕai. Uwájeɕai égaⁿ níaciⁿga aŋ'guɕa-báji.
then path had we got ourselves into. We were tired as man we did not overtake them.
- Nin'dugɕáde aŋgákii égaⁿ aŋ'guɕíɕa-báji. Caⁿ'qti aŋ'guɕa-báji. Haⁿ' há.
Creeping backward we reached as we did not overtake our own. In spite of we did not overtake them. Night

Naⁿpeawahiⁿi égaⁿ uwájeçai, añ'guqça-báji. Haⁿ'egaⁿ'tce aⁿçan'çiçai xī,
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,
 waçáte waçin'ge, wagáqçaⁿ-ma naⁿpéhiⁿ. Hau! Jáçinⁿ-naⁿpáji-há, ábae
 food we had none, the servants were hungry. Ho! Jáçinⁿ-naⁿpáji, O! hunting
 maⁿçinⁿ-gä. Wagáqçaⁿ naⁿpéhiⁿ, ehé. Açai ábae Jáçinⁿ-naⁿpáji. Égiçe 3
 walk thou. Servant hungry, I said. Went to hunt Jáçinⁿ-naⁿpáji. At length
 jáqti wiⁿ 'iⁿ agçí. Égaⁿ aⁿçátai.
 deer one carry- he came So we ate.
 ing back.

Aⁿ'ba tē gaⁿ Nicúde gçadiⁿ añgáçai. Nicúde xaⁿ'ha ké'ia á-i-aⁿ'jaⁿi.
 Day the so Missouri across to we went. Missouri bank at the we arrived and
 River slept.

Haⁿ'egaⁿ'tce xī, ní aká jinⁿ'ga-báji, nidaⁿ. Jáqti-ha t'éwaçaiⁿ-ma mandé-ha 6
 Morning when, river the was not small, a flood. Deer-skin those which had skin-boat
 (sub.) been killed

añgáçai. Mandé-jinⁿ'ga gaⁿ, man'dē gē, waiiⁿ'-gē, wahútaⁿçinⁿ edábe,
 we made. Boat small so, bow the blanket the gun also,
 (pl. ob.), (pl. ob.),

añgúji Ní aká cēhiaká jí dahádi énaçkáçehai, ní aká jinⁿ'ga-báji. Mandé
 we put the River the yonder one house on the hill extended that far, river the not small. Boat
 them in. (sub.) (sub.)

kē añgúji xī, níaⁿ'waⁿ añgáçinⁿ. Naⁿ'jiské'qci ní kē masáni añgáhi; 9
 the we filled when, we swam we had them. Hardly river the the other side we reached;
 (ob.)

uwájeçaqtiⁿi masáni añgáhi. Masáni áiañ'gçinⁿ xī, hiⁿ'bé añgúgiⁿaⁿ
 we were very tired the other side we reached. The other side we sat down when, moccasin we put on our
 there moccasins

aⁿçictaⁿi xī, naⁿbáha usaí. Caaⁿ amá ugácaⁿ ctewaⁿ sigçé daⁿ'be añgçinⁿi.
 we finished when, in two places they sat Dakotas the traveled notwithstanding trail seeing it we sat.
 the grass afire. (sub.)

Aⁿçan'xináqçe añgçinⁿi. Hau. Ké! wágaqçaⁿ, uçúdaⁿ'bái-gä. Cúde éé 12
 We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

naⁿbáha tē; wiⁿ'aⁿ'wa é'di añgáçe tai á, ehé, Hau. Jáçinⁿ-naⁿpáji aká,
 in two places tho; which one there we go will I said, ¶ Jáçinⁿ-naⁿpáji the,

Núdaⁿhañgá, çéja tējáçicaⁿ añgáçe tai, ai Jáçinⁿ-naⁿpáji aká. Hau, gaⁿ
 O war-chief, this one behind towards the let us go, said Jáçinⁿ-naⁿpáji the (sub.). Well, so

añgáçai; Nicúde aⁿ'aⁿ'çai, gaⁿ añgáçai, áçia. Itáçia usaí, aⁿ'waⁿ'raçé 15
 we went; Missouri River we left it, so we went, across by a near way. Up-stream it was we, being near it
 set afire.

añgáçai. Aⁿ'jaⁿ'i há haⁿ' tē. Haⁿ içaugçe aⁿ'maⁿçinⁿi; kī çáçuháqci aⁿ'ba
 we went. We lay down, night when. Night throughout we walked; and almost day

xī, aⁿ'jaⁿ'i. Níkaciⁿ'ga, haⁿ'egaⁿ'tce tē añ'guçixidai xī, wéaⁿ'ça-báji. Kī
 when, we slept. Man, morning when we looked around when, we did not find And
 for them them.

Caaⁿ taⁿ'wañgçaⁿ ejaçicaⁿ añgáçii, aⁿ'biçaugçe. Añ'guçixidēqti aⁿ'maⁿ'çinⁿi, 18
 Sioux city towards we were re- throughout the day. We looked around very we walked,
 turning, carefully for them

wéaⁿ'ça-báji. Jáçēqci miⁿ' çáⁿ dahé kē xañ'gēqci hí. Ké! añgáçe tai,
 we did not find them. Late in the sun, the hill the very near to arrived. Come! let us go,
 afternoon

wágaqçaⁿ. Gaⁿ añgáçai. Maⁿ'á siaⁿ'çé, qçabé çingé há. Uqçé ikisaⁿ'çinⁿ
 O servants. So we went. Cliff alone, too there was none Quickly out of sight

añgáçai tai Sagçi égaⁿ'i-gä, ehé. Kī añgáhi-báji tē di, Jáçinⁿ-naⁿpáji aká, 21
 let us go. Do walk faster, I said. And we did not reach it when, Jáçinⁿ-naⁿpáji the (sub.).

- Wakide-jin'ga eça^{n'}ba bispé ihai, éta^{n'}çi^{n'} wéçai níkaci^{n'}ga-má. Kí aṅgú cti
 Wakide-jin'ga he too crouched suddenly, they first found them the people (ob.). And we too
- bisp a^{n'}ja^{n'}i. Jáçi^{n'}-na^{n'}páji amá uça^{n'} agçi. Núda^{n'}haṅgá, qçabé çé^{n'}qci çan^{n'}di
 crouch- we lay. Jáçi^{n'}-na^{n'}páji the to tell it came O war-chief, tree this very at the
 ing (sub.) back.
- 3 ja^{n'} gásai, gajaqi, aí. Hau! wágaqça^{n'}, níkaci^{n'}gai té edáda^{n'}-báji. Aṅgáça-
 wood they cut, they make said Ho! O warriors, they are people tho it is nothing. We did
 it sound, he.
- báji ca^{n'}-aṅgata^{n'} níaci^{n'}ga áma aká agçi Hau! núda^{n'}haṅgá, níkaci^{n'}ga amá
 not go after we stood man tho the came Ho! O war-chief, they are persons who
 awhile (sub.) back. are moving
- há, aí. Wa'úi éde Mawáda^{n'}çi^{n'} wa'a^{n'}i há, aí. Hau! níkawasa^{n'}, ca^{n'} ha,
 said They but Mandan they sing said Ho! O warrior, enough
 he. are women he.
- 6 ehé. Hau. Ga^{n'} aṅgáçai. Jíṅga-qci ma^{n'} onáde aṅçi^{n'}i, qáde búça unácte
 I said. ¶ So we went. Very small ground bare of we sat, grass round left after a
 vegetation fire
- aṅgúççi^{n'}i. Mi^{n'} aká çáçuháqci áiaçai. Hau! wágaqça^{n'}, ha^{n'} ta aká. Mi^{n'}
 we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká áiaçai há. Hau! Ké, wágaqça^{n'} Jáçi^{n'}-na^{n'}páji-há! wada^{n'}be ma^{n'}çin^{n'}-gá.
 the has set Ho! Come, O servant Jáçi^{n'}-na^{n'}páji O! as a scout walk thou.
- 9 Níaci^{n'}ga çanká í çanká ánai éda^{n'} waçáwa-gá, ehé. Égiçe Jáçi^{n'}-na^{n'}páji
 Person the ones camped the ones how many ? count them, I said. At length Jáçi^{n'}-na^{n'}páji
- amá agçi. Núda^{n'}haṅgá, í aká na^{n'}bá aká há. Ca^{n'}ge wi^{n'}áqci açi^{n'} aká há,
 the came O war-chief, tent the two are the ones Horse just one they have
 (sub.) back. (sub.)
- núda^{n'}haṅgá, é i^{n'}wi^{n'}ça agçi. Hau! ca^{n'} há, ehé. Hau! wágaqça^{n'}, wañ'-
 O war-chief, that he told me he came Ho! enough, I said. Ho! O servant, let us
 back.
- 12 gakiça tai há Waçacka^{n'} tai há, ehé. Hau! pígi'a^{n'} cī çe-hna^{n'}, Sin'de-
 contend with them You will do your best I said. Ho! to do it again only this Sinde-
 to him time
- xa^{n'}xa^{n'}, wégaska^{n'}çé ma^{n'}çin^{n'}-gá, í çanká ja^{n'}taí xī, ehé. Uhná çagçi te,
 xa^{n'}xa^{n'} to try them walk thou, tent the ones they are if, I said. You tell you come will,
 who sound asleep it back
- ehé. Égiçe Sin'de-xa^{n'}xa^{n'} amá agçi. Núda^{n'}haṅgá, ja^{n'}taí há, aí Sin'de-
 I said. At length Sinde-xa^{n'}xa^{n'} the came back. O war-chief, they are said Sinde-
 (sub.) sound asleep
- 15 xa^{n'}xa^{n'}. Hau! Ké, wea^{n'}naxiça tai há, wágaqça^{n'}. Wapé gē pa-í gaxái-gá,
 xa^{n'}xa^{n'} Ho! Come, let us attack them O servants. Weapon the sharp make ye,
 (pl. ob.)
- ehé. Máhi^{n'} gē^{n'} cti pa-í xīxáxai; máhi^{n'}si cti pa-í xīxáxai; wahúta^{n'}çi^{n'} pí
 I said. Knife the also sharp they made arrow-heads also sharp they made gun anew
 (pl. ob.) for themselves; for themselves;
- ugçiji, ma^{n'}zema^{n'} dúbá-ça^{n'}ça^{n'}, çabçi^{n'}-ça^{n'}ça^{n'} cti ujji. Hau! núda^{n'}haṅgá,
 they loaded ball four apiece. three apiece too they Ho! O war-chief,
 theirs, put in.
- 18 ca^{n'} há, aí. Hau! wágaqça^{n'}, ca^{n'} gçi^{n'}i-gá. Sin'de-xa^{n'}xa^{n'} é^{n'}di juágçe
 enough said they. Ho! servants, still sit ye. Sinde-xa^{n'}xa^{n'} there I with him
- bçe tá minke. Wégaska^{n'}a^{n'}wa^{n'}çé aṅgáçe tañgata^{n'}, ehé. Waqi^{n'}ha í té
 I go will I who. We look upon things we go we who will, I said. Canvas tent the
- ugçi^{n'}. Nan'de ké edí^{n'}qci ja^{n'}qéúde a^{n'}wañganá^{n'}. Jí té uákiha^{n'} ja^{n'}qéúde
 they sat in. Side of the the just there snoring we heard them. Tent the next to it snoring

aⁿwañ'ganá'aⁿ aⁿnájiⁿ, názaa aⁿnájiⁿi. Sin'de-xaⁿ'xaⁿ ébaⁿ. Gáaka wiⁿ'
 we heard them we stood, at the rear we stood. Snde-xaⁿ'xaⁿ I called to him. That one out of sight one
 jaⁿqéúdaí, ehé. Ácutaⁿ t'éçaçé te há, ehé. Gañ'xi aṅgáçai. Wagáçcaⁿ
 snores, I said. Directly towards you kill him will, I said. And we went back. Servant
 çañkaya aṅgúça aṅgáçce te, ehé. Égiçe wagáçcaⁿ' çañkaya a-ii xi, aṅgákii. 3
 to them we tell it we go back will, I said. At length servant to them they ap- when, we reached
 proaching again.
 Núdaⁿhaṅgá, e'aⁿ' há, ai. Jaⁿt'éçtiaⁿ'i há, ehé. Hau. Gaⁿ' é'di aṅgáçai.
 O war-chief, how is it I said. They are sound asleep. I said. ¶ So there we went.
 Názaa aṅgáhii. Ji éçaxe naⁿ'i. Ahaú! gaⁿ' wakídai. Ji tē wénaxiçai
 At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them
 gaⁿ', éçaxe wakídai égaⁿ, í tē múçingéçtiaⁿ'i; dēçaⁿ'ba t'eaⁿ'wa'çai. Haⁿ' 6
 as, all around they shot at as, tent the they exterminated them seven we killed them. Night
 by shooting;
 wiⁿ'détaⁿ'qti tē di wañ'gakiçai, hañ'kaska xi wañ'gakiçai. T'éaⁿ'waⁿ'çé aⁿ'çí-
 just half gone when we contended with them, midnight when we contended with them. We killed them we
 ctaⁿ'i xi, aṅgágii. Hau! níkawasaⁿ', caⁿ'aṅgáçe taí. Ké, caⁿ' há, ehé.
 finished when, we were com- ing this way. Ho! warriors, let us cease. Come, enough I said.
 Gaⁿ' aṅgágii. Haⁿ' içaugçe caⁿ' aⁿmaⁿ'çini. Aⁿ'ba ékitaⁿ'háqti Nicúde ké 9
 So we were re- turning. Night throughout still we walked. Day just that far Missouri the
 River
 aṅgágçii. Miⁿ' çaⁿ' éçaⁿ'báji Nicúde ké aⁿ'çhe aṅgágii Aṅgágii tē, cī aⁿ'b
 we came back to. Sun the had not arisen Missouri the we crossed we were returning. We were when, again day
 içaugçe aⁿmaⁿ'çini. Kí miⁿ'çumaⁿ'ci hí tē, naⁿ'péawahiⁿ'i égaⁿ, íqti naⁿ'ba
 throughout we walk-d. And sun on high ar- when, we were hungry as, deer two
 rived
 t'éwaçai. Aⁿwaⁿ'çate aṅçini. Gaⁿ' aṅgágii égaⁿ, gaⁿ' aⁿjaⁿ'i. Cī égasáni 12
 they killed. We ate them we sat. So we were return- ing as, so we slept. Again the next day
 aṅgágii égaⁿ, caⁿ' aⁿ'b içaugçe aⁿmaⁿ'çini. Haⁿ' tē, cī íqti wiⁿ' cī t'éçai;
 we were coming as, still day throughout we walked. Night when, again deer one again they killed it;
 aⁿ'çatai. Cī égasáni tē, aⁿ'b içaugçe caⁿ'qti gaⁿ' aⁿnaⁿ'hani. Cī haⁿ' tē, gaⁿ'
 we ate it, Again the next day when, day throughout still, indeed so we walked till Again night when, so
 night.
 aⁿmaⁿ'çini; aⁿjaⁿ'-báji aⁿmaⁿ'çini. Haⁿ' tē, miⁿ'daⁿ'be dēçabçinⁿ'qti-égaⁿ, wáçe 15
 we walked; we slept not we walked. Night when, clock about eight, white
 man
 í wiⁿ' éditē ihe aṅgágçii. Wáçe aká égiçe naⁿ'awape tá aká. Waçate
 house one which passing we came back. White the behold he will fear us. Food
 was there it (sub.)
 iⁿ'na taí há. Pahañ'ga ijebe bēçibe tá miñke. Aⁿ'çaⁿ'waⁿ'he í-gá, xu'ç,
 let us ask of him Before door I pull it open will I who. Following me be ye with a coming, rush,
 ehé. Wíugaⁿ'ba uágasⁿ' xi, xiççisiaⁿ'çéçti naⁿ'i aká wáçe aká. Wéçnaⁿ' 18
 I said. Window I peeped in when, he stripped himself entirely bare was standing white the white the (sub.). Caused us
 áwaçé wáçe aká, waçate wa'í tē haⁿ' tē, níawaçéçti égaⁿ. Haⁿ' tē, caⁿ'
 to be thank- ful white the (sub.), food he gave to us night at, he really saved our like. Night at, yet
 lives

a^w baji, ca^w mi^w éçaⁿ baji, iñi çaⁿ á angákii. Gaⁿ níkaciⁿ ga bčúga ckaⁿ i.
 not day, yet sun had not arisen, village to the we got home. And people all were stirring.

Níkaciⁿ ga Caaⁿ wáqqi amá agčii há, ai Níkaciⁿ ga déçaⁿ ba t'eaⁿ waⁿ čai
 Man Dakotas those who killed have said they. Person seven we had killed them

3 aⁿ ča^w i gaⁿ, gríččeqtia^w i níkaciⁿ ga bčúga.
 we said as, were very glad people all.

NOTES.

452, 1. Nibčaska kčjačicaⁿ, at or near the present town of Bellevue, Neb.

452, 4. waⁿ d'uba. There were only three women.

453, 2-3. mawasihi qti. Compare "usihi," clean.

453, 7. egiⁿ wiⁿ aⁿ tai, *in full*, égaⁿ iⁿ wiⁿ aⁿ tai.

453, 17-18. Če Ijgaⁿ čai činčkja ačai. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uhaⁿ-naⁿ ba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uhaⁿ-naⁿ ba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Maⁿ teú-naⁿ ba, Wanúkige, Gčedaⁿ-nájiⁿ, Ickadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.

454, 6. Nujiŋga ahigi, "many boys." These were only eight. The four war-chiefs were ɣaxe-čaⁿ ba (Two Crows), ɣačiiⁿ-naⁿ pají, Wanace-jiŋga, and Sinde-xaⁿ xaⁿ.

454, 9. česka naⁿ ba. These were two stray oxen.

454, 13. Haⁿ čii qí uspe kč, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base čaⁿ is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-waⁿ ai by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ɣandeɣačicaⁿ, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeatačicaⁿ, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Nindugčade aŋgakii egaⁿ aŋgugiqča-baji; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in tñat vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. qí đabadi enaskačehaí, refers to a block-house (at Omaha Agency), which was about a quarter of a mile from the place where the story was told.

455, 11. naⁿ baha means, in this case, "on two sides," and hence is almost equivalent to ágčaŋkaⁿ ha, "on both sides."

455, 15. itaxaⁿ usai. This refers to Qe wateicka, the Big Sioux, along which the party proceeded for a little while.

455, 21. aŋgaiəčə tai, the specific of "aŋgačə tai," denoting motion to a particular place. See "iəč" in the Dictionary.

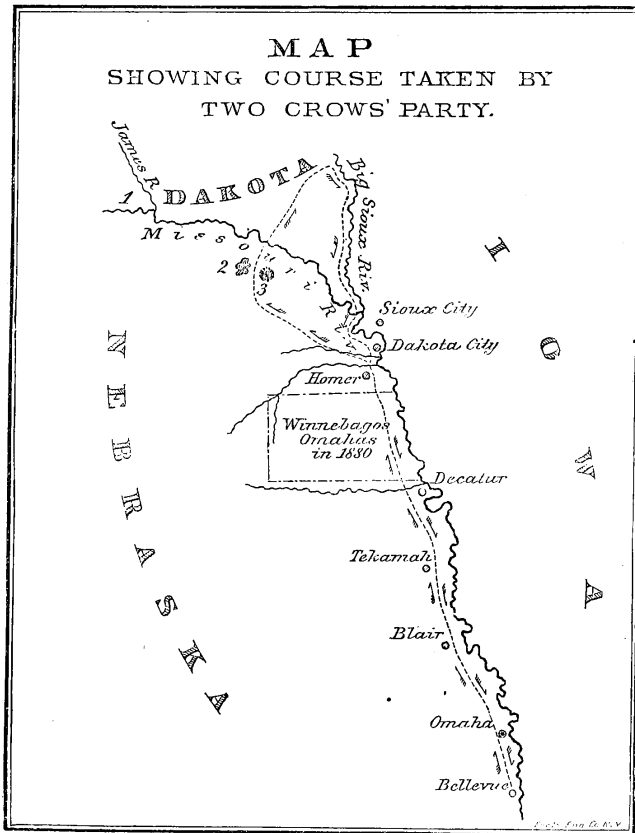
457, 3. egičə wagačəⁿ čaŋkaⁿ a-ii qí aŋgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii qí" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sinte-xaⁿxaⁿ (a-ii); then, after they met, all reached their camp (aṅgakii).

457, 4. e'aⁿ hā used instead of "e'aⁿ ā."

457, 6. deṭaⁿba t'eaⁿwaⁿṭai. They killed seven Yanktons.

457, 9. iṭaṅṭe, pronounced iṭa+uṅṭe.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after *ḡaḡiṇ-naḡpaji*, *Wanace-jīṅga*, and *Sinde-xaḡxaḡ*. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as *Ni-base*, which is on this side of the ancient farming-place of the Iowas. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ʒaʕiⁿ-naⁿpaji was unwilling for them to pass by. I said, "Let us head them off on that side. I am in favor of our going by a path which is more towards the interior of the country." But ʒaʕiⁿ-naⁿpaji spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ʒaʕiⁿ-naⁿpaji, go hunting. The servants are hungry," said I. ʒaʕiⁿ-naⁿpaji went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ʒaʕiⁿ-naⁿpaji said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ʒaʕiⁿ-naⁿpaji and Wakide-jiŋga crouched suddenly, they being the first to find the people. We, too, lay crouching. ʒaʕiⁿ-naⁿpaji came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound 'ʒaʕi,'" said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ʒaʕiⁿ-naⁿpaji, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ʒaʕiⁿ-naⁿpaji returned to us. "O war-chief, the lodges are two. They have but one horse." "Ho! that is enough. Ho! O servants, let us contend with them. You will do your best. Ho! to do it again but this once, Sŋde-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sŋde-xaⁿxaⁿ came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sínde-xa^{na} to make a final inspection. They were in a canvas tent, and just at one side of it we heard them snoring. As we stood at the rear of the next tent we heard its occupants snore. I called to Sínde-xa^{na}. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at mid-night. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thank-ful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY A^{na}FA^{na}-IA^{na}GA.

Gaqa^{na} aṅgáçai pahan'gadi. Kí Waqé ké aṅgúhai. Wada^{na}be wáçadai
 On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are
 River called
 í waqúbe na^{ba} té'di gçéba-çáçé^{na}-qti-éga^{na}. Aṅgáçai xí, huhú t'ea^{na}wa^{na}çai
 tent sacred two at the about thirty. We went when, fish we killed them
 3 d'úba, ánaqti-éga^{na}. Jaṅgá çañká wanáçe (amá) xigçízai éga^{na}, úha^{na}. Ga^{na}
 some, about how many. Large the ones policeman (the pl. took for them- as, they So
 that sub.) selves cooked them.
 çasni^{na}í té, aṅgáçai. Ha^{na} a'çá^{na}ma^{na}çí^{na}í. Watícka curá wi^{na} aṅgúha a^{na}ma^{na}-
 they said when, we went. Night we walked during. Creek thick one we followed we
 loved
 çí^{na}í. Watícka ké a^{na}ja^{na}-bají; gacíbata a^{na}ja^{na}í, sna^{na}sna^{na}aa. A^{na}ba ké uga^{na}ba
 walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

xi, égiçe aⁿpaⁿ nuga ecaⁿ maⁿciⁿ amá. Wakide-pi áxigcáji. Wakidai xi,
when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at when, then

nuga wiⁿ jibe mugaⁱ. Landataⁿ iénaxíçai xi, wí ubçaⁿ. Anaⁿhiçéçé.
male one lower broke it by shooting. Treading on the they attacked when, I I held him. I kicked him and knocked him down.

Háci atí amá dá çaⁿ 'çéçaⁿçai. Haⁿ çataí xi, bçáta-máji. Huhú jin'ga 3
After those who came head the (ob.) hit him on. Night they ate when, I did not eat it. Fish small

nújinga wiⁿ ingási wabçáte agçiⁿ. Égiçe aⁿpaⁿ naⁿba cí çuti watíçka
boy one caught for I ate I sat. At length elk two again there creek they came

ké uhá. Áma t'eaⁿçai, miⁿga ké. Wágai égaⁿ ugáji. Ángáçai (xi), wiⁿ
the follow- The other we killed, female the (ob.). Cut in as it was held We went (when), one ing.

wadaⁿbe ahi. Égiçe ié-ma wéçai. Jaⁿçiⁿ gçéçai; xi çaiⁿá ugçá agçai. 6
as a scout arrived At length the buffa- he found them. He ran back suddenly; tents to the to tell of he went there.

Wégaⁿze gçéba-naⁿba-qi-égaⁿ jaⁿçiⁿ wañ'giçe akfi. Égasáni té, wahaⁿ
Measure about twenty running all reached home. The next day when, removing

açai. A-i-çi égaⁿ, ié-ma wánasai. Miⁿ çaⁿ cehiqtcí hí té, égiçe níaciⁿga
they went. They came to a place and camped as, the buffa- they sur- rounded them. Sun the just that far arrived when, behold, man

wiⁿ açai. Égiçe níkaciⁿga d'úba wagçáde amáma, Caaⁿ Níkaçiqai. Wáçiⁿ 9
one went. At length person some creeping up were, they Dakota. They chased the Having them

açai. Éduéhe. Caⁿ égiçe ugáhanadáze. Caⁿ wakide-hnaⁿ gçiⁿi. Caaⁿ
they went. I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas at them

amá djúba 'ágçaqtiáⁿi. Égiçe Caaⁿ amá ugáhanadáze uçúnajiⁿi; wajiⁿ-
the a few they suffered very At length Dakotas the darkness depended on; they were (sub.) much.

pibáji. Weánaxíçai (xi) wiⁿ t'éçai, Umaⁿhaⁿ. Cí Umaⁿhaⁿ amá wénaxíç 12
savage. They attacked us (when) one they killed, Omaha. Again Omahas the attacking them (sub.)

'çai. Ákipai. Weaⁿnaxíçai taí, ai. Umaⁿhaⁿ wiⁿ can'ge aⁿsagi taⁿ ágçiⁿ,
spoke of. They met. Let us us attack them, said they. Omaha one horse swift the sat on,

maⁿzepe-niníba siaⁿçé açiⁿ. Wiⁿ ú çin'ge utiⁿ gaⁿçai. Édiⁿçti ahí xi,
hatchet pipe alone he had. One wound without to hit him he wished. Just there he ar- when, rived

maⁿzepe gisíçai-báji égaⁿi. Çipáz uçíqpaçé gaⁿçai. Can'ge amá dáhi 15
hatchet he forgot it like. Pulling by the hair fall he wished. Horse the neck (sub.)

wackaⁿjañgai éwaⁿ gaⁿ, ákusan'de gíⁿi açai. Gañ'xi Umaⁿhaⁿ çínké
he was strong being the cause, to him and be- yond carrying he went. And Omaha the (st. one)

Caaⁿ taⁿ uçaⁿ eçégaⁿ, wáçionaⁿ içé. Caaⁿ aká názaça t'éçai Can'ge
Dakota the to hold he thought, missing his he had Dakota the (sub.) at the rear killed him. Horse (std. one) him

amá gíⁿ qáça agfi T'éaⁿçéçtiáⁿi! ai. Caⁿcaⁿ weánaxíçai. Cí wiⁿ 18
the carrying back was com- I have been killed said he. Not stopping they attacked us. Again one (sub.) him again outright!

man'dehi íjahai, Umaⁿhaⁿ-ma wiⁿ ugáqpaçai. Cí wiⁿ can'ge taⁿ nañ'ge
spear was pierced the Omahas one struck him down. Again one horse the to run by,

- uči'agai (ǵizábahe ké'ia maⁿ-bájujú é naⁿ'pai cañ'ge). Cí Caaⁿ' wiⁿ' atí,
 refused ǵizabaho at the clods of earth, that feared horse). Again Dakota one came,
- cí t'éçai Umaⁿ'haⁿ çinké. Hañ'kaska xī, cañ'gaxai. Égasáni xī, wahaⁿ'
 again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 açai. Já wa'iⁿ' agçí níkaciⁿ'ga çábçíⁿ. Watçigaxe uçéwiñxíçé. Wa'aⁿ'
 they Dried buf. carrying came man three. To dance they assembled. Singing
 went. falo meat back
- júwagçé gçíⁿ'wakiçai t'é çanká Háci aⁿ'wá'aⁿ tai, ai T'é çanká wa'aⁿ'
 with them they caused them to dead the After let us sing, said Dead the singing
 sit (pl. ob.) they. (pl. ob.)
- júwagçé 'íçai. Waqé çictaⁿ'i xī, níaciⁿ'ga wiⁿ' wégaⁿ'ze wiⁿ'-qti-égaⁿ açai.
 with them they spoke of. Burying they fin- when, man one measure about one went.
 the spoke of. them ished
- 6 Çáji-gá, é inite-hnaⁿ'i níkagahi amá. Kí caⁿ' açai, dáhé ké jadé. Nújinga
 Do not go, say-, forbade him chief the And yet he went, hill the being
 ing, (sub.) (sub.) (ob.) near it. Boy
- çtēwaⁿ' wáçiqe í xī, uçi'age, kí caⁿ' açai. Éjá aká gíbaⁿ' égaⁿ'qti gçíⁿ'i.
 notwith- pursuing were when, he refused, and still he went. There the calling to just so sat.
 standing him coming (col. sub.) him
- çé inite-má uhéwakiça-báji. Jahé çaⁿ' iⁿ'taⁿ' é' di hí-qti eçataⁿ' açiⁿ' a-íi.
 This those who pro- he did not let them Hill the now there he had just thence having they
 hibited him have their way. arrived were coming.
- 9 T'éçai. Uqçé atí Cañ'ge amá nañ'ge agçi. Cañ'gaxái-gá. Agçi.
 They killed him. Quickly they came. Horse the running, was coming back. Cease y e. They were coming.
- Wahaⁿ' Cí weánaxíçai. Gaqçaⁿ' açai Weánaxíça a-íi, héga-báji.
 They re- gain they attacked us. On the hunt they went. To attack us they were coming, not a few.
- Wákiçai. Áckaqtci ákikiçai Múkionaⁿ-hnaⁿ'i. Cañ'ge wiⁿ' t'éçai Umaⁿ'-
 They contended Very close they contended together. They usually missed one Horse one killed it Oma-
 with us. together. another in shooting.
- 12 haⁿ' amá. Wáqé iéska juañ'gçai ké t'éçai. Cañ'ge aká aⁿ'sagíqti, maⁿ'-
 has the White man interpre- we with him the they killed. Horse the very swift, wet
 (sub.) ter (ob.) (sub.)
- snúsnu égih íçé. Caaⁿ' amá uqçé ahí égaⁿ, é cti wiⁿ' t'éçé té, wahútaⁿ'çí-
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gun
 into it gone. (sub.)
- jáça açiⁿ'. Umaⁿ'haⁿ amá gaqçaⁿ' maⁿ'çíⁿ' t'é di ugáe maⁿ'çíⁿ'i; wiⁿ'çaⁿ'çaⁿ',
 forked he had. Omahas the on the hunt walk when scattering they walk; by ones,
- 15 naⁿ'bá-çaⁿ'çaⁿ' maⁿ'çíⁿ'i. Umaⁿ'çínka wiⁿ'áqtci çábçíⁿ'aⁿ' weánaxíçai Caaⁿ' amá.
 by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibaça aⁿ'jaⁿi. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bçata-mají. Aⁿpaⁿ-jañga did not eat any of the male elk, because its flesh was prohibited to all members of his gens, who were the Elk people.

463, 7. jaⁿ'çíⁿ' wañgíçé. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. miⁿ' çaⁿ' cehiqti hi té, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. *niaci^aga wi^a*. This was Louis Sanssouci.

464, 7. *Ēqa aka*, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; 464, 11. *hegabajī and ackaqtcī*, pronounced *he+gabajī and a+ckaqtcī* by the narrator.

464, 11. *ackaqtcī akikiçai*. The narrator clapped his hands three times, to represent the firing.

464, 12. *Waqe ieskă*, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. *Uma^aha^a ama gaçça^a*, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, Jahawagçe-jide (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

- Čabčai^a pí hă. Pahan'ga pí tē' a'jin'ga, ádaⁿ jé awákida-máji
 Three times I was there Before I was when me small, therefore buf- I did not shoot at
 falo them
- čaⁿ'ja, cañ'ge wa'in'kičé wébčaiⁿ-hnaⁿ-maⁿ' wanáse amá. Pahan'gaqčai
 though, horse to cause him to I used to keep them for them the ones who sur- At the very first
 carry loads rounded the herd.
- 3 wanásai tē'di, jé awákide 'iáčé. Cañ'ge daⁿ'ctě čiaⁿ'ča čéčai xī, jé daⁿ'ctě
 they sur- when, buf- I shoot at I spoke of. Horse perhaps it throws you sud- when, buf- perhaps
 rounded them falo them them of.
- jáčihe tai, ai. Kī awájiⁿcte. Iⁿdádi aká dáheáa juañ'gče ačai. Jé-ma
 gore you may, said he. And I was in a bad humor. My father the to the hill with me went. The buffa-
 loes
- wénaxičai tē aⁿwaⁿ'daⁿbe aŋčaiⁿ'i. Kī iⁿdádi aká aⁿwañ'kie ctěwaⁿ', uákia-
 they attacked the we saw them we sat. And my father the (sub.) talked to me notwithstanding, I did not
 them
- 6 máji-hnaⁿ-maⁿ'. Égičge ɬe-núga wiⁿ' ɬiačaičicaⁿ'qti ačaiⁿ' agti níkaciⁿga aká
 talk to him at any time. At length buffalo bull one right towards the having was man the (sub.)
 tents, him coming back
- wiⁿ'aqčai aka. Kī ɬe-núga amá wajiⁿ'-piháji. Níkaciⁿga čin'ké iénaxiča-
 only one the (sub.). And buffalo bull the (sub.) was savage. Man the (ob.) he attacked
- hnaⁿ'i. Ké! č'di maⁿ'čaiⁿ-gă, ai iⁿdádi aká. Cañ'ge miⁿ'ga ɬaŋgá jide,
 regularly. Come! there walk, said my father the. Horse female large red,

ma^{n'}ciadiqti éde, aka^{n'}taⁿ. Kí iⁿdádi aká wahúta^{n'}fiⁿ háhada^{n'}qti édegaⁿ
 very tall but, I tied her. And my father the (sub.) gun very light but, so
 a^{n'}fiⁿi. Bóize ga^{n'}é^{n'}di b^{n'}é. Ė^{n'}di pí xí^{n'}ji ɛe-núga aká cka^{n'}aji naji^{n'} aká.
 had it. I took it and there I went. There far-when, buffalo bull the motionless was standing.
 Kí níkaci^{n'}ga aká é^{n'}di pí xí, gí^{n'}éqti^{n'}-bi aí. Waji^{n'}-pibáji ɛe-núga aká. 3
 And man the there far-when, that he was very said. Was savage buffalo bull the (sub.).
 Nú aká ma^{n'}íkide é^{n'}é^{n'}ai, kí nan^{n'}ka ké^{n'}di úi. Gan^{n'}xí weánaxí^{n'}éai.
 Man the arrow shot at him suddenly and back on the wounded him. And he attacked us.
 Can^{n'}ge wáagxi^{n'} aká dúba^{n'}ua^{n'}siqti áíá^{n'}éai, gan^{n'}xí a^{n'}a^{n'}é í^{n'}é^{n'}éai. ɛe-núga
 Horse I sat on the one four times leaping far had gone, and had thrown me suddenly. Buffalo bull
 aká uhíackáq^{n'}teí atíí xí, xígí^{n'}é^{n'}daca^{n'} a^{n'}éai. Wákide b^{n'}éí'a áíá^{n'}éai. Akí 6
 the very close to had when, turning himself he went. To shoot at I failed he had I reached
 (sub.) come around home gone. him home
 xí, i^{n'}na^{n'}ha aká i^{n'}dádi ihusa aká xí akí. Can^{n'}ge ta^{n'}ma^{n'}ze-éáhe u^{n'}éáha
 when, my mother the my father was scolding him when I reached home. Horse the bridle sticking to him
 (sub.) home
 kí té^{n'}di, íbaha^{n'}i té a^{n'}a^{n'}é í^{n'}é^{n'}éai té. I^{n'}dádi aká ía-bají^{n'}qti íga gxi^{n'}i.
 reached when, she knew it sent me off suddenly the. My father the not speaking at laughing sat.
 (sub.) all
 ɛe-núga xi^{n'}té^{n'}éa^{n'}é á, aí. Gan^{n'}xí í^{n'}éáa-máji.
 Buffalo bull the you killed I said And I did not speak.
 (ob.) him he.

9

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak.

SACRED TRADITIONS AND CUSTOMS.

TOLD BY AⁿPAⁿ-LAŊGA

- I.—Iⁿc'áge aŋgúai amá íwaspe gáx 'íçá-biamá, íwagázu. Jí naⁿ'ba
 Old man our the what makes making spoke of, they what makes Tent two
 (sub.) one behave it say, one upright.
- waqúbe gáx 'íçá-biamá, cì jí wiⁿáqtei waqúbe gáx 'íçá-biamá. Uçéwin-
 sacred making they spoke of, again tent only one sacred making they spoke of, Assembled
 they say, they say.
- 3 xíçá-bi egaⁿ, íhuçíçá-biamá níkagáhi amá. Caⁿ' mázi jaⁿ' má'a çíⁿ edábe
 themselves, having, consulted one another chief the In fact cedar wood cotton- the also
 they say (sub.). (sub.). wood (ob.)
- waqúbe gáx 'íçá-biamá Cì niníba bçáska naⁿ'ba waqúbe gáx 'íçá-biamá.
 sacred making they spoke of, Again pipe flat two sacred making they spoke of, they say.
 they say.
- Niníba çictaⁿ'-bi xí, níkagáhi xidáhi-biamá. Caⁿ' taⁿ'waŋççaⁿ uyíðae
 Pipe they finished, when, chief they chose for them- In fact tribe each gens for
 they say selves, they say. (t)
- 6 wiⁿ'çaⁿçaⁿ naⁿ'bá cté caⁿ' xigçíza-biamá. Caⁿ' waqúbe jín'ga uéaⁿxíçíçé
 by ones two even in fact took for itself, they say. In fact sacred thing small they caused them-
 selves to own
- çaⁿ' taⁿ'waŋççaⁿ baçéte-ma xí'í-biamá. Jí naⁿ'ba té çeáa waqúbe gaxá-
 the tribe the gentes gave to one an- Tent two the to the sacred they
 (ob.) other. (ob.) buffalo made it
- biamá. Jí wiⁿáqtei té níkaciⁿ'ga-açáçicaⁿ, t'éwaçai-açáçicaⁿ, waqúbe gaxá-
 they say. Tent only one the referring to men, referring to killing them, sacred they
 (ob.) made it
- 9 biamá. Gaⁿ' çictaⁿ'-biamá qúbe gçúba. Kí çé níkagáhi xíçaxe çaká
 they say. At length they finished, they say sacred all. And this chief made them- the
 selves (sub.)
- úwakiá-biamá, pahan'ga íçigçaⁿ' aká. Jí çé naⁿ'ba waqúbe çkaxai té,
 talked to them, they the first ruler the Tent this two sacred you made the
 say, (sub.). (ob.),
- ákiçíⁿ'i-gá há. Húçuga gáxai té uçúciaa najiⁿ' taté há. Caⁿ' edádaⁿ' údaⁿ'qti
 respect ye them Circle of tents made the in the middle stand shall In fact what very good
- 12 ahniⁿ' ctéctewaⁿ' 'í-hnaⁿ'i-gá. Kí níkagáhi aŋ'gaçíⁿ' ctécte wégaⁿ'çái-gá,
 you have soever always give to (them). And chief we who are even desire from us.
- á-biamá. Cénujiŋga-má é waká-biamá. Ėdí xí waçíheha-báji taí, á-biamá.
 said they, they The young men (ob.) that they meant, they In that case you will be stout-hearted, said they, they
 say.
- Edádaⁿ' áhigi çíngéçaçé onínké'çé, cin'gajín'ga dçé çan'di uçágiga taí há.
 What much you give to those not relations thou who, child forehead on the you paint will
 yours
- 15 Áwaqpaniⁿ'qti égaⁿ' úckaⁿ' uçáketaⁿ'i xí, aⁿ'qtiçíggaⁿ' taí, caⁿ' uákihaⁿ' ataⁿ'
 Very poor, as a great like dead you acquire if, you will be great men, still additional how far
 man (generations)
- açai té cetaⁿ' açiⁿ' taí, á-biamá.
 they go the so far they will have it, said they,
 they say.

II.—Waha' acé 'icá-biamá, jé uné. Jé-ma uça gcf-hna'í çan'di jí
 Removing they spoke of going, buffalo hunting. The buffa- to toll of they used to come back when tent
 they sav. locs (ob.) (in the past)

waqúbe ja^{n'} kě waii^{n'} údaⁿ í-hnaⁿ-biamá. Wanásé-hna^{n'}-bi xǐ, qí tē'di
sacred wood the robe good they used to give, They used to surround the when, tent at the
(=pole) (recl. ob.) they say. herd, they say

te'eze gíbahí-hná'-biamá. Cénujín'ga na^{n'}ba níkagahí pañká qí waqúbe 3
buffalo- they used to gather for it, Young man two chief the ones tent sacred
-tonne they sav. who

tě'di ɟeɟeze ɟeɟpahi te áɟa, á-biamá níkagáhi amá, ɟe-ma t'éwaɟaí hnan'di.
at the buffalo- you gather will indeed, said, they chief the the buf- were killed whenever.
 tongue for (them) sav (sub.) foles

Ječéze dasí čaⁿ man'dě kě ubáxaⁿ ɣĩ, man'dě-ɣa^{n'} í'ín-hna^{n'}i. ǁĩ tē'di
 Buffalo tip the bow the pushed into when, bow-string they used to carry Tent at the
 (ph.) by means of

étaⁿçi^{n'}qti akí-hnaⁿⁱ. Jáze akí xĩ, uha^{n'}-hnaⁿⁱ. Níkagahi amá uféwipi 6
they, the very first they used to reach again. Evening they when, they used to cook. Chief the (sub.) assembled

xī, wáhiⁿ-ci^{n'} t'a^{n'}i xī, é'di qí tē uđai, waii^{n'}/ha^hage ča^{n'} é ují čaté'. É
when robe with the they had if, there tent the they lower corners of a the that filling they That
hair out (ob.) entered, buffalo robe (ob.) ate.

waqúbe eḡá aká Haṅ'ga gáxai aká wa'a'n' gci'n'-hna'i, čatai t'ḡdi.
sacred thing his the one who Haṅga he who made it singing he used to sit, they ate when.

III.—Níaciⁿga wi^{n'} úy^uhe maⁿçi^{n'}i yĭ, wada^{n'}be ačé taí. Níkagáhi 9
 Man one fearing walks when, as scouts they will go. Chief

amá uʔéwɪnɪʔé-hna^{nɪ}. I^{nɛ}ʔáge wɪⁿ baⁿ-hna^{nɪ}. Gé-hna^{nɪ}: Majaⁿ iⁿʔéga-
the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it
saⁿga te wí áɪⁿhe+, ai. Éⁿdi égaⁿqti cénujɪn^{ga} gʔéba-sátáⁿ, gʔéba-cáde
for me will I I who move, he says. Forthwith young man fifty, sixty

da^{n'}ctě, í waqúbe té'di ahí-hna^{n'}i. Cénujin'ga wada^{n'}be áiaçe-hna^{n'}i. Açaí 12
perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

xī, húčuga čaⁿ učicaⁿ ʒa^{nʷ} čīⁿi. Ėgiče níkaciⁿga wéčē da^{nʷ} ctē, učá agčī-
 when, circle of the going they run. At length people they perhaps, to tell it they
 tents (ob.) around it discover come

hnaⁿi. Ca^{n'} é nuda^{n'} ékigaⁿqtia^{n'}. Wébetaⁿ agçi-hnaⁿi, a^{n'}he da^{n'}ctěaⁿi.
back. In fact that going to is just like it. Making a they come back, they flee perhaps (pl).
war detour

IV.—*Lé-ma hégabáji t'éwacái yi, gaqqa^{n'} agí-hna'i. Égiçe níkáráhi* 15
 The buffaloes a great many they killed when, the hunting usually returned At length chief
 them party homeward

amá ucéwĩnxičē-lina^ui tē. Égičē waqúbe gáxe 'íčai tē cí'. Lí waqúbe
the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na^{n'}ba tē'di já wi^{n'} úhaⁿi tē, u^uéwīnⁿixē^u tai-égaⁿ. Cénujīn ga gōēbahīwīⁿ-
two at the dried one they cooked, to assemble them- in order that the Young man a hundred
meat.

qti-égaⁿ u^{hwa}éwiⁿwačē-hnaⁿ’i. Cénuijīn’ga nuxāciⁿ ē’di ačai tē, jí tē égaxe 18
about they assembled them. Young man stripped to there went, tent the around it
the waist the waist in a circle

gɪn'i tē. Ca' águdí etē wahéhaji-ma waii' i'-hna'i, unájiⁿ údaⁿ etí
they sat. Yet in what soever the stout-hearted ones robe they wore robes, shirt good too

ugínajin'-hna^{n'}i. ʦasni^{n'}i xǐ, cañ'gaxe-hna^{n'}i. ʟí kě uhá aʦaí xǐ, ʃci
they wore their own They swal- when, Tent the follow- went when, tent-
shirts. lowed (the food) (line of) ing it poles

- ɕigúje ɲi-úɕipu gɕi^{n'} wénace ma^{n'}ɕi^{n'}i, wahéhaɲi amá ɕize ma^{n'}ɕi^{n'}i. Ca^{n'}
 bent a small lodge sat snatching walked, stont-hearted the taking walked. Yet
 little (see note) from them one (sub.)
- eátaⁿ wáɕiɲi uɕí'aga-báɲi. Ja^{n'}-ɲiŋga ɕizai gɕɛ ɲi waqúbe ké'ja aɕi^{n'} aki-
 why they tried to they were not un- Stick those that tent sacred at the having they
 get them from willing. they took
- 3 hna^{n'}. ɲí snéde uɕúkihehébe gáxai. Waqúbe úju ké ɲi tɛ ídaⁿbe
 reached Tent long one after another, as they made Sacred thing principal the tent the in the
 again. far as (the poles) reached it. (ob.) middle
- gáxai. Ciŋ'gajin'ga pahan'ga ɕiŋké ɲá gínai. I'c'áge wi^{n'} ciŋ'gajin'ga
 they made. Child first-born the one dried asked of him. Old man one children
 the one who meat
- gɕébahíwi^{n'}-na^{n'}'ba-ɕti-égaⁿ ijáje waɕáde-hna^{n'}i. Lucpá, wi^{n'}áqtcí ctécte
 hundred two about his name he called them. O grandchild, only one even
 though
- 6 ɲúɲi a^{n'}ɕágigɕa^{n'} te a-no+! agúdi ɕáta^{n'}cé-daⁿ, aí i^{n'}c'áge aká. Uɕéwi^{n'}ɕai
 yonder, you will put it on (the at a short ground) for me indeed, in what you are standing! said old man the They collected
 distance, place (sub.).
- ɲi, ɲá ké bɕúga da^{n'}'bai. ɲí snéde étaⁿ ɕibɕá-hna^{n'}i. Waka^{n'}-ma^{n'}ɕi^{n'}
 when, dried the all they looked at. Tent long so far they spread it out. Waka^{n'}-ma^{n'}ɕi^{n'}
 meat (line of)
- aká ɲá ci^{n'}qtcí dúbá uɕúciaɲa ihéɕɛ-hna^{n'}i. Mága^{n'}. Kí ci^{n'}qtcí ké na^{n'}bé
 the dried very fat four in the middle placed them. He cut And very fat the hand
 (sub.) meat they up. (ob.)
- 9 tɛ éɕa^{n'}ska wága gáxe-hna^{n'}i. Waséjide ígahí ɲi, ja^{n'} waqúbe tɛ ibiɲa-
 the that size slices he made them. Red clay they were when, sacred pole the he rubbed
 mixed with (ob.)
- hna^{n'}i, ɔni^{n'}ɔninde átaca^{n'} gáxe-hna^{n'}i. Ga^{n'} ɕicta^{n'}-hna^{n'}i. Ukít'ɛ-cta^{n'}-ma
 on, greasy exceedingly he made it. And he completed it. The habitual fighters
 uɕéwi^{n'}waɕɛ-hna^{n'}i. Ukít'ɛ ákiɕa gáxe 'ɕɛ-hna^{n'}i. Ígadíze-hna^{n'}i, caŋ'-
 they assembled them. Enemy to contend making they spoke of. They rode round and sitting
 with (feigning) round,
- 12 gagɕi^{n'}. Qáde dúbaha níkaci^{n'}ga égaⁿ gáxe-hna^{n'}i, ɲi snéde uɕúciaɲaɕica^{n'}.
 on horses. Grass in four places man like they made, tent long in front of.
 Dúbáⁿ kikíde-hna^{n'}i, cǐ dúbáⁿ níkaci^{n'}ga ɕaŋká t'éwaɕɛ wáxe-hna^{n'}i.
 Four times they shot at one again four times person the (ob.) they pretended to kill them.
 another,
- Waɕáde cti dúbáⁿ wáxe-hna^{n'}i. Áda^{n'}bé'ɕti kide-hna^{n'}i. Qáde múbɕij
 To cut them too four times they pretended. Taking very close they shot at (them). Grass they
 up aim knocked
- 15 ihéɕɛ-hna^{n'}i. Maqúde sía^{n'}ɕé uɲí ikide-hna^{n'}i. Ukít'ɛ amá níkagáhi ɕaŋká
 down by shooting. Powder alone put in they shot at (them) with. The hostiles chief the (ob.)
 wénaxíɕa-hna^{n'}i. Dúbáⁿ ákikíɕa-hna^{n'}i. Na^{n'}cta^{n'}i. Ukít'ɛ amá caŋ'gaxai.
 attacked them. Four times they fought one another. They stopped running. The hostiles ceased.
- Niníba waqúbe ɲi aɕi^{n'} ɕiŋké'ja dúbáⁿ ahí-hna^{n'}i, waii^{n'} wi^{n'} ubétaⁿ tai
 Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
- 18 éɕi^{n'} ahíi. ɕické tɛ. Niníba ɕickaí ɲi, ubétaⁿ aɕi^{n'} ahíi. ɲí waqúbe
 they took it They untied its Pipe they untied when, wrapping they took it Tent sacred
 there for him. covering. it in (the robe) there.
- ké'ja aɕi^{n'} aki^{n'}; é ninígahi waqúbe gáxe uɲí. Níkagáhi amá eonáqtcí
 at the having it they that killkikimick sacred made they put in. Chief the they alone
 reached again; (sub.)
- ɕacúde gɕi^{n'}-hna^{n'}i.
 puffing out sat.
 smoke

- V.—Niníba waqúbe kěráfícaⁿ cí úckaⁿ wi^{n'} uwífbə tá mĩnke. Nfkgáhi
 Pipe sacred pertaining to the again custom one I tell you will I who. Chief
- amá uťéwi^{n'} xĩ, Wacífagaxe údaⁿ hă, ai. Inké-sabě aké, niníba eřá aká,
 the assembled when, To dance good said Inke-sabě it was pipe his the
 (sub.) he who, the (sub.),
- é wacífagaxe gáxe íčaf, uťúkie. Íčákigťe ihuxíčaf. Má'a ja^{n'} wi^{n'} agířaf 3
 that a dance making prom- talked to (them) To join one they consulted Cotton- wood one went for it
 ised, about it. thing to the other one another.
- Inké-sabě amá wa^{n'}gíťe. Ĵasí ča^{n'}qá ja^{n'} gasúda-báji. Wa'ú na^{n'}ba júwagťe
 Inke-sabě the all. Top of at the wood was not cleared of branches. Woman two with them
 (pl. sub.) a tree
- ačaf, mácaka ačĩ^{n'}i. Uťúciara uťéi gáxai; é'di múza-hna^{n'}i, ja^{n'} tě. I^{n'}c'áge
 went, woman's strap they In the middle hole for they there they planted it, pole the Old man
 for carrying wood had. the pole made; (ob.).
- íekíčewákíčaf. Waťatcígaxe te, aí ača+. Ja^{n'} čaxĩna^{n'}qi te ača+, aí. Inké- 6
 they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Inke-
 criers. say yourselves by dancing they.
- sabě akádi ja^{n'}jĩnga d'úba gasaí. Húčuga ča^{n'} uťícaⁿ ačaf égaⁿ, ta^{n'}wa^{n'}gčəⁿ
 sabě at the stick some they cut. Circle of tents the around it went as, tribe
 (ob.)
- ubánaⁿ-ma ja^{n'}jĩnga wi^{n'}ča^{n'}čəⁿ wa'í-hna^{n'}i. Ubánaⁿ úju aká gė-hna^{n'}i:
 the gentes stick one by one they gave them. Gens head-man the said as follows: * * * * *
- Wacífagaxe tě é'di-a^{n'}gúí^{n'}he wėgaⁿčaf égaⁿ, ja^{n'}jĩnga kě wa'í tai-égaⁿ atfí hă, ai. 9
 Dance the we join it they wish for as, stick the to give in order they said
 us (ob.) us that have come he.
- Cėnujĩn'ga bčúga háčuxáfi^{n'}i. Wasėsaⁿ xĩ'a^{n'}i. Wa'ú mĩ^{n'}jĩnga edábe waté
 Young man all naked. White clay they rubbed on themselves. Woman girl also dress
- tė-hna^{n'}i, cí xĩ'a^{n'}i. Águdí ctě cėnujĩn'ga wi^{n'}wáčaha údaⁿ áčahai. Inké-
 wore dresses, again they In what soever young man one clothing good he wore Inke-
 painted place themselves. clothing.
- sabě nú na^{n'} amá wa^{n'}gíťe ja^{n'} tě eca^{n'}qtcí gčĩ^{n'}-hna^{n'}i. Wáhiⁿ-cĩ^{n'}ťe i^{n'}- 12
 sabě man grown the every one pole the very near it sat. Robe with the hair they
 (sub.) out
- hna^{n'}i. Nėxe-gaxú dúbə, đėxe dúbə ctí (ačĩ^{n'}) a-í-gčĩ^{n'}i. Inké-sabě cėnujĩn'-
 wore. Drum four, gourd rattle four too (having) they sat there. Inke-sabě the young
 them)
- ga-ma niníba waqúbe na^{n'}ba kě, é akíwa wėpaha^{n'}ga ačĩ^{n'} tá aká. Cėnu-
 men pipe sacred two the, that both the first will have them. Young
- jĩn'ga na^{n'}bá aká niníba ují^{n'}-de áigáča ma^{n'}čĩ^{n'}-hna^{n'}i. Wáčĩ^{n'}éčě ga^{n'}čə-ma 15
 man two the pipe (they) filled, carrying walked. To make those who wished
 (sub.) when on the arm presents
- ígadíze-hna^{n'}i, ca^{n'}gagčĩ^{n'}i. Na^{n'}taí uťícaⁿ. Ma^{n'}te gčĩ^{n'}i Qúřa aká. Nú
 rode round and round, sitting on horses. They going around Within sat Singers the Man
 danced (the pole). (sub.)
- amá ca^{n'} baxúwi^{n'}xai; wa'ú amá ágaha na^{n'}taí.
 the in fact turned around; woman the outside on the danced.
 (sub.)

NOTES.

468, 1. xĩ na^{n'}ba, the two sacred tents of the Hańga gens.

468, 2. xĩ wi^{n'}aqtcí, the sacred tent of the Wejĩcťe gens.

468, 3. mazi ja^{n'} ma'a čĩ^{n'} edabe, the sacred pole, which is kept in one of the Hańga tents.

468, 4. niníba bčaska na^{n'}ba, the two sacred pipes kept by the Inke-sabě gens.

468, 6. waqube jīŋga, the sacred customs of each gens and sub-gens.

468, 11. huŋga gaxai tē. As the huŋga was curvilinear, "tē" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion, time, or reason*.

469, 2. jaⁿ kē. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi čaŋka. Frank La Flèche read "aka" instead of "čaŋka."

469, 7. waiiⁿhahage čaⁿ, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiŋga nuŋačīⁿ, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. ȳi-učipu, a small lodge, such as the Winnebagos use. See "ȳi-učipu" and "učipu" in the Dictionary.

470, 3. ȳi-sneđe uŋkihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5-6. ȳeŋpa . . . agudi čataⁿce-daⁿ. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "nikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. ukitⁿē ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18-19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. ičakigče ihuŋičai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "mácaⁿka."

471, 15-16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uŋčaⁿ"), to whom he gave his horse, etc. See ȳačīⁿ-naⁿpai's War Story, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

TRANSLATION.

I.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Weji'ete. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a *detour*, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (*i. e.*, they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it

out the length of the long tent. Waka^a-ma^açi^a placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of feigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was İñke-sabē, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the İñke-sabē gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the İñke-sabē cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the İñke-sabē gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the İñke-sabē were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quṣa section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

LETTERS DICTATED BY OMAHAS AND PONKAS.

HAHÉ-ŁÁŁĚ TO CŮDE-GÁXE AND MA^NTCŮ-WÁŦIHI.

July 29, 1878.

Negíha, aⁿwaⁿqpani tcábe. Wiŋaⁿ'be kaⁿ'bĕa, akiwa, Maⁿtcú-wáŦihi
 O mother's brother, me poor very. I see you I wish, both, Maⁿtcu-waŦihi
 éĕaⁿ'ba. Máĕe usní tĕdíhi xī, wiŋaⁿ'be táí minke. Umaⁿ'haⁿ-ma cañ'ge
 he too. Winter cold it arrives when, I see you will I who. The Omahas horse
 ĕiñgé tcábe; waqpani amá. Caaⁿ' amáŋa pí éde, cañ'ge ĕiñgé agĕí. 3
 without very; they are poor. Dakotas to the ones I was but horse without I came home.
 Síndé-gĕĕcka waŋaⁿ'be pí éde, cañ'ge aⁿ'f-báji. Cín'gajín'ga ĕiĕŋa, negíha,
 Spotted Tail I saw him I was but, horse he did not give me. Child your, O mother's brother,
 wakéga-báji éi'té, iⁿwiⁿ'ĕa-gă. Umaⁿ'haⁿ-ma mé tĕ'di, macté tĕ'di, áhigi
 sick not it may be, tell to me, The Omahas spring in the, warn in the, many
 ĕidaⁿ'be tá amá. Xaxé-ĕaⁿ'ba juágĕe agĕiⁿ'; aⁿ'ĕaⁿ'bahaⁿ. Waqⁿ'ha hnize 6
 see you will. Two Crows I with him I sit; he knows me. Letter you receive
 xī, wiⁿ'utañgáqti tiañ'kiĕá-gă.
 when, just as soon as make one come to me.

TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

XAXÉ-ĕA^N'BA TO MA^NTCŮ-WÁŦIHI.

July 29, 1878.

Nisíha, hnáji tĕ'di, aⁿwaⁿqpani-maji'-qti-maⁿ'ĕaⁿ'cti. Hné xī, aⁿwaⁿ'-
 My child, you did when, I was not poor at all heretofore. You when, me
 not go
 qpani hégamáji. Wigíŕiĕ-hnaⁿ caⁿ'caⁿ'-qti-maⁿ'. Caⁿ' wigíŋaⁿ'be kaⁿ'bĕá- 9
 poor me not a little. I am used to thinking always very. I do. In fact I see you, my I wish
 of you relation
 qti-maⁿ'. Eátaⁿ xī wigíŋaⁿ'be etégaⁿ-máji. Wéalhidé'qti hné tĕ, iⁿ'ĕaⁿ-máji
 very much. How if I see you, my apt I not. Very far away you as, I am sad
 went?
 há. Íe údaⁿ'qti winá'aⁿ kaⁿ'bĕégaⁿ. Niaⁿ'ba ĕiñgé tĕ'di cuĕĕáĕĕ. Caⁿ'.
 Word very good I hear of you I hope. Moon (-light) none when I send it to you. Enough.

TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'Aⁿ.

August, 1878.

Čijiⁿ'če t'é. Pahaⁿ'ga iⁿc'áge ijin'ge giⁿ'be, gít'e há. Gaⁿ'xí Wajiⁿ'a-
 Your elder dead. Before old man his son saw his, died to him. And Bird-
 brother
 gahíga, wabáxu gaⁿ' hníze te há. Gaⁿ'xí waqíⁿ'ha hníze t'é'di, údaⁿ maⁿ-
 Chief, letter at any you take will And letter you re-
 rate it it ceive it
 3 cniⁿ' xí iⁿwiⁿ'ča gíča-gă. Aná'aⁿ te há. Čijaⁿ'ge wédačé naⁿbídawáčé
 walk if to tell me send it back. I hear will Your daughter gave birth twins
 wáčiⁿ. Akiwa t'ai. Uqčé'qtci gčí 'íčačé wikaⁿ'bča. Caⁿ'. Čijiⁿ'če t'é gaⁿ'
 she had. Both died. Very soon to come you I desire you. Enough. Your elder dead so
 back promised brother
 učiⁿwibčá há. He-xápa, čiádi, čáčuⁿháqtci t'é. Čagíctaⁿ'báji t'é te amá.
 I tell you of He-xapa, your father, very nearly dead. You not seeing him, die he will
 yours your own
 6 Wajiⁿ'a-gahíga daⁿ'be júčə-gă. Jábe-skă tíčikičé.
 Bird-Chief seeing it be with him. White-Beaver causes this to
 come to you.

NOTES.

This is a curious letter. The first sentence was intended for Wahe'aⁿ; then six were addressed to Wajiⁿ'a-gahiga; and the rest, to Wahe'aⁿ.

476, 2. Pahaⁿ'ga iⁿc'áge, etc. This should be "Iⁿc'áge číⁿké ijin'ge giⁿ'baji tēdi, gít'e há." literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jábe-skă, Wačacpe, or Maⁿčíⁿ-tcaⁿxi, was an aged Ponka who remained with his Omaha kindred when his people were removed to the Indian Territory, in 1877.

TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Wajiⁿ'a-gahiga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Wajiⁿ'a-gahiga. White Beaver sends it to you.

JÁBE-SKĀ TO WÁQA-NÁJIN.

August, 1878.

Ćiadi fáĉuháqci t'é. Ćagictaⁿbáji t'é etégaⁿ. Jábe-skā waqinⁿha
 Your father very nearly dead. You do not see yours to die apt. Beaver White letter
 tíĉikiĉé. Waĉagictaⁿbáji t'é ta ĉańká. Ćaki 'íĉáĉé; wiⁿĉakáji. Ćiān'ge
 causes to come You do not see your they will die. You reach you prom- you did not speak Your elder
 to you. (relations) home ised; truly. sister
 wédaĉéde t'é. Ćiān'cka ĉiān'ge ídaĉé ké t'é. Miⁿ ĉaⁿ t'é égasáni tē 3
 bore children, dead. Your sister's your elder the one that dead. Moon the dead the next the
 but child sister she bore day (=when)
 cuĉéaĉé.
 I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-skā (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MAⁿTCŪ-WÁĆIHI.

August 22, 1878.

Jahaⁿha, wabáĉeze ĉaⁿ cuhí wiⁿuwatań'ga íĉáĉé te há. Usníāji
 Brother-in-law, letter the reaches you as soon as you cause will Not cold
 it to becoming
 caⁿté cupí tá minke há. Ujań'ge ké íĉápahaⁿ-mají'-qti-maⁿ. Majaⁿ águđi 6
 yet, I reach will I who Road the I have not the least knowledge of it. Land in what
 when you place
 ĉagĉiⁿ ĉaⁿ íĉápahaⁿ kaⁿ'bĉa tá minke. Ćiń'gajin'ga wiān'ge wáĉiⁿ ĉańká
 you sit the (ob.) I know I wish will I who. Child my elder sister she had the ones
 whom
 údaⁿi ģi, uána'aⁿ kaⁿ'bĉa. Wamúske cti uáji há, wégaⁿze aĉiⁿ-sátāⁿ.
 they are good if, I hear of it I wish. Wheat too I sowed, measure fifteen.
 Ćiń'gajin'ga wiwíā wakégede piāji. T'é tē'di, cubéé tēiⁿte. Aⁿwaⁿqpani 9
 Child my sick, but bad. He dies when, I go to you may. Me poor
 hégamáji há. Éskana wiāⁿ'bai kaⁿbĉégaⁿ-hnaⁿ caⁿ'caⁿ. Majaⁿ (ĉaⁿ) údaⁿ
 I am very Would that I see you I am hoping always. Land (the) good
 (if), wágazu aná'aⁿ kaⁿ'bĉa. Čéna.
 (if), correctly I hear I wish. Enough.

TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHAⁿ-JIN'GA TO GACÚDIÇAⁿ.

August 22, 1878.

- Nisŋa, hné tē, nān'de iⁿ'pimaji'qti-maⁿ'. Ataⁿ' wisíçē tē nān'de
 My child, you went when, heart I had it very bad for me. When I think of you the heart
- iⁿ'pimaji-hnaⁿ-maⁿ'. Gaⁿ'adi aⁿwaⁿ'qpani-máji tēⁿ'te, caⁿ' éskana wiŋaⁿ'be
 I always have it sad. Now I may not become poor, yet would that I see you
- 3 kaⁿbçégaⁿ. Caⁿ' éskana, nisŋa, umaⁿ'çinka (çé) wiŋaⁿ'be kaⁿbçégaⁿ, usní
 I hope. Still would that, my child, season (this) I see you I hope, cold
- tē'di çéçuádi. Níŋaciⁿ'ga aⁿwaⁿ'çitaⁿ'qti égaⁿ, ádaⁿ añíççicúpa-baji'-qtiaⁿ'i.
 in the during this. Indians we have worked hard some there- we have not packed our things at all.
 what, fore
- Waçítaⁿ tē hégají. E'aⁿ' maⁿhniⁿ' tē winá'aⁿ kaⁿ'bça. Égiçe waqiⁿ'ha
 Work the not a little. How you walk the I hear from you I wish. Behold, letter
- 6 uqçé'qtcí tiaⁿ'çakíçē kaⁿ'bça há.
 very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MAⁿTCÚ-JAÑ'GA.

August 22, 1878.

- Aⁿ'baçégaⁿ waqiⁿ'ha wawíçaxú. Caⁿ' wisíçēqti-hnaⁿ-maⁿ', kagé.
 This day, as letter I write to you. Still I am always remembering you O younger brother.
 very well,
- Wigísiçē'qti aⁿ'ba gē. Caⁿ' hníze xí, íe d'úba aⁿ'í içá-gă. Ūckaⁿ e'aⁿ'
 I remember you, my day the (pl. ob.). Yet you re- when, word some to give cause to Deed how
 own, very well ceive it to me be coming.
- 9 maⁿhniⁿ' tē winá'aⁿ kaⁿ'bça. Caⁿ' umaⁿ'çinka çéçuádi wiŋaⁿ'be kaⁿbçégaⁿ.
 you walk the I hear from I wish. In fact season during the I see you I hope.
 you present

TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.

MAⁿTCÚ-NAⁿBA TO AGÍTCITA.

August 22, 1878.

Aⁿbačé níaciⁿga Pañ'ka čaňká wabágčeze čaⁿ tíčai bčize. Čiñan'de
 This day people Ponka the ones letter tho sent here I have Your daughter's
 was sick; in'tcaⁿqtci grúdaⁿi. Učbča tá miňke. Wamúske kě cótaⁿ
 just now he is better. I tell him will I who. Wheat the (ob.) so far
 gčítaⁿjí. Wasnin'de taté.
 he has not worked his. He delay will surely.

3

NOTE.

Agitcita is another name for Waji^a-gahiga, mentioned in Jabe-ská's letter. He is called Wanace-jañga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekičabi, referred to in the letter just given.

TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MAⁿTCÚ-NAⁿBA TO WĚ'S'Ā-ĽAÑ'GA.

August 22, 1878.

Jucpáha, íe naⁿ'ba cučéwikíčě. Caⁿ' Caaⁿ' amá, Sínđé-gčecká, naⁿbé-
 My grandchild, word two I send to you. In fact Dakota the ones Spotted-tail, hand
 ubčaⁿ. 'Aⁿ'čingě'qti naⁿbé-ubčaⁿ', caⁿ' údaⁿ há. Údaⁿqti naⁿbé-ubčaⁿ.
 I held. Nothing at all being hand I held, yet good Very good hand I held.
 the matter.
 Caⁿ' ukít'ě wi^a'wa ukít'e čaⁿ' údaⁿ čanájíⁿ tě aná'aⁿ kaⁿ'bča Caⁿ' gaⁿ' 6
 Now nation which one nation the good you stand the I hear it I wish. At any rate
 wisíčě-hnaⁿ-maⁿ' čaⁿ'ja e'aⁿ' tě, in'pi-máji. Wakan'da in'čei'čigčeaⁿ' taité,
 I always remember you though what is when, I am sad. The Great Spirit decide for me about shall,
 the matter my own
 ehé. Cěna cučéwikíčě. Údaⁿ anájíⁿ.
 I say. Enough I send to you. Good I stand.

TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ĎÍ-ZI-ČIN'GE TO MI^xXÁ-SKÁ, QÚGAHUNÁJI^x, AND QIČÁ-SKĀ.

- Níaci^{ga} amá čéamá čidaⁿ be tai ebčégaⁿ, ádaⁿ cubčé tá minke.
 People the (sub.) these see you will I think, therefore I go to you will I who.
- Hné tě cetaⁿ, negíha, cañ'ge céná a'čá'i čaňká t'ai, ádaⁿ cubčé tá minke.
 You when so far, mother's brother, horse so many you gave the ones have there- I go to will I who.
 went to me that died, fore, you
- 3 Wižaⁿ be tě ékigaⁿ, taⁿ waňgčaⁿ zaniqti čidaⁿ be gaⁿ čai. Negíha, wijiⁿ čo
 I see you the like it, nation all see you they wish. O mother's my elder
 brother, brother
- mégaⁿ, aⁿ waⁿ qpani héga-máji. Cubčé tá minke há. Edécai xi, waqiⁿ ha
 likewise, me poor I not a little. I go to you will I who What you if, letter
 say
- uqčé'qtei tiaⁿ čakíčě kaⁿ bča há.
 very soon you send here to me I wish

NOTE.

Mi^xxa-skā or White Swan is Frank La Flèche, sr.; Qugahunajiⁿ, Badger-skin-shirt; and Qiča-skā, the head-chief, White Eagle.

TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

ĎAHÉ-ĎÁĎE TO QIČÁ-SKĀ.

- 6 Waqiⁿ ha hnize tě, ian'kiča-gā. Negíha, majaⁿ čaⁿ e'aⁿ maⁿ hniⁿ
 Letter you re- when, cause one to be coming to me. O mother's brother, land the how you walk
 ceive
- tě čútaⁿ aná'aⁿ kaⁿ ebčégaⁿ. Júaji xi ctě, čútaⁿ iⁿ wiⁿ ča gíča-gā. Negíha,
 the correctly I hear it I hope. Unsuit- able even if, correctly to tell me cause to come back. O mother's
 brother,
- aⁿ waⁿ qpani tčábe há. Axáge-hnaⁿ caⁿ caⁿ -qti-maⁿ, wižaⁿ ba-máji. Dádaⁿ
 me poor very I am crying always indeed I am, I do not see you. What
- 9 iⁿ čingé, negíha, a'čáⁿ waňgčá há. Aⁿ waⁿ qpani tčábe, negíha. Čéamá,
 I am without, mother's brother, I suffer on account of it Me poor very, mother's brother. These,
- negíha.—wižaⁿ be tá minke čaⁿ ja, negíha, wamúske uáji učéwi'ágičě
 mother's brother,— I see you will I who though, mother's brother, wheat I sowed I collect mine
- béčetaⁿ xi wižaⁿ be kaⁿ bča.—Umaⁿ haⁿ amá usniqti wiⁿ détaⁿ tédlihi xi
 I finish when I see you I wish.— Omahas the (sub.) very cold half the length it arrives when
 there
- 12 čidaⁿ be tá amá, negíha. Níkačigamá čéamá, Umaⁿ haⁿ má, negíha, epíha-
 see you will, mother's brother. The people these, the Omahas, mother's brother, are re-

báji, negíha. Údaⁿ naji^{n'}-báji; i^{n'}tegi teábe há. I^{n'}naⁿha, wi^{n'}égi edábe,
 centric, mother's Good they do not stand; hard for very My mother, my mother's also,
 brother. me brothers
 wakéga-báji xi, i^{n'}wi^{n'}éga gíga-gă. E^{n'}a^{n'} ctécte awánaⁿ'a ka^{n'}bă. Negíha,
 they are not sick if, to tell me cause to be What is soever I hear of them I wish. Mother's
 coming back the matter brother,
 waqi^{n'}ha Pañ^{n'}ka amá gígaí tē anáⁿ'a, năn^{n'}'de i^{n'}udaⁿ. Égaⁿ, negíha, 3
 letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's
 come home brother,
 waqi^{n'}ha a^{n'}i ígă-gă há. Íe d'úba a^{n'}'i-gă há, negíha. Năn^{n'}'de i^{n'}udaⁿ
 letter to give cause to Word some give me mother's Heart good for me
 me to be coming brother.
 té, negíha.
 will, mother's
 brother.

NOTES.

480, 9. aⁿçaⁿwañgça is from uęugça; but Sanssouci read, "aⁿçaⁿwañgigça," from the possessive, uęugigça.

480, 9-10. Čeama, negíha,—wiąaⁿbe, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "Čeama, negíha, Umaⁿha" ama usniqti wi^{n'}detaⁿ tēdihi xi čidaⁿbe ta ama. Wiąaⁿbe ta miŋke čaⁿja, negíha, wamuske uaji uęewi^{n'}agięe bęictaⁿ xi, wiąaⁿbe kaⁿbă."

TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have lost, O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

HEBÁHA TO WĚS'Ā-ĬAÑ'GA.

Wawémaxe cuččăčč. Níkaci^{n'}ga máce, a^{n'}čisicai wéga-báji teábe. Ūⁿaⁿ 6
 I ask questions I send to you. O ye people, we remember you we are sad very. To no
 čin'ge wisičč-hnaⁿ-ma^{n'}, a^{n'}bata^{n'}ctě. Ca^{n'} maja^{n'} e^{n'}a^{n'} ma^{n'}hni^{n'} xi, é wágazu
 purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly
 anáⁿ'a ka^{n'}bă. Čéamá níkaci^{n'}ga amá usni tēdihi xi, čidaⁿ'be ga^{n'}čai.
 I hear I wish. These people the (sub.) cold it arrives when, to see you wish.
 at it

Ca^{n'} e^{a'} maⁿhni^{n'} ɣi waqi^{n'}ha ɣiañ^{n'}kičá-gǎ. Winá^{a'} ka^{n'}bča. Uqčé^{n'}qtcí
 Yet how you walk if letter send back to me. I hear from you I wish. Very soon
 waqi^{n'}ha ɣiañ^{n'}kičá-gǎ: Čé cuhi tédlihi ɣi, waqi^{n'}ha uhna^{n'} tédlihi ɣi, uqčé^{n'}-
 letter send back to me: This reaches it arrives when, letter you hold it arrives when, very
 at it at it
 3 qtcí ɣiañ^{n'}kičá-gǎ, waqi^{n'}ha.
 soon send back to me, letter.

TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-ɣA^{n'}-QEGA TO ÉDUÁNA (ANTOINE ROY).

Kagé, ga^{n'} Uma^{n'}haⁿ amá café tá amá. [Čé amá] cubčé bčétaⁿ anájiⁿ.
 Younger after a Omahas the go to you will. [They are going] I go to I have I stand.
 brother, while (sub.) you finished
 Úkie café tá amá. Níkaci^{n'}ga ɣčéba-na^{n'}ba čida^{n'}be ga^{n'}čai. Ca^{n'}, edádaⁿ
 To talk they will go to you. Person twenty to see you wish. Now, what-
 with them
 6 ctécte abči^{n'}-máji, aⁿwa^{n'}qpani tcábe. Cé níaci^{n'}ga nújĩga čábčiⁿ wiža^{n'}bai
 soever I have I not, me poor very. That person boy three I see you
 ka^{n'}bča: Maja^{n'}-ibáhaⁿ, Cábč-nájiⁿ, céna. Wisíčč-hnan^{n'}di i^{n'}ča-máji-hnaⁿ-
 I wish: Land he knows, Dark (afar) he enough. I remember always when I am always
 stands, enough. you when
 ma^{n'}. Ca^{n'} wiža^{n'}be ka^{n'}bčáqti-maⁿ, čábčiⁿ ɣáhnnañkáce. Ta^{n'}wañgčaⁿ téqi
 sad. Yet I see you I wish indeed, three you who are those Tribe difficult
 (unseen).
 9 ícpahaⁿ; i^{n'}taⁿ téqi, wéteqí^{n'}qtia^{n'}i. Aⁿwa^{n'}qpani tē áwake. Čéčañká, nújĩga
 you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy
 čañká, na^{n'}bá čañká, waqi^{n'}ha da^{n'}be júwačágčce ka^{n'}bča. Ca^{n'} cin^{n'}gajin^{n'}ga
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children
 číja wakéga tē éskaⁿ t'é iⁿte ca^{n'} aná^{a'} ka^{n'}bčá. Maja^{n'}-ibáhaⁿ ctiⁿ číe
 your sick tho it may be dead it may be yet I hear it I wish. Maja^{n'}-ibahaⁿ too you
 12 wáwike. Cábč-nájiⁿ čí ctiⁿ číe wáwike.
 I mean you. Cábč-nájiⁿ you too you I mean you.

NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siɣaⁿ-qega alone gave the number who intended going. Siɣaⁿ-qega addressed three Ponkas in his letter: Antoine, Majaⁿ-ibahaⁿ (Knows-the-Land), and Cábč-nájiⁿ (Stands-Dark-in-the-distance).

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Majaⁿ-ibahaⁿ (Knows-the-Land), and Cabě-najiⁿ (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Majaⁿ-ibahaⁿ. I mean you, too, Cabě-najiⁿ.

WAJĪⁿ-SKĀ TO MAⁿTCŪ-WÁŦIHI AND AⁿPAⁿ-JAⁿGA.

Waqiⁿha gáŦaⁿ wawíⁿdaxú cuŦéaŦé. Cuhí té, hníze ŷí, éskana
 Letter that I write to you I send it to you It reaches when, you take it when, oh that
 uŦŦéⁿqtci gŦíŦaŦé kaⁿbŦégaⁿ. Kí níⁿkaciⁿga-ma, Ŧéama, Umaⁿhaⁿ amá,
 very soon you send (one) I hope. And the people, these, Omahas the (sub.),
 edádaⁿ íe ké aⁿcte caⁿ wabŦítaⁿ maⁿbŦiⁿ, égiŦe, úckaⁿ wisíŦé há. WisíŦé 3
 what (they) the as if still I work I walk, behold, deed I remember you I remember you
 tē caⁿ waqiⁿha gáŦaⁿ cuhí téⁿdi, íe ké aⁿŦáí ŦíŦaŦé ŷí, íŦáŷigŦígŦaⁿ kaⁿbŦa.
 the yet letter that it reaches when, words the you give me you send if, I decide for myself I wish.
 Caⁿ níⁿaciⁿga ukéŦiⁿ ecaⁿ weŦénajiⁿ edádaⁿ wiⁿ Ŧíí gēⁿ Ŧtí wágazúqti
 And Indians near to you stand to them what one they the too very straight
 give you (pl. ob.)
 iⁿwiⁿŦa íŦa-gā. Anáⁿaⁿ kaⁿbŦa. Caⁿ Aⁿpaⁿ-jaⁿga, Ŧí Ŧtí wisíŦé caⁿcaⁿ- 6
 to tell me send it here. I hear it I wish. And Big Elk, you too I remember always
 you
 qti-maⁿ. Kí caⁿ íe ké cuŦé ké bŦúga, Aⁿpaⁿ-jaⁿga, Ŧí Ŧtí Ŧanáⁿaⁿ tégaⁿ
 indeed I do. And in fact, words the sent to the all, Aⁿpaⁿ-jaⁿga, you too you hear in order
 them that
 wawíⁿdaxú. Íe Ŧíga ké íanⁿkiŦá-gā, d'úba, Ŧí Ŧtí. Níⁿaciⁿga-má edádaⁿ údaⁿ
 I write to you. Words your the send here to me, some, you too. The people what things good
 gáxe téⁿdi, síŦéwáŦé. Údaⁿ aⁿckáxe-hnaⁿ égaⁿ, wisíŦé. Caⁿ uwíkie ké 9
 do when, memorable. Good, you usually made me as, I remember you. And I talk to you the
 íe ké áhigíqti Ŧéamá uŦúwíkié cuŦéaŦé. Aⁿwaⁿqpani égaⁿ ádaⁿ íe áhigíqti
 words the very many these I talk to you I send to you I am poor some- there- words very many
 about what fore
 uŦúwíkié cuŦéaŦé. WíŦŦahaⁿ cuŦéaŦé.
 I talk to you I send to you. I pray to you I send to you.
 about

NOTES.

483, 3. aⁿcte is used in comparisons, figures of speech. See "iⁿcte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sainsouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. uŋuwiki, etc.: "I speak many words to you because I am poor."

TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, Aⁿpaⁿqaŋga (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, Aⁿpaⁿqaŋga, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CAⁿTAⁿ-JINⁿGA TO MAⁿTCŪ-WAČIHI.

- Gaⁿ/ wiŋaⁿ/ba-máji tē, aⁿwaⁿ/qpani; wiŋaⁿ/be tē, aⁿwaⁿ/qpani-máji.
 At any I do not see you when, I am poor; I see you when, I am not poor.
 rate
- Ŋné tē cetaⁿ/ nānⁿ/de iⁿ/pi-máji; aⁿwaⁿ/kega égaⁿ-caⁿ/caⁿ. Níkaŋáhi amá
 You the so far heart not good for me; I am sick always. Chiefs the ones
 went who
- 3 wíuŋakié údaⁿ-hnaⁿ/i, cī cénuijínⁿ/ga úwaŋakié cti údaⁿ-hnaⁿ/i. Taⁿ/waⁿgŋaⁿ
 you talk to them is always good, again young man you talk to them too is always good. Tribe
 about it
- ŋcama Umaⁿ/haⁿ-má dádaⁿ waŋá/i tē údaⁿ tcábe-hnaⁿ. Čisiŋcē-hnaⁿ caⁿ/caⁿ.
 these the Omahas what you have given good very usually. They are always thinking of
 them you.
- Wéŋigŋaⁿ ŋiŋa tē údaⁿ caⁿcaⁿ/qti. Éskana umaⁿ/ŋinka áji ŋi wiŋaⁿ/be
 Plans your the good continually. Oh that season another if I see you
- 6 kaⁿ/bčégaⁿ. Éskana uhé kē iⁿ/wiⁿ/ŋaona íŋaŋcē kaⁿ/bča. Iéskā aŋniⁿ/ŋinké
 I hope. Oh that path the you tell me you send here I wish. Interpreter you have the one
 (ob.) him who
- uhé kē íbahaⁿ ŋi, iⁿ/wiⁿ/ŋ íŋa-gā hā Badíze íjaje aŋiⁿ/w. Waŋútada ŋi ŋaⁿ
 path the knows it if, to tell me send here Battiste his name he has. Oto village the
 (ob.) (ob.)
- écetaⁿ/ aⁿ/ba úmaⁿ/ŋiⁿ ána tē anáⁿ/aⁿ kaⁿ/bča. Paŋⁿ/ka ŋi ŋaⁿ écetaⁿ/, é
 as far as day to walk in how the I hear it I wish. Ponka village the as far as that
 that (ob.) that,

áwake Pañ'ka níkagáhi ijin'ge wacúce wañ'gičęqti wiža'bai kaⁿbčęgaⁿ.
 I mean it. Ponka chief his son brave all I see you I hope.
 Ēgipi maⁿ-qti-maⁿ égaⁿ, wiža'bai kaⁿbčęgaⁿ-hnaⁿ caⁿ'caⁿ. Wačáte čhá
 I am so used to you as, I see you I am hoping always. Food your
 bčáte caⁿ'caⁿ. Iⁿ'udaⁿ, ádaⁿ wiža'be kaⁿbčá-qti-maⁿ Badíze aká č čizai 3
 I ate always. Good to me, therefore I see you I desire very I do. Battiste (sub.) takes it
 ŋi, daⁿ'be učíča tá aká.
 when, seeing it he will tell you.

TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPIYA-QÁGA TO MAⁿTCÚ-NÁJIⁿ.

Īahaⁿ'ha, nújįga čięhá t'č tč, nān'de iⁿ'pi-máji caⁿ'caⁿ. Kī čęču ča-
 Brother-in-law, boy your dead as, heart bad for me always. And here you
 nájiⁿ tč'di, údaⁿ héga-hniⁿ-á'ji čde ihné tč cetaⁿ, čin'gajin'ga čięhá ččaⁿ'ba, 6
 stood when, good a little you were not but you have so far, child your he too,
 gone there
 majaⁿ' čaⁿ abčęⁿ' čan'di iⁿ'čęwackaⁿ'qti ŋi, t'č tč aná'aⁿ tč'di, iⁿ'ča-máji há.
 land the I have in the you made great efforts when, dead the I heard it when, I was sad
 (ob.)
 Ččaká iqími aká xagé-hnaⁿ caⁿ'caⁿi. Caⁿ' gaⁿ' aná'aⁿ tč, cetaⁿ' nān'de
 This one his mother's the brother's wife (sub.) is always crying. Just so I heard it when, so far heart
 iⁿ'pi-máji maⁿbčęⁿ' há. Cañ'ge jaⁿ-maⁿ'čę iⁿ' čaⁿ'ka enáqte iⁿ'wiⁿ'ete. 9
 bad for me I walk Horse wagon carry the ones that they alone remain to me.
 Majaⁿ' čaⁿ úmaxeččé dáxe égaⁿ, wamúske majaⁿ' bčúga uáji Či
 Land I have the I did not like to give it up because I had worked it as, wheat land the whole I sowed. Again
 dádaⁿ waqtá jin'ga bčúga abčęⁿ'; nú čti abčęⁿ', caⁿ' wataⁿ'zi čti áhigiqti
 what vegetable small all I have; potato too I have, and corn too very much
 abčęⁿ'. Níkaciⁿ'ga-má čęču maⁿ'čę iⁿ' gč'di aⁿ'ba uáwaŋsha-hnaⁿ'i. Umaⁿ'haⁿ 12
 I have. The people here they walked during the (pl.) day we are generally lonesome. Omahas
 amá bčúga čigísičę-hnaⁿ'i. Kī Caaⁿ' amajá čti anáhii. Anágčii, cañ'ge
 the all remember you. And Dakotas to them too we arrived. We came home, horse
 wa'fi há Caaⁿ' amá. Caⁿ' wiža'be kaⁿbčéde téqi há. Īí tč iⁿ'čęⁿ'daⁿ'be
 gave to us Dakotas the. Yet I see you I wish, but difficult House the to look after for me

- čingé tē é áwake, téqi há. Ca^{n'} áhigíqti níkaci^{n'}ga amá a^{n'}čída^{n'}be taité
 there is the that I mean it, difficult . Yet a great many people the we see you shall
 none (sub.)
- ebčéga^{n'} há. Níkaci^{n'}ga wi^{n'} cénuji^{n'}ga čičíga ča^{n'}ká wi^{n'} a^{n'}čá^{n'}i ka^{n'}bča.
 I think Person one young man your the ones one you give I wish.
 me
- 3 Uma^{n'}ha^{n'}-má i^{n'}ta^{n'} waji^{n'}-qidaáwáčē; níkaci^{n'}ga-báji ga^{n'}čai tē, áda^{n'} waji^{n'}-
 The Omahas now I am out of patience with Indians they not they desire, therefore I am out
 them;
- qidaáwáčē. Níkaci^{n'}ga amá níkagáhi jua^{n'}wa^{n'}gígčai, é úda^{n'} há. Wáqe
 of patience with them. People the ones chief we go with them, our own, that good Acting the
 who
- gáxe éde a^{n'}ča^{n'}t'čai é weát'abčé há. Ki níkaci^{n'}ga ukéč^{n'}i níkagáhi a^{n'}ča
 white but they hate me that I hate them And Indian ordinary chief to throw
 man away
- 6 ga^{n'}čai há; áda^{n'} céču maja^{n'} čan^{n'}di ja^{n'}be ka^{n'}bča-qti há. Čáč^{n'}i-na^{n'}páji
 they wish ; therefore yonder land in the I see it I wish very Čáč^{n'}i-na^{n'}páji
 are
- amá é wáqe gáxe júwagče ga^{n'}čai há; níkaci^{n'}ga ukéč^{n'}i tē a^{n'}ča ga^{n'}čai há.
 the he acting the white he with them wishes Indian ordinary the to throw wishes
 (sub.) man it away
- Waqi^{n'}ha gčičačai xi, ie píaji sabáji cuhi a^{n'}čan^{n'}xu^{n'}hai há.
 Letter you sent it if, words bad suddenly reach we apprehend it
 back you

NOTES.

Maqqiya-qaga had been a member of the young men's party, but he joined the chiefs' party prior to sending this letter. Notwithstanding his bitter feeling against his former friends, he was a good farmer, and was making considerable progress in civilization. Ma^{n'}tcu-naji^{n'} is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja^{n'} ča^{n'} abč^{n'}i čandi i^{n'}čewacka^{n'}qti. Ma^{n'}tcu-naji^{n'} and his son, Wačahuta^{n'}, aided Maqqiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. i^{n'}imi aka, Maqqiya-qaga's wife.

486, 3. níkaci^{n'}ga-báji ga^{n'}čai; literally, "Not Indians they wish (to be)."

TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

- tě gia^{n'}ča-gă, ehá-máji hă; cī, Wáge gáxa-gă, ehá-máji hă: cī, Níkaci^{n'}ga
the throw away yours, I did not say ; again, Act the white man, I did not say again, Indian
- ukéč^{i'} ma^{n'}čín'-gă, ehá-máji hă. Kī cī, Wakan'da čínké učúnajín'-gă hă.
ordinary walk thou, I did not say And again, Deity the (ob.) depend on him
- 3 Wakan'da čínké síča-gă hă. Kī Wakan'da čínké časíčačáji xī, maja^{n'}
Deity the (ob.) remember him And Deity the (ob.) you do not re- if, land
member
- čéču-onáqtei qtáčačé xī, číčaji taté—číčaji taté indúčačáha. Wakan'da
here only You love it if, you sad shall you sad shall in the future. Deity
- aká ita^{n'}č^{i'}ajá gč^{i'}i hă. Ě'di aŋgáhi taŋ'gata^{n'}. Ě'di aŋgáhii xī, a^{n'}čān'-
the(sub.) in front sits There we reach we who will. There we reach when, we know
- 6 xidaha^{n'} taŋ'gata^{n'}, ehé. Wakan'da aká maja^{n'} čéču a^{n'}ma^{n'}č^{i'}ni xī, wada^{n'}be
for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us
- gč^{i'}i hă. Kī Wakan'da aká a^{n'}wa^{n'}siča-bají'-qtia^{n'}i hă. Cī íe tē cēna
sits And Deity the one who we have not remembered them at all Again words the enough
- đáxu hă. Kī Jáč^{i'}in wéđaha^{n'} amá ána t'ái i^{n'}baxu íča-gă. Cī indáda^{n'}
I write And Pawnees I know them the ones how have write to me send it. Again what many died
- 9 i^{n'}čécpaxu čka^{n'}hna i^{n'}baxú-gă. Caŋ'ge čtí ána wáč^{i'}ni Ġnte i^{n'}baxú-gă.
you write to me you wish write to me. Horse too how you have it may be write to me. many them

TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

GAHÍGE TO QIQA-SKĀ AND LENÚGA-NÁJĪ.

Céamá níkaci^{n'}ga-ma íí ma^{n'}hni^{n'} tē, é údaⁿ wáhniⁿ ebégaⁿ. *Φéamá*
 Those the people you you walk when, that good you have them I think. These

údaⁿ wábēiⁿ ka^{n'}béde téqi há. Ca^{n'} edádaⁿ wépi báji-báji a^{n'}ma^{n'}íiⁿ tē,
 good I have them I wish, but difficult Still what bad for us noi we walk when,

ca^{n'} aṅgú-qteí aṅgáxi gēáíiⁿ. Edádaⁿ cé maja^{n'} íiⁿ a^{n'}éítaⁿ tē, áta aṅgú- 3
 still we ourselves have ourselves. What this land the we work it when, beyond we ac-

keta^{n'}i. Cé'ia wacka^{n'}i-gā. Wíia^{n'}bai-máji i^{n'}teqi; ca^{n'} wisíçai égaⁿ, égipe.
 quire. Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have said it.

Ca^{n'} maja^{n'} uçáçíiⁿ íiⁿ waçáte e'a^{n'} uçíji gē e'a^{n'} çútaⁿ aná'aⁿ ka^{n'}bça.
 Still land you sit in the food how you have the how straight I hear I wish.
 planted (pl. obj.)

Ían'ka-má e'a^{n'} níkaci^{n'}ga wakéga amá awána'aⁿ ka^{n'}bça há. *Φéçu* amá 6
 The Ponkas how people sick the ones who I hear from them I wish Here the ones who

wakéga héga-báji. Ca^{n'} çíími aká e'a^{n'} ma^{n'}hni^{n'} tē bēúga çíná'aⁿ ga^{n'}çai,
 sick not a little. Now your the how you walk the all to hear of you wishes,

ádaⁿ waqí^{n'}ha cuçéaçē. Ié çé, Ma^{n'}tcú-wáçíhi, Wána^{n'}páji íuçá-gā. Íími
 there-fore letter I send to you. Word this, Ma^{n'}tcu-waçíhi, Wana^{n'}páji tell him the His father's sister
 news.

aká gáxai. *Φéçu* anájiⁿ tē i^{n'}udaⁿ-qti-ma^{n'}. Ca^{n'} wisíçai tē, i^{n'}çá-máji- 9
 the has made it. Here I stand the it is very good for me. Yet I remember when, I am always
 (sub.)

hnaⁿ-ma^{n'}. Caa^{n'} amá níaci^{n'}ga waja^{n'}be pí éde Síndé-gçéçka í'aⁿçín'ge
 sad. Dakotas the ones people I see them I was but Spotted Tail without cause

na^{n'}hçé a^{n'}wa^{n'}çai. Níaci^{n'}ga-má çíi cañ'ge wa'í-báji, wí-hnaⁿ gçéba a^{n'}íi há;
 hand he hold me. The people too horse he did not give me alone ten he gave me;

wíe awáçike. *Çé* wahába jút'aⁿi té'di, wébaⁿi, Ihañ'taⁿwi^{n'} amá, uma^{n'}çínka 12
 me I mean myself. This ear of corn mature when, they have called us, Yanktons the (sub.) season

íçá^{n'}ba^{n'} té'ça. Ca^{n'} ukít'çé çá^{n'}haha júwaçáçai e'a^{n'} çanájiⁿ çíi, çútaⁿ aná'aⁿ
 a second at the. Now nations neighboring you with them how you stand if, straight I hear it
 time

ka^{n'}bça.
 I wish.

NOTES.

Lenúga-najin, Standing Buffalo bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, S. Ma^{n'}tcu-waçíhi, Grizzly-bear-who-fears-the-game-from-a-thicket, another name of Qíça-skā, White Eagle.

489, S. íimi. Íimi may mean, "his or her father's sister," or "his or her mother's brother's wife."

TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Maⁿtcu-wa^hihi, tell this news to Wanaⁿpajī. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

CAN'GE-SKĀ TO QIČĀ-SKĀ.

- Caⁿ' e^a'n' maⁿhniⁿ' é awána'aⁿ kaⁿ'bča. Caⁿ' gaⁿ' wakéga-báji caⁿ'
 Now how you walk that I hear of them I wish. Still so they are not sick yet
 e^a'n' údaⁿ maⁿhniⁿ' é awána'aⁿ kaⁿ'bča. Caⁿ'-hnaⁿ gaⁿ' majaⁿ' čaⁿ' wačáaⁿ'hna
 how good you walk that I hear of them I wish. Still, in partic- so land the you abandoned it
 ular (f)
 3 hnaí tē caⁿ' aⁿčisičē-hnaⁿ'i, aⁿ'ba ičaugče. Majaⁿ' cī tē, e^a'n' majaⁿ'
 you went the yet we always remember you, day throughout. Land you as, how land
 reached
 údaⁿqti maⁿhniⁿ' xī, winá'aⁿ kaⁿ'bča. E^a'n' te aⁿčān'xidahaⁿ-báji. Wáqe
 very good you walk if, I hear from I wish. How will we do not know about ourselves. White
 you man
 amá íe cetaⁿ wiⁿécte wegáxa-báji. Ádaⁿ éč há: aⁿčídaⁿ'be éteaⁿ'i tē
 the words so far even one they have not done Therefore that we see you may, at the
 (sub.) for us. is it least
 6 aⁿčaⁿ'bahaⁿ-báji. Caⁿ' júga wíqtei wíjaⁿ'be kaⁿ'bčai, kī waqinⁿ'ha čaⁿ cuhí
 we do not know. Still body I, verily I see you I wish (pl. ob.), and letter the reaches
 you
 tē, uqčē'qtei qáča gíčačē kaⁿ'bčēgaⁿ Íuča aná'aⁿ kaⁿ'bča. Kī čisaⁿ'ga
 when, very soon back you cause to I hope. News I hear I wish. And your younger
 again be coming brother
 t'é há, Heqága-jin'ga aí tē; níkaciⁿ'ga wahéhaiⁿ'qti éde t'é há. Kī níkaciⁿ'ga
 dead, fleqaga-jīūga t. e.; person very stout-hearted but dead And people
 9 amá níkagáhi amá gíča-bají'qtiaⁿ'i há. Caⁿ' wa'ú amá cti énujīn'ga amá
 the chief the are very sad Indeed woman the too young man the
 (sub.) (sub.) (sub.)
 cti gíča-bájii há. Caⁿ'-hnaⁿ gaⁿ' dádaⁿ waqčá aṅgújii gē údaⁿ'i há. Caⁿ'
 too are sorrowful (Expletive) what vegetables we planted the are good And
 (pl. ob.)
 wamúske cti aⁿ't'aⁿ'i, cī wataⁿ'zi cti údaⁿ'qti jút'aⁿ'-aⁿčai.
 wheat too we have again corn too very good we have made it
 plenty, mature.

NOTE.

490, 1. c'aⁿ maⁿhniⁿ c awana'aⁿ kaⁿbça. This use of "awana'aⁿ" is unusual. The regular form is "wina'aⁿ," I hear from you, as in the text, three lines below.

TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, see you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jiūga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKIÇÁBI TO WAJIN'A-GAHÍGA.

Ci waqin'ha çanⁿ gçiaⁿ'çakíçë tẽ, waçitaⁿ kẽ áhigi. Aⁿwañ'keg éde,
 Again letter the you made it come when, work the much. I was sick, but
 (ob.) back to me
 in'tcaⁿ wágazúqti bæiⁿ há. Kí waçitaⁿ kẽ agçictaⁿ çí, cin'gajin'ga çagi-
 at present very straight I am . And work the I finish mine when, child you
 (ob.)
 ctaⁿbe taté. Wawáqpani há. Can'ge cti waçin'gai há. Cañgáçë taité. 3
 see your shall. We are poor . Horse too we have none . We go to you shall (pl.).
 Usní tẽ'di, cañgáçë tañ'gataⁿ. Wa'ú çínké uqpaçéçáça-máji kaⁿbça, çijan'ge;
 Cold when, we go to you we who will. Woman the (ob.) I lose her I not I wish, your daughter;
 ádaⁿ çagictaⁿbe taté. Wiñⁿ'be tẽ'di, iⁿc'ága, nãn'de in'udaⁿ kaⁿbça.
 therefore you see your shall. I see you when, O old man, heart good to me I wish.
 Máçadi cañ'ge uwibça cétaⁿ añgáçinⁿ há; ctaⁿbe etégaⁿ. Waqin'ha cuhí 6
 Last winter horse I told you so far we have it ; you see it apt. Letter reaches you
 about
 tẽ'di, e'aⁿ maⁿhniⁿ tẽ uqçẽ'qti íçaçë kaⁿbça, waqin'ha. Winá'aⁿ kaⁿbça.
 when, how you walk the very soon you send I wish, letter. I hear from I wish.
 here
 Cin'gajin'ga çábçinⁿ çijan'ge eá çánká wagína'aⁿ gaⁿ'çai.
 Child three your daughter her who to hear about she wishes.
 them, hers,

NOTES.

See the letter of Maⁿtcu-naⁿba to Agitcita, August 22, 1873.

491, 5. in'c'aga, contracted from in'c'age-ha.

TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DÚBA-MA^{n'}ÇI^{n'} TO LANDÉ-NAÑ^{n'}ÚGE (MACDONALD).

- Ca^{n'} a^{n'}baçé, a^{n'}ba-waquébe çicta^{n'} tē, wişicē hā. Ki edáda^{n'} iuca çingé
 Now to-day, sacred day finished when. I remem-ber you And what news there is none
- etē, ca^{n'} wabágçeze wiðaxe. Ca^{n'} maja^{n'} kē ícpaha^{n'} hnē xi a^{n'}çita^{n'} tē,
 even, yet letter I make for you. Now land the you knew it you when we work when, went it
- 3 dáda^{n'} a^{n'}çan^{n'}gaxai tē a^{n'}siç a^{n'}gaçin^{n'}. Edáda^{n'} a^{n'}gúji kē úda^{n'}qti hā. Ca^{n'}
 what we have made from the we are remembering as What we planted the very good In fact.
 it (ob.) we move. (ob.)
- waqtá dáda^{n'} a^{n'}gúji gē bēúga t'a^{n'} hā Éskana maja^{n'} dáda^{n'} çagçi^{n'} éi^{n'}te
 vegetable what we planted the all about Oh that land what you sit it may be
- ca^{n'} úda^{n'}qti çagçi^{n'} i^{n'}te ebçéga^{n'}. Ca^{n'} waqtá dáda^{n'} nçagiji etē t'a^{n'}qti
 the very good you may sit I think. In fact, vegetable what, you planted even having a
 (ob.) great abund-
 dance
- 6 çagçi^{n'} ka^{n'}bçéga^{n'}. Ca^{n'} wabágçeze ça^{n'} hnize xi, nççéqti çia^{n'}çakiçē
 you sit I hope. Now, letter the you when, very soon you send back to
 (ob.) take it me
- ka^{n'}bçéga^{n'} hā. Ca^{n'} maja^{n'} ça^{n'} e'a^{n'} ma^{n'}hni^{n'} tē i^{n'}wi^{n'}çahna ka^{n'}bça. Xiçi
 I hope Now, land the how you walk the you tell me I wish. Long
 ago
- wabágçeze çia^{n'}çakiçē-hna^{n'} éde. çihai tē ceta^{n'} wabágçeze çia^{n'}çakiçā-
 letter you used to send back to me, but they re-moved when so far letter you have not sent back
- 9 báji ca^{n'}ca^{n'}. Li-ují çieña tē, éskana, úda^{n'}qti ma^{n'}çi^{n'} ka^{n'}bçéga^{n'}. Çin^{n'}ga-
 to me always. Household your the, oh that, very good walks I hope. Child
- jin^{n'}ga çanká úda^{n'}qti, éskana, ma^{n'}çi^{n'} ka^{n'}bçéga^{n'}: a^{n'}baçéqti awásiçēqti.
 dren the ones who very good, oh that, walking I hope: this very day I am thinking
 much about them.
- Éskana ca^{n'} Pañ^{n'}ka-ma, ca^{n'} bēúgaqti awásiçē. Pañ^{n'}ka-ma ikágeawásiçē-çti-
 Oh that still the Ponkas, in fact all I remember them. The Ponkas I have many of them for
- 12 ma^{n'}, ki çí çawásiçē çti, ki isan^{n'}gaawásiçē-çti-ma^{n'}. Ca^{n'} çin^{n'}gajin^{n'}ga wiwiña
 my, and again I have them too, and I have some, too, for my younger Now, child my own
 friends, for relations brothers.
- çinké e'a^{n'} ma^{n'}çi^{n'} éskana ca^{n'} úda^{n'}qti ma^{n'}çi^{n'} ka^{n'}bçéga^{n'}. Wagia^{n'}ma^{n'}ze
 the one how he walks oh that at any very good he walks I hope. Wagia^{n'}ma^{n'}ze
 who rate
- é áwake Ca^{n'} a^{n'}ba-waquébe áma tē^{n'}di níçaci^{n'}ga wi^{n'} tē hā, çenujin^{n'}ga.
 him I mean. Now, sacred day the other on the person one died a young man.

- Heqága-jin'ga ijáje ačín'. Ca' qí-ují wiwíja tē údaⁿqti agčín'; wakéga-báji,
 Heqaga-jinga his name he had. Now, household my own the very good I sit; they are not sick,
- ca' údaⁿqti agčín'. Ca' Pañ'ka-ma níkaciⁿga-má údaⁿ ínahiⁿi ctē ičai tē
 in fact, very good I sit. Still the Ponkas the people good truly even they as
 went
- téqi ínahiⁿi ä, ebčégaⁿ agčín'. Kí níkaciⁿga d'úba čéčanká, juan' wañčfe 3
 hard truly ! I think I sit. And people some these, we with them
- añgáčiⁿ čańká, píbaži teábai. Čań'ge-ma cénawačai. Ca' e'aⁿ a'wan'gaxe
 we have the ones had are very. The horses they have destroyed Yet how we treat them
 them who,
- taité téqi; 'aⁿčing'c wábaskičai. Wawáqpani héga-báji. Ca' sídadi čań'ge
 shall diffi- in vain we are angry We are poor not a little. In fact yesterday horses
 cult;
- wačítaⁿqti d'úba wáčiⁿ ačai Húwańga amá Ca' éskana wabágčeze čaⁿ 6
 working well four having went Winnebagoes the (sub.). Now oh that letter the (ob.)
- uqčé'qtei tiaⁿčakičé kaⁿbéčgaⁿ. Ca' níkaciⁿga wágazuqti éde awáci égaⁿ,
 very soon you send me I hope. Now person very straight but I have em- as,
 played him
- wabágčeze ingáxe. Méadi ca' dēji čkúbe tē'di, Čań' amája pí. Ihańk'-
 letter he has made Last spring in fact grass deep when, Dakotas to them I was there Yank-
- taⁿwiⁿ amádi pí Čań'ge gčéba-déčaⁿba wa'íi Čin'gajin'ga nūjinga čínkē, 9
 tons among I was Horse tens seven they gave Child boy the one
 the there us. who,
- éskana majaⁿ čéčuádi abčín' xí, iⁿúdaⁿqti-maⁿ téiⁿte. Ca' wačítaⁿ iⁿwiⁿ'kaⁿ
 oh that, land in this I had him if, very good for me it would be. Indeed working he helped me
- xí, iⁿúdaⁿqti-maⁿ téiⁿte. Čupí tečan'di abčín' dí ctē ebčégaⁿ. Majaⁿ čaⁿ
 if, very good for me it would be. I reached when, in the I had I was even I think. Land the
 you, past him coming home (ob.)
- čagčiⁿ čaⁿ ɣaⁿ'be xí, gíčaji wáčé há. Ca' majaⁿ gáčaⁿ čagčiⁿ tē'di, wiɣaⁿ'be 12
 you sat the I saw it when, it tended to make one sad. Indeed land that you sat when, I used to
 (ob.)
- hmaⁿ-maⁿ čaⁿ'cti, ebčégaⁿ (xí), iⁿča-máji. Ca' uqčé wiɣaⁿ'be etégaⁿ-máji
 see you formerly, I think (when), I am sad. Now soon I see you I am not apt
- ebčégaⁿ, ádaⁿ iⁿča-máji. Ca' ujań'ge učahai gč ɣaⁿ'be xí, iⁿča-máji.
 I think, there- I am sad. Indeed road you passed the I saw when, I was sad.
 fore
- Gataⁿ tē'di caⁿ majaⁿ čaⁿ čagísiča-báji tē. Čaaⁿ amá majaⁿ čagčiⁿi 15
 At last indeed land the you have forgotten yours. Dakotas the ones land who you sat
- kē bčúgaqti ugčín' amá waɣaⁿ'be; kí éde bčúgaqti ákiágčai, iⁿtáxaɣa.
 the all they who sat in it I saw them; and but all have gone up the river.
 again,

NOTES.

492, 11. Eskana caⁿ Pańka-ma, caⁿ bčugaqti awasičé. The collector agrees with Frank La Flèche in regarding "Eskana," "caⁿ," and "caⁿ," as superfluous.

493, 6. wačín' ačai. Read, "wáčiⁿ áiáčai, they have gone away with them."—Frank La Flèche.

493, 10. eskana majaⁿ čéčuádi abčín' xí. Omit "eskana."—Frank La Flèche.

493, 11. abčín' dí ctē ebčégaⁿ. Read, "abčín' dí ctéde, ebčégaⁿ, I think that I should have brought him back."—Frank La Flèche.

TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagiaⁿ-maⁿze, is doing very well. A person died here the other week. The young man was named, Heqaga-jīnga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTIⁿ-AⁿSA TO NAⁿAⁿBI.

September 30, 1878.

- Údaⁿqti maⁿbčeiⁿ. Caⁿ edádaⁿ wačáte kě angújii bčúga údaⁿ.
 Very good I walk. Now what food the we planted all good:
 (col. ob.) them
- wamúske cti údaⁿ, ákiastá dúbá abčeiⁿ Kí iⁿteaⁿ wajút^a tēⁿdi wawákegai.
 wheat too good, stack four I have. And now when corn is at the we are sick.
 maturing
- 3 Kí Wacúce t'é, Heqága-jīn'ga t'é. Kí majaⁿ kě e^aⁿ údaⁿ maⁿhniⁿ ɣi,
 And Wacuce dead, Heqaga-jīnga dead. And land the how good you walk it,
 aná'aⁿ kaⁿbča. Caⁿ e^aⁿ údaⁿ kě údaⁿ maⁿhniⁿ ɣi'etě aná'aⁿ kaⁿbča.
 I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.
- Aⁿwaⁿčitaⁿi, údaⁿqti najiⁿi hā. Kí wisíčě tē, écetaⁿ waqiⁿha gáčaⁿ dáxe.
 We work, very good it stands And I remem- when, from then letter that I make.
 ber you till now

TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-jīnga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MANGŦÍQTA TO JAHE-ÁGŦIⁿ.

September 30, 1878.

Wamúske sí gŧébaŧiwiⁿ ǧábŧiⁿ abŧiⁿ umaⁿ ǧiŧka ǧé'qtci. Caⁿ wabŧitaⁿ
 Wheat seed hundred three I have season this very. Now I work
 tē iⁿudaⁿqti anájiⁿ. Caⁿ nié aⁿǧiŧ'gēqti anájiⁿ. Caⁿ wabŧitaⁿ tē iⁿudaⁿqti
 the very good for I stand. Now, pain I have none at all I stand. Now, I work the very good for
 me
 anájiⁿ, égaⁿ wahnítaⁿi ǧi, údaⁿ té há. Caⁿ wisiǧē tē, é cuǧéaǧē há, 3
 I stand, so you work if, good will. Now I remember as, that I send to you
 I remem-ber you
 wabágǧeze ǧaⁿ. Kí e'aⁿ ǧí cŧi maⁿhniⁿ tē iⁿwiⁿǧ. íǧa gā, wabágǧeze
 letter the (ob.). And how you too you walk the to tell me send here, letter
 hnize ǧkitaⁿ íǧa-gā.
 you take at the send here.
 it same time

TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

ICTÁǧABI TO ACÁWAGE.

October 14, 1878.

Jiⁿǧéha, aⁿbaǧé nān'de maⁿtádi wiǧaⁿbe kaⁿbǧáqti há. Taⁿwaŧǧaⁿ 6
 Elder brother, to-day heart on the inside I see you I wish very Tribe
 ǧiǧia ǧan'di ǧaⁿbe kaⁿbǧa. Maⁿtcú-waǧiŧi éǧaⁿba, gaⁿ ǧiaⁿ'cka mégaⁿ,
 your at the I see it I wish. Maⁿtcu-waǧiŧi he too, and your sister's son likewise,
 taⁿwaŧǧaⁿ ǧiǧiai ǧaⁿ ǧaⁿbe kaⁿbǧa, umaⁿ ǧiŧka ǧé. Níkaciⁿga amá iⁿ't'ai
 tribe your the I see it I wish, season this. People the have died (sub.) to me
 há: Wacúce t'é, Cúǧa-maⁿǧiⁿ t'ǧ, Heqága-jīnga t'é, JAhe-ǧáǧē t'ǧ. Caⁿ 9
 Wacuce dead, Cúǧa-maⁿǧiⁿ dead, Heqaga-jīnga dead, JAhe-ǧáǧē dead. Now
 níkaciⁿga amá eǧégaⁿi ǧaⁿ'ja, ǧaⁿ wí ebǧégaⁿ cubǧé tá mǧnke. Caⁿ iⁿcuhi
 people the (sub.) think though, yet I I think I go to you will I who. Now it reaches you

té'di uqçé'qtcí iⁿwiⁿ'cpaxu, jín'çéha. Gíçaçé kaⁿ'bça. Waçútada ífi çan'di
 when very soon (see note). elder brother. You cause I wish. Oto village by the
 to be coming back

íhe pí tá mínke. Caⁿ' majaⁿ' çagçin' çáⁿ' çútaⁿ'qti iⁿ'baxu gíça-gá, jín'çéha.
 passing I will I who. Now land you sit the very straight writing send it back, elder
 that arrive way there (ob.) to me brother.

3 Çikúçaqti gíça-gá.
 Do it very quickly send it back.

NOTES.

495, 7. Maⁿtcu-waçíhi çáⁿ'ba. Three persons are addressed: Acawage, Maⁿtcu-waçíhi, and Acawage's (?) sister's son.

495, 9-10. Caⁿ' níkaciⁿ'ga ama eçégaⁿ'i çáⁿ'ja, etc. Ictaçabi also gave another reading:

Caⁿ' níkaciⁿ'ga ama eçégaⁿ'-báji awánaⁿ'a-máji caⁿ' wi eçégaⁿ' há.
 Now people the they do not I have not heard yet I I think it
 (sub.) think it about them

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. iⁿwiⁿ'cpaxu, a case of *hapax legomenon*. The regular form is, iⁿ'çécpaxu, "You write to me."

TRANSLATION.

Elder brother, in my heart, to-day, I have a strong desire to see you. I desire to see your tribe. O Acawage, Maⁿtcu-waçíhi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Çuça-maⁿ'çin, Heqaga-jĩnga, and çáhe-çadé. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHÍGE TO ACÁWAGE.

October 14, 1878.

Caⁿ' edádaⁿ íuça çĩngé há. Gaⁿ' níkaciⁿ'ga táí té uwílça gaⁿ' cuçéaçé
 Now what news there is none And people die the I tell you so I send to you

téⁿ'ke. Çiadi Wacúce té; Çuça-maⁿ'çin té; çáhe-çadé eti té; Heqaga-jin'ga,
 will. Your father Wacuce dead; Çuça-maⁿ'çin dead, çáhe-çadé too dead; Heqaga-jĩnga.

6 Çáçinⁿ-gahige ijin'ge, Jaçá taⁿ'waŋçáⁿ' ubánaⁿ, té há Çin'gajin'ga t'ç-hnaⁿí,
 Çáçinⁿ-gahige his son, Jaçá sons, dead Children die usually,

wa'ú eti t'ç-hnaⁿí, çéçu eté áhigi-báji, djúbai. Aⁿ'çinaⁿ'i nan'de wéudaⁿ'i
 woman too die usually, here even not many, they are few. We heard from you hearts good for us,

éde, aⁿ'çidaⁿ'be táí étaⁿ' aⁿ'çin' taité t'çí há. Caⁿ' edádaⁿ wáçe aná wa'í
 but we see you will how we shall difficult In fact what white the give us
 (sub.) (sub.)

etégaⁿ-báji, áda^{n'} wawáqpani héga-báji. Cě'ja íuça t'a^{n'}. Níkaçin'ga ukéçiⁿ
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
 where you are

áhigi ikágewaçáçě áhigi úckaⁿ ejaí awána'aⁿ ka^{n'}bça. Waçáte çiçin'gai
 many you have them for many deeds their I hear about I desire. Food you have none
 your friends them

téçi hégaçi. Wacka^{n'} ega^{n'}i-gă. Húñaŋga amá can'ge-ma cénawaçai. 3
 hard not a little. Do exert yourselves. Winnebago the the horses have made an end
 (sub.) of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuça-ma^{n'}çiⁿ is dead; Jahe-jaðě, too, is dead; Heqaga-jiŋga, son of Jaçiⁿ-gahige, of the Jada gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebago have deprived us of all our horses.

MAQPIYA-QÁGA TO MAⁿTCÚ-NÁJIⁿ.

October 14, 1878.

Waqi^{n'}ha gęí tě, áakipáqtcí-ma^{n'} bęíze. Wíháhaⁿ t'é ga^{n'}, çaná'aⁿ
 Letter has when, I met it just then I took it. My brother died as, you hear it
 come back in-law

tebçégaⁿ. Cúça-ma^{n'}çiⁿ éě há. Níkaciⁿga wawákega héga-báji há, nán'de
 will, that I think. Cuça-ma^{n'}çiⁿ is he People we are sick not a little, heart
 i^{n'}udaⁿqti-máji há. Cénujiŋ'ga áhigi t'ai i^{n'}taⁿ; cénujiŋ'ga údaⁿqti juáwagçe 6
 not very good for me Young man many have died now; young man very good I with them

áhigi t'ai há. Kí úckaⁿ çaná'aⁿ cka^{n'}hna tě é čéama, níkağáhi amá,
 many have died And deed you hear you wished the that these (sub.), chiefs the,
 údaⁿqti ma^{n'}çiⁿ há. Kí úsaŋga cubçéde, cubça-máji Iⁿdádi, Ceki, uçéhna
 very good walk And no prospect I was going to I am not going to My father, Ceci, you tell him
 of anything you, but. else you.

te há, wíháhaⁿ t'é tě. Núciúha-gí-hnaⁿ cti, na'aŋ'kiçá-gă. Çinégi t'é amá, 9
 will, my brother died the fact. Nuciúha-gí-hnaⁿ too, cause him to hear it. Your dead they say,
 in-law fact. mother's brother

á-gă. Awáxiğçítaⁿ gě i^{n'}udaⁿqti-ma^{n'}, júga wíqtcí. Čéama, níkağáhi amá,
 say it. I work for myself the is very good for me, body I myself. These chiefs the (the sub.), (the sub.), (sub.),

çisiçě-hna^{n'}i. Waqi^{n'}ha gęí tě'di, uáwagibçéde nán'de giúda^{n'}i níkağáhi
 remember you. Letter came back when, I told them, when heart good for them chiefs

amá. Çiná'aⁿi, Paŋ'ka-máčě, çida^{n'}bai tě ékigaⁿ há. Níkaciⁿga amá satăⁿ 12
 the They heard the ye Ponkas, they saw you the like it. People the five (sub.) (sub.)

ja^{n'} xi t'é-hnaⁿi; wakéga tě piáji. Wíháhaⁿ t'é tě ceta^{n'} đéça^{n'}ba ja^{n'} xi,
 sleep when die, usually; sickness the bad. My brother-in-law died the so far seven sleep when,

cuçéačě. Wa'ú agçá^{n'} çinké a^{n'}çina t'áçiⁿ.
 I send to you. Woman I married the one who came near dying.

NOTES.

497, 4-5. ϕ ana'aⁿ tebčégaⁿ, in full, ϕ aná'aⁿ te ebčégaⁿ, "I think that you will hear it."

497, 8. Ki usañga cubčede, cubča-maji. Maqpiya-qaga gave another reading: Ki cubčé úsañgáqti-ma^w éde cubčá-máji, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, Cuşa-maⁿfiⁿ, is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, *i. e.*, the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, Ceki, that my brother-in-law is dead. Cause Nuciaha-gi-hnaⁿ, too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, O ye Ponkas. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPIYA-QÁGA TO MAⁿTCŪ-NÁJⁿ.

October 15, 1878.

Maqpiya-qága wamúske bčúga gínačín'ge; waqpáni héga^ji. Qáde
 Maqpiya-qaga wheat all burnt to nothing poor not a little. Hay

jaⁿ-maⁿ'fiⁿ-uji gčéba cti gínačín'ge. Cí nán'de iⁿ'taⁿ iⁿ'udaⁿqti maⁿbčín'-máji
 wood-walking put-in ten too burnt to nothing Again heart now very good for I do not walk
 for him.

3 tč, ϕ aná'aⁿ tai ebčégaⁿ waqí'ha cučé. Ē na^jjú gčéba-naⁿ'ba waⁿ'daⁿ
 the, you hear it will I think letter goes to you. That threshed twenty together

wénačín'gai. Cí nújiŋga, isaŋ'gaačéde, é waŋ'gičé wénačín'gai. Wamúske
 it was burnt to Again boy, I have him for a he all it was burnt to noth- Wheat
 nothing for us. ing for us.

waŋ'gičé wiⁿáqtciaⁿ itéčé; aⁿwaⁿ'čitaⁿ aŋgáiačai xi wénačín'gai. Haⁿ' xi
 all once was piled; we worked we had gone when it was burnt to Night when
 nothing for us.

6 ahíi tč há.
 it arrived

NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See Jabe-ská's letters to Waqa-najiⁿ, etc.

498, 2. jaⁿ-maⁿ'fiⁿ-uji was contracted to jaⁿ-múji.

498, 3. ϕ anaaⁿ tai ebčégaⁿ waqí'ha cučé: equivalent to " ϕ aná'aⁿ tai égaⁿ waqí'ha cučé."

498, 3. E naⁿju, etc., is not plain, according to Frank La Flèche. It should read:
 Naⁿjú ^{threshed} ^{finished} ^{twenty} ^{together} ^{were destroyed for} ^{us by fire.} ^{wénaçin'gai.}

498, 4. Cí nujiñga isañgaaçede, etc. Frank La Flèche gives the following reading:
 Cénujiñ'ga isañ'gaaçé-de ^{I had him for a} ^{and} ^{too} ^{his was destroyed} ^{by fire.} ^{ctí ginaçin'gai.}

498, 5. wiⁿaqtciaⁿ iteçč. Read, "wiⁿáha itéçč," it was put in one place.—Frank La Flèche.

TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WATA-NÁJIⁿ TO CÁGE-SKĀ.

October 19, 1878.

Aⁿbaçé, kagé, wigíⁿaⁿbe kaⁿbçai édegaⁿ, aⁿwaⁿ/qpani héga-máji. Ídaxe
 To-day, younger brother, own I see you, my I wish, but I am poor I am very. I make by
 eté gě çin'gé. Búgaqti çíháⁿ gínaçin'ge. Caⁿ aⁿbaçé çisañ'ga mégaⁿ,
 may the there are none. All your brother- his was destroyed Now to-day your younger likewise,
 (pl.) none. in-law by fire. brother
 wigíⁿaⁿbe kaⁿbçéde, ídaxe eté gě bçúga iⁿnaçin'ge égaⁿ, çaná'aⁿ taí ebçégaⁿ 3
 I see you, my I wish, but I make by may the all destroyed for me as, you hear it will I think
 own, means of (pl.) by fire
 waqíⁿ/ha çé cuçéaçé. Gaⁿ çíñan'ge mégaⁿ, çijiⁿ/çe mégaⁿ, wañ'giçe
 letter this I send to you. And your sister likewise, your elder brother likewise, all
 winá'aⁿi kaⁿbçá. Waqíⁿ/ha gíañ'kiçá-gă, e'aⁿ hniⁿ té, aí.
 I hear from you (pl.) I wish. Letter send back to me, how you are the, i. e.

NOTES.

Oage-skă, White Hoof, son of Ji-giñadě.

499, 1-2. Ídaxe eté gě, should be "Ídaxe étě gě," according to Frank La Flèche.

TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WÁTA-NÁJIⁿ TO JIŃGÁ-NÚDAⁿ.

October 19, 1878.

- Wáback ijin'ge, JiŃgá-núdaⁿ, čiji'če mégaⁿ, waqi'ha ia'čakíčě
 Wabacki his son, JiŃga-nudaⁿ, your elder likewise, letter you send to me
 brother
- ka'n'bča. A'bačě wiŃa'be ka'n'bča, waqi'ha cučěwikičě. Ca' maja' čě
 I wish. To-day I see you I wish, letter I cause (one) to Yet land this
 send to you.
- 3 čaa'n'hna hnaí čan'di údaⁿqti anájiⁿ éde, a'bačě wéju-báji, ca' wamúske
 you left it you went in the very good I stand, but to-day we are unfortu- in fact wheat
 nate,
- a'bačě i'náčingé-de wačáte aŃídaxe áhigi náčinge há. NújiŃga wi'
 to-day it was destroyed by food I made for much was destroyed Boy one
 fire for me, and myself by fire
- ičámaxe cučěačě, Čínudaⁿ-sk ijin'ge. Ca' gaⁿ, Čínudaⁿ-sk ijin'ge, ca'
 I inquire of I send to you, Cinudaⁿ-ská his son. Yet so, Cinudaⁿ-ská his son, yet
- 6 ga' wágazúqti aná'aⁿ ka'n'bča. E'a' énte i'wi'čahna gíčačě te.
 so very straight I hear it I wish. How (he) may you tell me you send will.
 be back to me
- Ceta' a'bačě níkaci'ga-má ta'waŃgčaⁿ-ma i'ndaⁿ-máji éga' édegaⁿ,
 So far to-day the people the gentes good for me I not somewhat, but
 a'bačě uhaí. Čéna íáčě. Uqčě'qtcí waqi'ha gíčačai ka'n'bča, JiŃgá-
 to-day they have Enough I have Very soon letter ye send back I wish, JiŃga-
 their way. spoken of. to me
- 9 núdaⁿ, čiji'če mégaⁿ Maja' e'a' čagči' ča' čútaⁿ aná'aⁿ ka'n'bča. Maja'
 nudaⁿ, your elder likewise. Land how you sit the straight I hear I wish. Land
 brother (ob.)
- čěja cí tě, wacka' waŃgčitaⁿi-gá. Ědihi Ńí údaⁿ čanájiⁿ taí. Čěču
 at you as, making efforts work for yourselves. In that event good you stand will. Here
 yonder have arrived
- wačáaⁿhna hnaí tě, a'waŃ'Ńigčitaⁿ a'náji'i, égaⁿ údaⁿqti anájiⁿ éde, a'bačě
 you left us you when, we worked for our- we stood, so very good I stood, but to-day
 went selves
- 12 wamúske i'náčingé há.
 wheat has been destroyed
 for me by fire

TRANSLATION.

O JiŃga-nudaⁿ, son of Wabacki, I wish you and your elder brother to send me a letter. I wish to see you to-day, so I send you a letter. I have done very well in this land which you left when you went away, but to-day we are unfortunate. To-day I had my wheat destroyed by a prairie fire, and much of the food which I had made for myself was burnt. I send to you to inquire about a boy, the son of Cinudaⁿ-ská (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the gentes of the people, but to-day they have their way. I have spoken about enough. O JiŃga-nudaⁿ, I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

MAQPIYA-QÁGA TŌ CĒKI.

October 19, 1878.

I^cága, wamúske abčín' bčúgaqti iⁿnačín'gegaⁿ, čaná'aⁿ taí ebčégaⁿ
 O old man, wheat I had all destroyed for me by you hear it will I think
 fire, as,

caⁿ' waqíⁿ/ha cučé. Jaⁿ-maⁿ'čín' kě sídjuáqti iⁿwiⁿ'cte; éna ucté agčáčín'.
 yet letter goes to you. Wagon the alone remains to me; that remain- I have mine.
 alone ing

Caⁿ' éawačé édí-ma awána'aⁿ kaⁿ'bča há: Nudjaⁿ'haŋga, Hidíga cti, Jadé-gi 3
 Now I have them those who I hear from I wish : Nudjaⁿ'haŋga, Hidíga too, Jade-gi
 for kindred are there them

cti, aná'aⁿ kaⁿ'bča, niⁿ'ča méiⁿte. Gahíge-gega cti, Wajín'ga-đa, Agáha-
 too, I hear I wish, alive if they are. Gahíge-gega too, Wajín'ga-đa, Agáha-
 maⁿ'čín' i^c'áge, Ickadabi jín'ga, Maⁿ'tcú-skā cti há, wa'újiŋga ihaⁿ'awáčé
 maⁿ'čín' old man, Ickadabi young, Maⁿ'tcú-skā too, old woman I had them for
 mothers

cti naⁿ'ba édí-ma awána'aⁿ kaⁿ'bča há. Caⁿ' ucté íwidahaⁿ'i-máji. Čáčín' 6
 too two those who are there them I wish . Now the rest I know you not. Čáčín'.
 naⁿ'páji aká áwaⁿi čínké igáqčaⁿ čínké éačé, iqucpa wiwíqti, aⁿ'čaⁿ'bahaⁿ.
 naⁿ'páji the the one for whom I hear from his wife the (ob.) I have her grandchild my very own, she does not know
 (sub.) he danced the as a rela-
 pipe dance tion,

jí'qti éde, iⁿ'tcaⁿ ičápahaⁿ cučé. Caⁿ' ataⁿ' íwidahaⁿ-máji-máce, ána čaⁿ'aí
 me at all, but now I know her it goes to you. Now how far I have known you not ye who, how you have
 many died

édaⁿ ebčégaⁿ, aná'aⁿ kaⁿ'bča há. Caⁿ' nán'de čaⁿ' daⁿ'qti iⁿ'pi-máji. Īⁿ'taⁿ 9
 I I think, I hear I wish . And heart the beyond I am sad. Now
 measure

nújiŋga juáwagče údaⁿqti éde, hégaji t'ai, ádaⁿ nán'de iⁿ'pi-máji-hnaⁿ
 boy I with them very good, but not a few died, therefore heart sad to me regularly
 caⁿ'caⁿ. Īⁿ'taⁿ wamúske iⁿ'načín'gegaⁿ, iⁿ'taⁿ daⁿ'qti iⁿ'pi-máji. Wa'újiŋga
 always. Now wheat has been destroyed for now beyond I am sad. Old woman
 me by fire, as,

ihaⁿ'ačé čínké wakége-de gigéazu-báji. Čiúcpa cti waⁿ'gičéqti wakégai. 12
 I had her for the one who is sick but she has not regained her strength. Your grand- too all are sick.
 a mother who

Ičádi kě pahan'ga té'di t'é há. Wa'újiŋga čaⁿká gaⁿ' úwagičá-gā.
 His father the before when died . Old woman the (pl. ob.) so tell them.

TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudjaⁿ'haŋga, Hidíga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahíge-gega, Wajín'ga-đa, the venerable Agáha-maⁿ'čín', the younger Ickadabi, Maⁿ'tcú-skā, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom čáčín'-naⁿ'páji danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

CAN'GE-SKĀ TO MA'TCŪ-WÁČIHL.

October 21, 1878.

- Ca^{n'} waq^{i'}ha g^tíçáçē çá^{n'} bēize. Kⁱ waçⁱkēga uçáçigça tē aŋgú cti
Now letter you sent back the I took it. And you are sick you told of the we too
(ob.) yourself
- eáwaga^{n'}i. Ga^{n'} n^kacⁱga cénuij^{n'}ga wahéhai^{n'}qti bahiqti a^{n'}t'ái hă. Wacúce
we are so. And person young man very stout-hearted picked, or we have Wacnee
gathered died
- 3 t'é, Cúça-ma^{n'}çⁱ cti, Ğahé-ıáðē cti, Heqága-jin^{n'}ga, He-snáta, Ğéde-gáhi
dead, Cúça-ma^{n'}çⁱ too, Ğahé-ıáðē too, Heqaga-jinga, He-snata, Ğede-gahi
- ija^{n'}ge (Ça^{n'}ze na^{n'}ga igáçça^{n'}), Máca^{n'}-skă ijin^{n'}ge, Cyú-jinga ijin^{n'}ge cti,
his daughter (Ça^{n'}ze-na^{n'}ga his wife), Maca^{n'}-skă his son, Cyu-jinga his son too,
- Wauqtawáçē igáçça^{n'} t'é, Gahige-wadáçinge igáçça^{n'}, İckadabi iúçpa,
Wauqtawaçē his wife dead, Gahige-wadáçinge his wife, İckadabi his grandchild,
- 6 cin^{n'}gajin^{n'}ga-ma jin^{n'}gáqtci-ma áhigi t'ái. Kⁱ ceta^{n'}-hna^{n'} edáda^{n'} fuça e'a^{n'}
the children the very small ones many died. And so far what news how
- ma^{n'}hni^{n'} xⁱ, winá'a^{n'} ka^{n'}bçai hă. Kⁱ áji uwíßça cuçéaçē taté ciŋgé, Uma^{n'}-
you walk if I hear from you And dif- I tell you I send to you shall there is as to the
ferent none
- ha^{n'}qti. Kⁱ Pañ'ka çañká, n^kagáhi çañká, t'é çañká, ijáje wahnáde etéde.
Omahas And Ponka the ones chief the ones dead the ones his name you should have called
themselves. who, who, them.
- 9 U'ágçça a^{n'}çⁱ hă. Wawáqpani. İğga^{n'}çai ma^{n'}zeská' cte wa'ı-báji. Ca^{n'}
Suffering we are We are poor. The grandfather silver even has not given us. Yet
- waçíta^{n'} kē'ıa ca^{n'}qtaŋgaxai éde, ca^{n'}hna^{n'} wajú-baji, áhigiä'ji éga^{n'}, áhigiqti
work at the we have done our best, but still we are below the much not as, very much
standard,
- aŋgaxa-báji-hna^{n'}i. Waçíta^{n'} tē enáqtci wíuwagipí etai, wéuda^{n'} éte eáwa-
we have not done usually. Work the that alone pleasant to us may good for us may
(be), (be), we
- 12 ga^{n'}i, a^{n'}wa^{n'}çigçíta^{n'} tē é áwake. Ta^{n'}waŋçça^{n'} aŋgúça-ma ie wáspa-báji,
are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,
- enáqtci téqi jin^{n'}ga; n^kagáhi ie wána'a^{n'}-báji. İğga^{n'}çai eáwawa^{n'}i ga^{n'}
that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so
- ta^{n'}waŋçça^{n'} amá ie wána'a^{n'}-báji. İ^{n'}ta^{n'} iéska aká waa^{n'}çai, çigçizai
gentes the words do not listen to us. Now interpreter the abandoned them, he took him-
(sub.) (sub.) self back
- 15 gáčıbe. Ta^{n'}waŋçça^{n'}-má ie wámaka-báji. Ga^{n'}adi iéska cē'ıa Pañ'ka^{n'}
out of. The gentes words he was out of pa- Already interpreter youder at the Ponka
tience with them. (land)
- gáxai çⁱ i^{n'}tca^{n'} içádiçai aká gáxe, aŋgú aŋgáxa-báji. N^kagáhi aŋgata^{n'}
was made he now agent the made him, we we did not make him. Chief we who stand
(sub.)

aⁿná'aⁿ-báji-cteaⁿ'i, cetaⁿ' ičádičai aká uáwagiča-báji. Uáwagičai tédíhi
 we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at
 xī, e'aⁿ' tatéiⁿte aⁿčaⁿ'bahaⁿ-báji: wécaⁿ eté xī'ji, wécaⁿ-báji xī, aⁿwaⁿ'watě
 when, how it may be we do not know: we agree ought if, we do not agree if, which one of the (two)
 tatéiⁿte. Cī wiⁿ' gíča-gá, čé hnize xī.
 it may be. Again one send back, this you take it when.

3

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. aⁿna'aⁿ-báji-cteaⁿ'i. The ending "cteaⁿ" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿna'aⁿ-báji-qtiaⁿ'i," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéiⁿte, *i. e.*, tatéiⁿte, has a future signification.

TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Wacuce is dead, so is Cuḡa-maⁿḡi, and ḡahe-ḡadě, and Heqaga-jīṅga, He-snata, ḡede-gahi's daughter (the wife of ḡaⁿze-haṅga), White-feather's son, Cyu-jīṅga's son, Wauḡtawāḡe's wife, Gahige-wadaḡiṅge's wife, and the grandchild of Ickadabi (*i. e.*, of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

WAJIN'A-GAHÍGA TO MAⁿTCÚ-JĀNGA.

October 19, 1878.

- Níkagáhi úju hnañkáce, Acáwage, Maⁿtcú-wáčihi éčaⁿba, cénujĩnga
 Chief principal ye who are, Acawage, Maⁿtcu-wačihi he too, young man
 číčĩha wajaⁿ'ba-máji, aⁿwaⁿ'qpani há. Wigĩhaⁿbe kaⁿ'bča. Čé usní čé
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tēdĩhi xĩ, cupí taté ebčégaⁿ há. Ěskana uqčéⁿqtcĩ waqĩⁿ'ha gčĩaⁿ'čakíčč
 it arrives when, I reach shall I think Oh that very soon letter you cause (one) to
 at you send it back to me
 kaⁿbčégaⁿ, nisĩha, wisañ'ga, wiwúcpa mégaⁿ, níkagáhi úju hnañkáce.
 I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.
- Aⁿwaⁿ'qpani égaⁿ, awágĩhaⁿ'be kaⁿ'bča, taⁿ'wanğčāⁿ. Cénujĩn'ga gčúbaqti
 I am poor as, I see them, my own, I wish, nation. Young man all
 6 aⁿ'čaⁿ'waⁿ'he gaⁿ'čai há. Juáwagčč cupí taté, ebčégaⁿ. Caⁿ' níkagáhi
 to follow me desire I with them I reach you shall, I think. In fact chief
 bčúga aⁿ'čaⁿ'waⁿ'he gaⁿ'čai, ebčégaⁿ, nisĩha, wisañ'ga, wiwúcpa mégaⁿ,
 all to follow me desire, I think, my child, my younger brother, my grandchild likewise,
 níkagáhi úju hnañkáce. Cénujĩn'ga wiwĩha juágččqti iⁿ't'e égaⁿ, nān'de
 chief principal ye who are. Young man my own I really was dead to as, heart
 with him me
- 9 iⁿ'pi-máji égaⁿ, waqĩⁿ'ha cučéwikíčč. Níkaciⁿga bčúgaqti gĩpi-báji, waqpáni;
 is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;
 iⁿ'taⁿ čigĩsičai há. Nisĩha, wiqaⁿ'be kaⁿ'bča há. Wanágčč cañ'ge aⁿ'čá'i-ma
 at they remem- My child, I see you I wish Domestic horse those which
 present ber you animal you gave me
 cénawačégaⁿ, aⁿwaⁿ'qpani, nisĩha. Aⁿwaⁿ'qpani égaⁿ, čáčuha ičát'e. Ukít'e
 they have been de- I am poor, my child. I am poor as, nearly I have died from it. Nation
 stroyed, as, send it back to me
- 12 čé Caaⁿ' amá atfi há. Cañ'ge wábčĩⁿ éde wañ'gičč awá'i. Kĩ é'di pí
 this Dakotas the came Horse I had them but all I gave them. And there I ar-
 (sub.) here rived
 xĩ, wiⁿ'ecte aⁿ'i-báji há, nisĩha. Umaⁿ'haⁿ amá, nisĩha, čidaⁿ'be gaⁿ'čai,
 when, even one they did not give me, my child. Omahas the my child, to see you wish,
 (sub.),
 kĩ égaⁿ wiqaⁿ'be kaⁿ'bča. Cupí taté ebčégaⁿ, nisĩha, usní čé. E'aⁿ' xĩ,
 and so I see you I wish. I reach shall I think, my child, cold this. How if,
 you
- 15 nisĩha, čútaⁿ'qti gčĩaⁿ'čakíčč te ebčégaⁿ. Uqčéⁿqtcĩ ěskana aná'aⁿ te
 my child, very straight you cause (one) to will I think. Very soon oh that I hear it win
 send it back to me
 ebčégaⁿ. Cénujĩn'ga číčĩha, níkagáhi číčĩha edábe, íe číčĩha uqčéⁿqti
 that I think. Young man your own, chief your own also, words your own very soon
 winá'aⁿi kaⁿ'bča.
 I hear from I wish.
 you

NOTE.

This Wajĩ^a-gahiga is the head of a part of the Omaha Wajĩnga-čatajĩ, while the other one is the head of the Ponka Wasabe-it'ajĩ gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Maⁿtcu-wačĩhi, as "my younger brother," and Maⁿtcu-qañga, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Maⁿtcu-wačĩhi, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

JÁBE-SKĀ TO GAHÍGE JIÑ'GA, WÁQA-NÁJĪ, AND ACÁWAGE.

Gahíge-jĩḡa t'éskaⁿi ečégaⁿ Jábe-skā iwaⁿxe tíčai. Wáqa-nájiⁿ, Acá-
 Gahige-jĩḡa, dead, he might be thinking that Jábe-skā to question begins. Wáqa-nájiⁿ, Acá-
 wage, cé-čabčĩⁿ, wiⁿaⁿ'wa etécte t'éskaⁿi ečégaⁿ wéččaⁿxe tí hă. Giná'aⁿ
 wage, those three and no more, which one soever dead, he might be thinking to ask about has To hear about
 gaⁿ'čai Jábe-skā. Uqčé'qtei kíččé tá-bi waqĩⁿ'ha, giná'aⁿ gaⁿ'čai; uqčé 3
 wishes Jábe-skā. Very soon he says that some one will cause it to reach home letter, to hear about his own he wishes; soon
 waqĩⁿ'ha čaⁿ kí te.—Acáwage, waqĩⁿ'ha cučéačé číze ádaⁿ daⁿ'be júwagčá-gă.
 letter the will reach home.—O Acawage, letter I send to you take it and seeing it be with them.
 Gahíge-jĩḡa, Wáqa-nájiⁿ, Wahé'aⁿ, céna, daⁿ'bai-gă Waqĩⁿ'ha hnĩzai xĩ,
 Gahige-jĩḡa, Wáqa-nájiⁿ, Wahé'aⁿ, enough, look ye at it. Letter you take it when,
 wiⁿ' éskaⁿ čat'á-búji xĩ, uqčé'qtei waqĩⁿ'ha čaⁿ kíččačé taí. Wahé'aⁿ, Wačĩ- 6
 one it might be you have not died if, very soon letter the you will cause to reach home. Wahé'aⁿ, Wačĩ-

daze cé-naⁿba, aⁿwaⁿ'wa ctécte t'éskaⁿi giná'aⁿ gaⁿ'ʔai. Wíuwaʔágihná
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own
 no more,

kiʔaʔé tá-bi. Cí mⁿ'ʔa ʔí, wáʔutaⁿ giná'aⁿ gaⁿ'ʔai.
 you will cause it to reach home, he said. Again alive if, straight to hear of he wishes.
 his own

NOTES.

This letter was written before October 25, 1878.

505, 1. t'éskaⁿi, *i. e.*, t'éskaⁿi, "Dead, they might be."

505, 3. uqʔéqtei kiʔé ta-bi. Frank La Flèche does not understand how "kiʔé ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tiʔaʔe te, you will please send it here," or "gʔíʔaʔé té, you will please send one back."

506, 1-2. wíuwaʔágihna kiʔaʔé ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaʔágihná ʔí, iʔaʔé táí, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-skā begins to inquire, as he thinks that Gahige-jīŋga may be dead. As he thinks that Waqa-naji^a, Acawage, or Gahige-jīŋga may be dead, he has come to inquire about the deceased one. Jabe-skā desires to hear about his own. He says that some one will cause a letter to reach him at home (*sic*) very soon. He wishes to hear about his own kindred: The letter will please reach home soon (*sic*).—O Acawage, receive the letter which I send you, and look at it with them. O Gahige-jīŋga, Waqa-naji^a, and Wahe'a^a, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'a^a or Waʔidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skā wishes to hear correctly about them.

JÍDE-TAⁿ TO ACÁWAGE.

October 25, 1878.

3 Wijiⁿ'ʔe iⁿ't'e, nān'de iⁿ'pi-máji-hnaⁿ caⁿ'caⁿ. Íʔuhábi t'é ʔaná'aⁿ te,
 My elder died to heart bad for me regularly always. Íʔuhabi dead you hear it will,
 brother me,

Acáwage. Wa'ú wiwíʔa kě cí t'é kě ʔaŋgě'qtei-hnaⁿ hí. Umaⁿ'ʔinka ʔé
 O Acawage. Woman my own the again dead when very near to usually ar- Season this
 (reel. one) lying rived.

wiʔaⁿ'be kaⁿ'bʔéde bʔí'a hă; wijiⁿ'ʔe t'é, wa'ú wiwíʔa t'é ta tš'di hí.
 I see you I wished, but I have my elder dead, woman my own die will at it has ar-
 failed brother rived.

6 Umaⁿ'ʔinka áji ʔí, wiʔaⁿ'be kaⁿ'bʔa ʔí, wiʔaⁿ'be taté ebʔégaⁿ. Céki,
 Season another if, I see you I wish if, I see you shall I think. O Ceki,
 ʔiʔaŋ'ge t'é hă, aⁿ'baʔé, Gakíe-maⁿ'ʔiⁿ igáqʔaⁿ.
 your elder dead to-day, Gakíe-maⁿ'ʔiⁿ his wife.
 sister

NOTE.

506, 5. *t'e ta tēdi hi*. *T'e ʔaŋgēqtci-hna^a hi*, which Jide-ta^a gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-ma^aʔiⁿ's wife, died to-day.

JE-ŪʔA^aHA TO MA^aTCŪ-SI-TA^aŊ'GA.

Ca^{n'}, nisŋa, wiśiʔē-hna^a-ma^{n'}. Ca^{n'} éskana e'a^{n'} ma^ahni^{n'} ʔi, winá'a^{n'}-
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not
maji'-qti-ma^{n'}; ca^{n'} e'a^{n'} ma^ahni^{n'} ʔi, iⁿwi^{n'}ʔahna gíʔaʔē ka^{n'}bʔéga^a. Wiʔa^{n'}-
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you
ba-máji a^{n'}wa^{n'}qpani héga-máji. Kí éskana wiʔa^{n'}be ka^{n'}bʔéga^a éde, bʔí'a- 3
I not I am poor I am very. And oh that I see you I hoped, but I have
hna^a-ma^{n'}. Kí ʔikáge-ma, éskana wa^{n'}giʔe úwaʔagihná ka^{n'}bʔéga^a. Kí
failed each time. And those who are oh that all you tell them I hope. And
a^{n'}wa^{n'}kega-máji, 'a^{n'}ʔiŋgē'qti ma^{n'}bʔi^{n'}; éga^{n'}qti ma^ahni^{n'} ka^{n'}bʔéga^a. Wa-
I am not sick, nothing at all is the matter I walk; just so you walk I hope. Let-
báxu wi^{n'} cuʔéwikíʔē. Ca^{n'} uqʔē'qti gíʔaʔē ka^{n'}bʔéga^a. Wáqe amá 6
ter one I cause him to send it to you. And very soon you send one I hope. White the
maja^{n'} ʔiŋké 'áwaʔaí ʔi, na^{n'}bé t'a^{n'} maja^{n'} waʔita^a wagáji agʔaí. Maja^{n'}
land the spoke about when, hand pos- land to work it commanded us homeward. Land
ʔan'di ʔáci a^{n'}ʔiⁿ taí, ebʔéga^a. Cē'qa caŋgáhi-báji taí, ebʔéga^a. Gátega^{n'}
in the a long time we will be, I think. Yonder we will not reach you, I think. In that man-
ner
uwíʔa cuʔéaʔē.
I tell you I send to you.

9

NOTES.

507, 5. *ega^{n'}qti ma^ahni^{n'} ka^{n'}bʔéga^a*. Je-uʔa^aha explained this by another sentence:
ʔí cti éga^{n'}qti waʔikegaʔi'qti winá'a^{n'} ka^{n'}bʔéga^a.
You too just so you are not sick at I hear from I hope.
all you

"I hope to hear from you that you, too, have not been sick at all."

507, 6. Wabaxu, used by an Omaha instead of wabagʔeze.

507, 6. Wáqe ama; i. e., Inspector J. H. Hammond.

507, 7. *maja^{n'} ʔiŋké*, intended for "*maja^{n'} ʔa^{n'}*."—Frank La Flèche.

TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MAⁿÇIⁿ TO LANDE-NANⁿÏÚGE.

October 25, 1878.

- Caⁿ wabágteze tíçafé aⁿbaçé íaⁿbe. Níaciⁿga íⁿçadai çéaka. Caⁿ
 Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana íí-ují çíça údaⁿqti aná^an xí íⁿudaⁿ. Caⁿ éskana Wakan^ada aká
 oh that household your very good I heard when good for me. Now oh that Deity the
- 3 uçíkaⁿi kaⁿbçégaⁿ. Kí Aⁿpaⁿ-íañⁿga t'é t'é aná^an há, kí níkaçáhi sátáⁿ
 help you I hope. And Big Elk he died the I heard it , and chief five
- t'ai t'é awána^an há. Kí níkaciⁿga-máce, áhigiçti çat'ai t'é caⁿ gíçajíwáçé.
 died the I heard of them . And ye people, very many you died the yet grievous.
- Aⁿbaçé añgú çti wawákeçai. Níkaciⁿga údaⁿqti sátáⁿ t'ai. Çi íⁿtcaⁿ t'é
 To-day we too we are sick. Person very good five died. Again now to die
- 6 etégaⁿqti édiⁿ-ma-hnaⁿi, kí wa'ú çti t'é-hnaⁿi. Caⁿ majaⁿ ké caⁿ çé çti
 very apt those are usually here, and woman too usually die. Yet land the yet this too
- égaⁿ, út'e t'aⁿ égaⁿ aⁿt'é-hnaⁿi. Kí majaⁿ çéçaçicaⁿ ké'ça cañgáhi taité
 like, death abounds like we are dying. And land towards yonder at the we reach you shall place
- naⁿaⁿpe héga-báji. Kí níkaciⁿga amá edádaⁿ íbahaⁿ amá, 'íawaçé-hnaⁿi
 we fear it not a little. And people the what they know they who, usually talk about us (sub.)
- 9 çaⁿ'ja, añçiwackaⁿ héga-báji. Caⁿ wáçiwagázu gaⁿ'çai. Çéçuádi wáçíwa-
 though, we have made not a little. And to make us straight they wish. In this place make us efforts in our own behalf
- gázu tá amá t'é. Ádaⁿ majaⁿ ké'ça, çéça ké'ça, cañgáhi tai añgaⁿ'ça-báji
 straight they will, doubt- Therefore land at the, at yonder at the, we reach you will we do not wish it less. place
- égaⁿi há. Kí e'aⁿ weáçigíçgaⁿ oté eáwagaⁿ tañgataⁿ, caⁿ çéçu tédi
 somewhat . And how they decide for us even we are so we who will, yet there in the
- 12 cañgáça-báji tañgataⁿ éskaⁿ-aⁿ'çai. Majaⁿ çaⁿ íçádiçai íi t'é cetaⁿ
 we go not to you we who will we think it may be so. Land the agent houses the so far
- itáxaçáçicaⁿ wakéga-báji. Caⁿ aⁿ'baçé wisíçai égaⁿ, wabágteze cuçéwikíçé.
 towards up stream they are not sick. Now to-day I remember you (pl.) as, letter I cause him to send it to you (sing.). (north)

Ca' ní-ují wiwíŋa tē úwakega ŋíngé. Ca' edádaⁿ maja' ŋéŋuádi wi'áqtci
 And household my own the sickness has none. And what land in this only one
 wéteqi égaⁿ uwíŋŋai-hna'-ma'. Húŋaŋga-má tēqi há. Ca' wabáŋŋe
 hard for somewhat I have told you (pl.) regularly. The Winnebagoes hard Now letter
 us
 uqŋé'qtci ŋé, wabáxu ŋéŋu ŋíŋké, éskana ŋa'í gŋíŋaŋé ka'ŋŋégaⁿ. 3
 very soon goes, writer here he who, oh that you you send I hope.
 give him back

NOTES.

508, 1. níaci'ga i'ŋadai ŋeaka, another way of expressing, "Níaci'ga ŋéaka i'ŋadai há."

508, 6. Ca' maja' kē ca' ŋe cti égaⁿ. Duba-ma'ŋiⁿ gave "ŋéŋu cti, here too," as equivalent to "ŋe cti." Frank La Flèche reads: Maja' ŋé cti égaⁿ, omitting "Ca'" and "kē ca'."

508, 8. níaci'ga ama, edadaⁿ ibahaⁿ ama, *i. e.*, the white people.

508, 9-10. wáŋiwagázu tá amá tē. Frank La Flèche and Duba-ma'ŋiⁿ say, "wáŋiwagázu," while Sanssouci says, "wáŋiwagazu." Sanssouci renders "ta ama tē" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáŋiwagazu taité" is seldom used.

509, 3. wabáxu ŋéŋu ŋíŋké, the one who sits here writing.

TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagoes are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

ЃАЃИ-НА^пАЈЃИ TO ЈАЈАЃА-НА^пАЈЃИ.

- Nisſha, a^пwa^пqpani hēga-májĭ xĭ'jĭ, wigĭsičē-hna^п-ma^п. Éskana, nisſha,
 My child, I am poor I am very if, I usually remember you, my Oh that, my child
 relation.
- wigſa^пbe ka^пbčēga^п-hna^п-ma^п áta^пhé.—Kagēha, maja^п čéču ca^п'ca^п hni^п
 I see you, my own I usually hope I who stand.— My friend, land here always you were
- 3 xĭ'jĭ, a^пwa^пqpani-májĭ taté ebčēga^п ča^п'ja, ihnč há. Hnéga^п a^пwa^пqpani
 if, I (am) not poor shall I think though, you have gone As you went I am poor
- hēga-májĭ. Ca^п edáda^п úcka^п ma^пhni^п xĭ, ca^п e'a^п ma^пhni^п xĭ, bčúga
 I am very. Yet what deeds you walk if, in fact how you walk if, all
- aná'a^п ka^пbča há. Ca^п íe úda^пqti wigína'a^п ka^пbča há. Nisſha, maja^п
 I hear it I wish In fact words very good I hear of you, I wish My child, land
 my own
- 6 anájĭ čan'di wabčíta^п a^пča^п'cpaha^п hnaí tē, i^п'tca^п átaca^п bčé. Wáqe amá
 I stood in the I worked you knew me you (pl.) when, now beyond it I go. White the
 went people (sub.)
- edáda^п ca^п wačate bčúga gáxai gē eáwakiga^п'qtia^п'i. Ceta^п a^пčíta^п tē
 what in fact food all they make the we are just alike. So far we work the
 (pl. ob.)
- aŋgčí'aqti, gčísai tē aŋgčí'aqti, máče há. Maja^п cta^п'be ča^п bčúga wamúske
 we have failed indeed, plucking the we have failed winter Land you saw the all wheat
 indeed,
- 9 ugŕipi. Maja^п čan'di úxube čingč'qti a^пnájĭ'i; sagŕiqti a^пčín'. Nŕkaci'ga-má
 is full of. Land in the cause of fear having none we stand; very firm we are. The people
 at all
- ána čat'af gē ijáje zaniqti a^пwa^п'na'a^п aŋga^п'čai. Wacúce ijin'ge čaŋká
 how you have died the his name every one we hear them we wish. Wacuce his son the ones
 many
- wi^п t'é. Ė'di-a-i-naji^п ijáje ačín'.
 one died. Ėdi-a-i-naji^п his name he had.

NOTES.

This Јајааŋga-naji^п is sometimes called Јајааŋga-naji^п jiŋga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Mi^пxa-ská, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Ma^пtcu-wačihhi.

TRANSLATION.

My child, I always think of you when I am poor. I am ever hoping to see you. My friend, you have gone, though I thought that I should never be poor if you always remained here in this country. As you went, I am very poor. I wish to hear all, what you are doing, and how you are. I hope to hear very good words from you who are my own relation. My child, when you departed, you knew that I worked the land where I dwell. I have now exceeded what I did then. We are just like the white people in raising all kinds of food. We have not yet finished our work; we are far

from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Ēdi-a-i-naji^a.

ICTÁΦABI TO MAⁿTCŪ-WÁΦIHI AND ACÁWAGE.

Waqiⁿ'ha gríçaçě čaⁿ' bčize. Majaⁿ' čagčⁿ' čaⁿ' čútaⁿ'qti iⁿwiⁿ'ča
 Letter you sent back the I took it. Land you sit the very straight to tell me
 (ob.) (ob.)
 gríça-gă. Čé cučéačě. Céama níkaciⁿ'ga d'úba čačaiⁿ' hă. Itížě cubčé
 be sending This I send to you. Those people some went to . At the I go to you
 back. same time
 kaⁿbčéde waqiⁿ'ha gríčaji égaⁿ, aⁿ'aⁿ'ča čačaiⁿ' hă. Čaⁿ' uwíkíe tě ékigaⁿ'- 3
 I wished, but letter had not as, leaving me they went Now I talk to you the it was just
 come back to you
 qtiⁿ', waqiⁿ'ha čaⁿ' bčize tě'di. Čaⁿ', jiⁿ'čéha, aⁿ'waⁿ'qpani héga-máji. Majaⁿ'
 like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land
 uhíacka čagčⁿ' ebčégaⁿ-máji čaⁿ'cti; wéahiděⁿ'qti čagčⁿ' ebčégaⁿ. Čaⁿ'
 close by you sit I did not think heretofore; at a great distance you sit I thought. Yet
 majaⁿ' mactéaža čagčⁿ' čaⁿ' aⁿ'ba úmaⁿ'čⁿ' ána jaⁿ' xī-hnaⁿ'i aná'aⁿ kaⁿ'bča. 6
 land in the warm you sit the day to walk in how sleeps if only I hear it I wish.
 region many
 Wawákegai čaⁿ'aŋgaxai, aŋgínii.
 We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿ'ba umaⁿ'čⁿ', etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ'ba ána jaⁿ' xīji híwačě éⁿ'te aná'aⁿ kaⁿ'bča."

TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

WAQPÉ-CA TO CÁHIÉČA.

Negíha, maja^{n'} águdi ma^{n'}hni^{n'} wisíčē-hnaⁿ ca^{n'}caⁿ. Ána ca^{n'} čat'aiⁿ
 Mother's brother, land in what place you walk I am remembering always. How in fact you have died
 éi^{n'}te winá'a'i ka^{n'}bčē. Maja^{n'} águdi čanájiⁿ xi, maja^{n'} wágazuáji, cubčá-
 it may be I hear from you (pl.) I wish. Land in what place you stand it, land not straight, I have not
 3 máji. Čat'é tē ékigaⁿ i^{n'}ča-máji héga-máji. Nújinga, kagé, t'éč há, He-
 gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead, He-
 qága-jin'ga. Ixuhábi cti t'éč há, čia^{n'}čka. Ca^{n'} wabágčēze gia^{n'}čakíčē
 qaga-jinga. Ixuhabi too is dead, your sister's son. Now letter you cause him to be sending it back to me
 ka^{n'}bčēgaⁿ. Ca^{n'} águdi úda^{n'}qti čanájiⁿ tē aná'aⁿ ka^{n'}bčēgaⁿ.
 I hope. Now in what place very good you stand the I hear it I hope.

NOTES.

Cahieča, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-nájiⁿ, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jinga, whom Waqpe-ca called his younger brother. He is spoken of by his household or ordinal birth-name, being the third son. Waqpe-ca might have said: "Nújinga isañ'gaačēde t'éč há, Heqaga-jin'ga: I had a boy for my younger brother, Heqaga-jinga, but he is dead."

TRANSLATION.

Mother's brother, I always think of you, in whatever land you walk. I wish to hear from you how many of you have died. The land in which you stand is not straight, so I have not gone to you. I am very sad, because it is just as if you were dead. Heqaga-jinga, the third son in our household, is dead. Ixuhabi, your sister's son, too, is dead. I hope that you will send back a letter to me. I wish to hear in what place you do very well.

WANÍJA-WÁQE TO GAHÍGE.

6 Ca^{n'} éwičēqti wisíčē a^{n'}bačē. Éskana wiña^{n'}be ka^{n'}bčēgaⁿ éde, a^{n'}jú-
 Now I have you for a very near relation I remem-ber you to-day. Oh that I see you I hoped, but I am not
 máji; ceta^{n'} a^{n'}wa^{n'}cte agči^{n'}, aŋgini-máji. Čéču maja^{n'} hnáji tē'di, a^{n'}wa^{n'}-
 well; so far I remain I sit, I have not recovered. Here land you did when, I was not go
 qpani cta^{n'}be tē ca^{n'}caⁿ bēi^{n'}. Kī čí-hnaⁿ wisíča-máji; Pañ'ka níkağáhi
 poor you saw it the always I am. And you only I do not remember you; Ponka chief
 9 zaniqti awásičē; cénujin'ga-ma cti awásičē, zani. Ca^{n'} wisíčai tē, méadi
 all I remember them; the young men too I remember them, all. Now I remem-ber when, last spring
 bered you

úckaⁿ wi^{n'} Caa^{n'} amáa pí tē éwa^{n'} égaⁿ, dí xī, úckaⁿ júajī gáxai.
 deed one Dakotas to them I ar- when, it being as, I was when, deed wrong they did.
 rived the cause coming back

Ga^{n'}xī égaⁿ wisíçai. Hau. Edádaⁿ íuça níkaciⁿga-ma t'e-má zaníqti
 And that I remember ¶ What news the people the dead ones all
 being so you

ijáje wáiⁿçécpaxú gíçaçē kaⁿbégaⁿ, zaníqti awánaⁿ'a kaⁿbça. Ca^{n'} i^{n'}çá- 3
 his you write them for you send I hope, all I hear them I wish. Now I am
 name me back

mají'qti-hnaⁿ-ma^{n'} wisíçai tē'di. Ácka çagçin['] tē'di, wiçá^{n'}'be kaⁿbça égaⁿ,
 always very sad I remem- when. Near you sat when, I see you I wished as,
 ber you

cupí-hnaⁿ-ma^{n'}; éde i^{n'}'taⁿ eaⁿ'gaⁿ-máji i^{n'}çá-máji. Hau. Ga^{n'}xī Uma^{n'}'haⁿ-
 I used to reach you; but now I am not so I am sad. ¶ And Omahas

má céma cuhíwaçē-hnaⁿ'i wactaⁿ'bai xī, cuhíi xī, wabágçeze íçaçē té; 6
 the those they have been sent to you you see them when, reach when, letter you send will;
 (pl.) (you see) you

awánaⁿ'a kaⁿbça. Ca^{n'} éskana údaⁿ'qti maⁿ'çin[']i kaⁿbça, íe údaⁿ'qti awánaⁿ'a
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about
 them them

kaⁿbça. Hau. Ga^{n'}xī eáwaçē'qti Uma^{n'}'haⁿ céma cuhíi xī, éskana
 I wish. ¶ And I have them for Omahas those reach when, oh that
 near kindred (you see) you

caⁿ'ge-ma wi^{n'} aⁿ'çá'i kaⁿbégaⁿ, i^{n'}'çin['] gí waçákíçē kaⁿbégaⁿ. Ca^{n'} 9
 the horses one you give I hope, having coming you cause them I hope. Still
 me for me back

çijjín'ge, Úhaⁿ-jin[']ga, é i^{n'}'çin['] gí kaⁿbégaⁿ. Caⁿ'ge jaⁿ-maⁿ'çin['] 'in['] çañká
 your son, Uhaⁿ-jin[']ga, he having coming I hope. Horse wagon carry it the ones
 for me back that

wi^{n'} i^{n'}'tē, wiⁿ'áqcti iⁿ'wiⁿ'cte. Caⁿ'ge aⁿ'çá'i xī, pahan[']ga wabágçeze í
 one is dead to me, only one remains to me. Horse you give it, before letter is
 me coming

kaⁿbégaⁿ. Iañ'kíçá-gá. Ceta^{n'} taté ebégaⁿ. Maja^{n'} çéçu caⁿ'ge çingai 12
 I hope. Cause it to be com- So far shall I think. Land here horse there are
 ing for me. none

égaⁿ, caⁿ'ge t'aⁿ'aça çanájī, ádaⁿ wína cuçéaçē. Kí Úhaⁿ-jin[']ga gíajī xī,
 as, horse where they you stand, therefore I beg I send to you. And Uhaⁿ-jin[']ga is not it,
 about from you coming back

Uma^{n'}'haⁿ jin[']ga wi^{n'} i^{n'}'çin['] gí waçáci kaⁿbça.
 Omaha small one having is you ask I wish.
 for me coming him back

NOTE.

513, 3. waiⁿçécpaxu, from "wagibaxu." See Dictionary.

TRANSLATION.

My near relation, I remember you to-day. I hoped to see you, but I am not in good health; I still have sickness left; I have not recovered. I am still poor in this land, as you saw me before you departed. And I do not remember you only; I remember all the Ponka chiefs, and all the young men. I remembered you last spring, when I went to the Dakotas and was coming back, at which time, owing to one occurrence, they did an unfortunate thing. And as that is the case, I remember you.

I hope that you will send back what news there is, and write for me the names of all the people who have died. I wish to hear about all of them. When I think of you, I am sorely grieved. When you dwelt near, I used to go to you when I wished to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish to hear about them. I hope that they are very well; I wish to hear very good words about them.

When those Omahas who are my near kindred reach you, I hope that you will give me one of your horses. I hope that you will cause them to bring it back for me, or else that your son, Uhaⁿ jiŋga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uhaⁿ jiŋga does not come back, please ask one of the young Omahas to bring the horse home to me.

HE-WAⁿJÍÇA TO GAHÍGE-WADÁÇIŊGE.

- Niaⁿ çĩŋg'ęqti agçí. Umáha akádi agçí. Úckaⁿ ájaⁿ kě wágazu
 I have no pain at all I have Omahas to them I have Deed you do the straight
 come back come back that
- aná'aⁿ kaⁿ bça. Umáha akádi údaⁿqti agçí, niaⁿ çĩŋg'ęqti. Éde Umáha
 I hear I wish. Omahas to them very good I have I have no pain at all. But Omahas
 come back come back
- 3 akádi agçá-máji tatéskaⁿ bçégaⁿ, ehé. Éskana çagçíi kaⁿ bçégaⁿ, ehé. Çéama
 to them I go not home-ward shall, I think, I said. Oh that you have I hope, I said. These
 come back
- Umáha amá údaⁿqti najiⁿ amá: níaciⁿga dádaⁿ gçí ctéctewaⁿ çizé gaⁿ ça
 Omahas the very good are standing: person what has come soever to take wishing
 (sub.) back him
- gçíⁿ amá. Caⁿ wakéga nié çíçĩŋ'ge éĩnte winá'aⁿ kaⁿ bçai hă. Caⁿ eáwaççé
 they are sitting. Now sick pain you have it may I hear of I wish Indeed I have them
 (sub.) none be you (pl. ob.) as kindred
- 6 jiŋ'ga e'aⁿ xĩ éctewaⁿ, aná'aⁿ kaⁿ bça. U'ágçaqti agçí, nuçáçĩⁿ agçí,
 small how it, even that I hear it I wish. Suffering greatly I have bare of outer I have
 come back, garments come back.
- Umáha akádi. Kĩ çéaka, winégi aká, waiĩⁿ iⁿ çĩⁿ wiⁿ Éskana wabáxu çáⁿ
 Omahas to them. And this one, my mother's the blanket bought for Oh that letter the
 brother (sub.), me.
- cuhí xĩ, uqçéqtcí wiⁿ aⁿ çá'í gíçaçai kaⁿ bçégaⁿ. Çéaka wiñan'ge aká
 reaches when, very soon one you give you (pl.) send I hope. This one my elder sister the
 you it back (sub.)
- 9 čna agçé taité ebçégaⁿ, Caaⁿ amája. Umáha akádi çábçĩⁿ jaⁿ cuçé
 she go home-ward shall I think, Dakotas to them. Omahas at them three sleep it goes
 alone to you
- wabáxu çáⁿ.
 letter the.

NOTES.

He-waⁿjiçá is a Ponka of the Nikadaŋa gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-waⁿjina (One Horn), which would be Hé-wiⁿqtcí in Çegiha. Gahige-wadaçĩge is a Ponka of the Hisada gens.

514, 1. Niaⁿɕiŋgěqti, contracted from nié aⁿɕiŋ'gěqti, "Pain—I have not at all."

514, 3. tatéskaⁿbčégaⁿ, iu full, taté éskaⁿbčégaⁿ.

514, 3. Omit "ehe" in both sentences.—Frank La Flèche.

514. 7. winegi aka, i. e., the Omaha ᑭᓃ-úᖅᐱᓂᐱ, of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi agcí tẽ ǵábǵiⁿ ja^{n'} xǐ, cuǵé wabáxu ǵaⁿ.
Omahas at them I came when three sleep when, goes to letter the.
back

"Umáha" is the Ponka form of "Uma^{n'}haⁿ;" and "wabáxu," letter, book, is equivalent to the Omaha "wabággeze."

TRANSLATION.

I have come back to the Omahas without any sickness at all. I desire to know just what thing you are doing. I have come back to the Omahas in very good health, without any sickness at all. But I said that I did not think I would go homeward to the Omahas. I say that I hope you may come back. These Omahas are doing very well. They are desirous of receiving any kind of person whatsoever who comes back. I wish to hear from you that you have no sickness or pain. I desire to hear how my young relations are, no matter what their condition may be. I suffered very much when I came back to the Omahas; I came back without any outer garments. But this one, my mother's brother, bought a blanket for me. I hope that when the letter reaches you, you will give me one very quickly and send it back. I think that my sister will go alone to her home among the Dakotas. The letter goes to you three days after my return to the Omahas.

ᐃᐱᑕᐢᑦ-ᑕᐱᑦᐱᐱᐢ ᑕᐱᐱᐱᑦᑕᐱ-ᑕᐱᐱᐱᑦ ᐱᐱᑦᑕᐱ.

December 16, 1878.

Waqiⁿ'ha céçaⁿ ati béizegaⁿ, nishiha, wiçaⁿ'be égaⁿ, i'ⁿudaⁿqti-maⁿ'
Letter this I came I took it, as, my child, I see you like, it is very good for me,

in' /čə-qti-ma^{n'} hə. Ca^{n'}, nisa^h, ata^{n'} cte waqi^{n'} ha cuhiacə-hnaⁿ-ma^{n'} taté. Kī
I am very glad And, my child, whosoever letter I send to you regularly shall. And

čisan'ga céču cuhí tẽ, aⁿwaⁿ'qpani égaⁿ cúčėakičė hã. Čėču, nisíha, 3
your younger yonder reached as I am poor as I caused him to Here, my child, 3
brother you to it, go to you

anájiⁿ tē, maja^{n'} céču anájiⁿ, wabéitaⁿ údaⁿqti bēuga anájiⁿ. Ca^{n'}, nishiha,
I stand when, land here I stand, I work very good all I stand. Yet, my child,

wigisičē-hnaⁿ čan'di, edádaⁿ wi^{n'} ahni^{n'} tē'di abči^{n'} téi^{nte}, ebčégaⁿ-hnaⁿ-ma^{n'}
 I always remem- when, what one you had when I have it will, I used to think it
 bered you in the past, perhaps,

hă. Nisiha, ata^{n'}etě ca^{n'}wigŋaⁿbe tateskaⁿbčegaⁿ-hnaⁿ-ma^{n'} hă.
 . My child, whenever still I see you, my own shall I am used to thinking .

6

NOTE.

515, 3. Cisañga, i. e., Nidahaⁿ, the real son of Jaçiⁿ-naⁿpajī.

TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

ČÁČIⁿ-NAⁿPÁJĭ TO HIS SON NÍDAHAN.

Waqiⁿ'ha čaⁿ' gŕíčačĕ čaⁿ' bŕíze. Hau. Waqiⁿ'ha cučĕačĕ, Čačān'ga-
 Letter the you sent it the I took it. ¶ Letter I send to you, Čačān'ga-
 (ob.) back (ob.)
 nájiⁿ. Hníze ŋi, gáčaⁿ Nídahaⁿ ča'í te Wanáqčĕⁿqti gŕi-gă há. Wačĕtaⁿ
 najiⁿ. You take it when, that (ob.) Nídahaⁿ you give will. Hurrying very beye com- Work
 (ob.) deed, at it it to him much ing home
 3 tĕ bŕí'aqti-maⁿ' há. Caⁿ' údaⁿqtiä'ji égaⁿ anájiⁿ; úckaⁿ t'aⁿ' anájiⁿ. Waná-
 the I have failed, in- Indeed not very good like I stand; business plenty I stand. Hurry-
 (ob.) deed, at it
 qčĕiⁿ gŕi-gă. Caⁿ' wižaⁿ'ba-máji năn'de iⁿ'pi-máji-hnaⁿ-maⁿ' há.
 ing be coming home. Still I do not see you heart I always have it bad for me

NOTES.

Nidahaⁿ went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which Čáčiⁿ-naⁿpáji referred in the phrase, "úckaⁿ t'aⁿ' anájiⁿ."

The second and third sentences were addressed to Čačān'ga-najiⁿ, but all the rest was intended for Nidahaⁿ.

TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O Čačān'ga-najiⁿ. When you get it, please give it to Nidahaⁿ. O Nidahaⁿ, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HÉ-WAⁿJÍÇA TO HEQÁGA-NÁJTIⁿ.

January 22, 1879.

Caⁿ' ^{Now} ^{here} ^{we stand} ^{when} ^{very good} ^{we stand} ^{though,} ^{yet} ^{to the Dakotas} ^{we go} ^{shall,}
eb^hégaⁿ. Wiⁿáhaⁿ aká ^{My sister's} ^{the} ^{this one} ^{horse} ^{three} ^{has them,} ^{robe} ^{also} ^{two} ^{they have} ^{I think.} ^{husband} ^(sub.) ^{given him,} ^{'fi,}
maⁿ'zepe-jin'ga naⁿ'ba 'fi, ^{sharp iron} ^{small} ^{two} ^{they gave} ^{calumet} ^{also they gave} ^{him,} ^{wheat} ^{the} ^{much} ^{they gave} ^{him,} ^{'fi,} 3
ádaⁿ u'ág^hça ctéwaⁿ' ^{therefore} ^{suffering} ^{in the least} ^{without any} ^{we stand.} ^{Yonder} ^{very good} ^{you stand} ^{just alike} ^{so} ^{fi,} 3
aⁿ'nájiⁿ. Wamúske kē ^{we stand} ^{Wheat} ^{the} ^{we collect} ^{ours} ^{we finish} ^{when,} ^{to the Dakotas} ^{we go} ^{shall,} ^{fi,} ^{Cáaⁿáa} ^{añgá^hçe} ^{taité,}
eb^hégaⁿ. ^{I think.} ^{fi,} ^{aká,} ^{miⁿ'jiñga} ^{wiⁿ'} ^{ida^hçai.} ^{Ja^hde-ga^huⁿ'xe} ^{aká} ⁶ ^(sub.) ^{the} ^(sub.)
Wajin'ga ^{Wajinga} ^{remembers him} ^{always.} ^{Caⁿ'} ^{e'aⁿ'} ^{tē} ^{zaníqti} ^{winá'aⁿ} ^{kaⁿ'b^hça,} ^{píqti.} ^{I hear of you} ^{I wish,} ^{anew.}
Wa'újingáqti ^{Very old woman} ^{fiñké} ^{cti} ^{fiútaⁿ} ^{aná'aⁿ} ^{kaⁿ'b^hça.} ^{Je-wa'ú} ^{cti} ^{ijañ'ge} ^{éçaⁿ'ba} ^{she too} ^{ter} ^(sub.)
^{straight} ^{I hear from} ^{I wish.} ^{And} ^{straight} ^{I hear from} ^{even if,} ^{how} ^{I do not} ^{will if,} ⁹
caⁿ' ^{yet} ^{wisí^hçe-hnaⁿ-maⁿ'i.} ^{Ki} ^{fi,} ^{fiúdaⁿ} ^{çanájiⁿ} ^{xi'} ^{ctē} ^{wiⁿaⁿ'be} ^{taí;} ^{fi^hteqi} ^{you} ^(pl. ob.) ^{will;} ^{hard for} ^{you}
xi'ctē ^{even if} ^{aⁿ'ctaⁿ'be} ^{taí,} ^{fi.} ^{Wíeqti} ^{e'aⁿ'} ^{maⁿ'b^hçiⁿ'} ^{xi,} ^{iⁿ'çe-hnaⁿ} ^{caⁿ'caⁿ.} ^{Ataⁿ'ctē} ^{usually} ^{always.} ^{Whensoever}
wisí^hçe-hnaⁿ-maⁿ'i. ^{I usually} ^{remember you} ^(pl. ob.) ^{Those with} ^{you} ^{boy} ^{three} ^{I was with them} ^{regularly,} ^{and} ^{how they} ^{if,} ¹²
iⁿwin'çahna ^{you tell me} ^{gi^hça^hçe} ^{kaⁿ'b^hégaⁿ.} ^{Maⁿ'-akí^hbanaⁿ,} ^{and} ^{Ja^hhú^hçicaⁿ'} ^{Wajin'ga-^hda}
ijin'ge, ^{his son,} ^{and} ^{Hañga-ckáde,} ^{enough,} ^{I always} ^{remember you.} ^{And} ^{ag^hçi} ^{tē'di} ^{aⁿ'ctaⁿ'b} ^{home} ^{when} ^{you see me}
'íçaçai ^{you prom-} ^{ised} ^{heretofore.} ^{Údaⁿ'qti} ^{maⁿ'hniⁿ'} ^{ctéctewaⁿ'} ^{fi^hteqi} ^{xi,} ^{iⁿ'wiⁿ'ça} ^{gi^hça-gā.} ¹⁵ ^{send back.}
Kí ^{And} ^{hard for} ^{you} ^{even if,} ^{what} ^{very pleasant} ^{you have it} ^{if,} ^{to tell me} ^{send back.} ^{fi^hçama} ^{These}
Umáha ^{Omahas} ^{ckáde-hnaⁿ'-ma} ^{those who play regularly} ^{éduche-hnaⁿ'-maⁿ'-de} ^{caⁿ'} ^{wisí^hçe-hnaⁿ-maⁿ'i.} ^{Iⁿ'çéqti} ^{I am} ^{very} ^{glad} ^(pl. ob.) ¹⁸
ctéwaⁿ' ^{even if,} ^{caⁿ'} ^{wisí^hçe-hnaⁿ-maⁿ'} ^{xi,} ^{iⁿ'pi-máji-hnaⁿ-maⁿ'.} ^{I am} ^{always} ^{sad.}

NOTES.

517, 2. Wiqaha^a aka, *i. e.*, Unaji^a-skā, son of Cahieča, who had married ǂé-íče, the sister of He-wa^ajiča.

517, 6. ǂadé-gaũbči^a, the Ponka pronunciation of Taté-kahómi, a Dakota name, of which the Čegiha equivalent would be "ǂadé-gaǂúwi^axe." ǂadé-gaũbči^a is probably the son of Unaji^a-skā, as Wajiŋga is the child of Heqaga-naji^a.

517, 13. ǂahučica^a, *i. e.*, ǂahe-učica^a, is a son of Bird-head (Wajiŋga-da). Haŋga-ckade is the son of Ma^atcu-sinde-čĩŋge, who was a member of the Omaha Ma^ačĩŋka-gaxe gens. Ma^atcu-sinde-čĩŋge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14-15. a^acta^ab 'ičačai, in full, a^acta^abe 'ičačai.

TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of Wajiŋga. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about ǂe-wa^au and her daughter. And even when I hear correctly about them, I always remember you, though I may not be able to accomplish anything. As for you, if you prosper, I will go to see you; and if you have a difficult time, you will come to see me. I, my very self, am always glad, whatever may be my condition; yet I always remember you. I hope that you will send me word about those three youths with whom I used to go: Ma^a-akibana^a, ǂahučica^a, and Haŋga-ckade. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

CÚDE-GÁXE TO WĚ'S'A-ǂǂŊ'GA.

February 6, 1879.

Níkaci^aga amá čéama i^awiŋ'ka^ai bčúgaqti. Wačáte tē ǂí ugípiqti
 People the (sub.) these have helped me all. Food the tent very full
 iŋgáxai. Can'ge cti wi^a 'ēdin'gča^ai. Ičádičai aká i^awiŋ'ka^aqtia^ai. Maja^a
 they have Horse too one they have be- Agent the has helped me very much. Land
 made for me. stowed on me. (sub.)
 3 cti ičádičai aká a^a'fi ha; edáda^a uǂji takč' cti waŋ'giče a^a'fi: čaná'a^a tai-
 too agent the has given (sub.) to me what I plant will, the too all he has you hear it in or
 (col. ob.) given to me:

égaⁿ waqíⁿ'ha cučéwíkičé. Aⁿ'bačé číiijaⁿ Čáaⁿ'áa bčé, cañ'ge naⁿ'ba
 for that letter I cause him to send it to you. To-day your sister's daughter at the Dako- I go, pony two
 tas' land
 iⁿčíⁿ'baⁿ tíčai égaⁿ. Wabáxu wiⁿ' íčačé itízě gáa. Bčé tě wabáxu wí'í.
 to call me on have as. Letter one you send at the to that I go when letter I give
 account of sent here mine here same time place.
 Awánaqčíⁿ'qti bčé hă. Čaň'xí agčí xí, uáji tá miñke. Wahaⁿ'-čínge íxaⁿ' 3
 I am in a great hurry I go . And I come when, I plant will I who. Wahaⁿ'-čínge his
 grandmother
 'čáⁿ'ba wáčiⁿ gčí gaⁿ'ča-gă. Čkaⁿ'hna xí, wáčiⁿ gčí gaⁿ'ča-gă.
 her too having to come back desire thou. You wish if, having to come them back desire thou.

NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka Čixida or Soldier gens, of which Maⁿ'tcu-wačili is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-waⁿ'jiča and Unajiⁿ-ská, and arrived at the Omaha Agency in December, 1878.

518, 2. čdíngečáⁿ, *i. e.*, č'di in'gčáⁿ, from č'di gígčáⁿ; synonym, i, to give.

519, 1. číiijaⁿ, *i. e.*, Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wěs'ă-čánga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-čínge sometimes means "an orphan," but here it is, perhaps, a proper name.

TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Wahaⁿ-čínge and his grandmother. If you wish it, desire to bring them back.

CAÑ'GE-HI-ZÍ TO HIS BROTHER, WĚ'S'Ā-ĽAÑ'GA.

March, 1879.

Jiⁿ'čéha, Monday tě'di íe djúba uwíbča cučéačé. Edádaⁿ wiⁿ', jiⁿ'čéha.
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother.
 iⁿ'teqí'qti-maⁿ ctě aⁿčín'ge. Níaciⁿ'ga ukéčiⁿ wéčigčáⁿ tě itéča-gă; wáqe 6
 I have it very hard for me even I have none. Indian mind the put it down; white man
 wéčigčáⁿ gáxa-gă. Níaciⁿ'ga wéčigčáⁿ júaji číⁿ uskaⁿ'jī-gă. Ůckaⁿ čfudaⁿ.
 mind do. Person mind not up to the do not aid him. Deed good for
 the mark one who
 eté tě xíyáxa-gă; háhadaⁿ xíyáxa-gă. Iígaⁿ'čai aká úju aká wáčitaⁿ.
 apt the (obj.) do for yourself; ready make yourself. Grandfather the principal the did not work

bají'qti cañgáhi tē, kī qáča aṅgági tai tē, úwawéci gáxe tai tē gíteqi;
 at all in our we reached when, and back we are com- ing back will when, pay make will the difficult
 case yonder, where you are,

ádaⁿ ewájiⁿ aṅgú aṅgáxiḡčáčiⁿ aṅgáči tē uíe čingé tē údaⁿqtia^{n'} te, aí tē.
 there- of his own we we having ourselves we have come the words none the very good in- will, he said
 fore accord back about it deed it.

3 Níaciⁿga ukéčiⁿ kē bčúgaqti gíča-báji; wáqe ké' cti bčúga gíča-báji.
 Indians the all are sad; white people the too all are sad.

Wéčigčaⁿ win' ckáxe xi, Heqága-na^{ji} éčaⁿba, gáxe-hna^{n'}i-gā. Wiaⁿbča
 Decision one you make if, Heqaga-najiⁿ he too, do ye it alone. I left you

agči tē, iⁿča-maji'qti Wéčigčaⁿ dāxe tē égaⁿqti ckáxai kaⁿbčégaⁿ Waqiⁿ'ha
 I came when, I was very sad. Decision I made the just so you make I hope. Letter
 back

6 hnize xi, uqčé'qtcí waqiⁿ'ha čaⁿ aⁿ'í ičá-gā. Hau. Kagéha Badíze, iká-
 you take when, very soon letter the (ob.) give me send here. ¶ Friend Battiste, I have

gewičē. Níaciⁿga céčanká úckaⁿ ca^{n'} úwakan'-gā. Wáqe amá t'an'gaqča^{n'}
 you for a friend. Person those by you deed at any rate help them. White the fall hunt
 people (sub.)

tédihi xi, wáčitaⁿ 'íčai.
 it arrives when, to work have
 at about us promised.

NOTE.

519, 8—520, 2. Iḡigaⁿčai uju . . . aí tē. Cañge-hiⁿ-zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Cañge-hiⁿ-zi; and perhaps there were others who understood it so.

TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaga-najiⁿ act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MAⁿČIⁿ TO TENŪGA-NÍKAGAHÍ (MACDONALD.)*March, 1879.*

Kagé, waqíⁿ/ha gécíⁿčáⁿ čaⁿ íⁿ/tcaⁿ agčíⁿ bécíⁿ há. Kí waqíⁿ/ha čanáⁿ
 Younger letter you sent back the now I have I have And letter you beg
 brother, (ob.) come home taken it

tě, aⁿ/bačéⁿ dáxe há. Kí edádaⁿ íučaⁿ údaⁿqti wiⁿ/ majaⁿ/ čéčuadi číngéⁿ
 as, to-day I make it And what news very good one land at this place there is
 none

égaⁿ. Majaⁿ/ čanⁿ/di wackaⁿ/ tě enáqtei íniqawáčéⁿ tě éč há. Xúwíⁿxe 3
 some- Land in the making an the that only life-sustaining the that . Going around
 what. effort

maⁿčíⁿ/ níají etégaⁿ. Caⁿ/-hnaⁿ gaⁿ/ wačkega učágča, kí, Cínⁿ/gajínⁿ/ga čańkáⁿ
 walking not living apt. Yet only so you were sick you told of and, Child the ones
 your own, who

wíⁿ/ecte íⁿ/taji, ečéⁿ tě, nánⁿ/de íⁿ/udaⁿ. Kí enáqtei-báji tá aká há; cíⁿ
 even one not dead to you when, heart good to me. And that none not about to be ; again
 me, said (f)

aⁿ/b áji tédíhi xí, íⁿ/cte čańáďě hnégaⁿ Čéama níkaciⁿ/ga d'úba gčíⁿ; 6
 day another it arrives at when, for in- stance you are you go, somewhat. These people some have
 come back ;

íⁿ/taⁿ gčíⁿ; aⁿ/ba-waqúbe čábčínⁿ agčíⁿ. Kí majaⁿ/ čéčuadi gčíⁿ tě, wačíⁿ/e
 now has sacred day three they have And land in this place they have as, to farm for
 come back ; come back. come back themselves

wégaⁿčai. Kí é'be níkaciⁿ/ga utaⁿ/nadi daⁿ/be tě'dí, t'é grígaⁿ/čájiwáčéⁿ, caⁿ/
 they wish it for And who person in a place be- sees him when, to die not to be desired for in fact
 them. tween him,

nánⁿ/de-gípějiwáčéⁿ hégaⁿji. Caⁿ/ éskana níé číčínⁿ/gěqti maⁿ/oníⁿ/ kaⁿ/bčégaⁿ, 9
 apt to make the heart sad not a little. Now oh that pain you have none you walk I hope,
 for him at all

Wakanⁿ/da čínké čigáxe xí. Hau. Caⁿ/ níkaciⁿ/ga ikágeawáčéⁿ cti at'aⁿ/,
 Denty the one he makes if. ¶ Now people I have them as too I have
 who for you friends plenty,

cínⁿ/gajínⁿ/ga waďáxe, aⁿ/bačéⁿ wisíčai. Jí-ují wiwíqa tě níé ctě wačínⁿ/gai.
 child I make them, to-day I remember you (pl.). Household my own the pain even we have none.

Cetaⁿ/ wabčítaⁿ-máji; aⁿ/bačéⁿ wamúske uáji tá minke há. Níkaciⁿ/ga amá 12
 So far I have not worked; to-day wheat I sow will I who People the

čéama bčúgaqti ckaⁿ/i, aⁿ/bačéⁿ. Kí e-hnaⁿ/ gátě uwíbča etégaⁿ, níkaciⁿ/ga
 these all stirring, to-day. And that only that thing I tell you apt, people

amá ckaⁿ/ maⁿčíⁿ/i tě e-hnaⁿ/ uwíbča etégaⁿ, e-hnaⁿ/ íniqawáčéⁿ.
 the stirring walk the that only I tell you apt, that only life-sustaining.

TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on

some other day, you will, as it were, go to sickness when it will be close to you. Some of these Ponkas have come back. They have been home for three weeks. And since they have returned to this land, the Omahas wish them to farm for themselves. Now when a person sees any one unsettled he considers that as undesirable for the other, in fact, as something which must cause him to feel great sorrow for the other. I hope that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my children, and to-day I remember them. We have had no sickness in my household. I have done no work up to this time; but I will sow my wheat to-day. All of the people are stirring to-day. And that is the only thing which I will be apt to tell you: the people are stirring. That is the only way in which they can get their living.

ĬÁČIⁿ-NAⁿPÁJĬ TO ĬAĬAÑ'GA-NÁJĬⁿ JIN'GA.

March, 1879.

- Waqiⁿ'ha gčíčáčč **čaⁿ** bčíze há. Čiñ'gajiñ'ga wiwíŋa údaⁿqti uhná
 Letter you have the I have Child my own very good you told
 sent home (ob.) taken it it
- tíčáčč tč, nán'de iⁿčíⁿ'udaⁿ. Čúde-gáxe amé Caaⁿ'aya ačái; cetaⁿ' agčí-báji.
 you have as, heart mine is good for Cude-gaxe it is he to the Dakotas went; so far he has not
 sent here me. who come back.
- 3 Maⁿ'tcú-nájiⁿ gčí tč, aⁿ'ba-waqúbe čábčíⁿ; caⁿ' údaⁿqti áhaⁿ waŋíggčitaⁿ
 Maⁿ'ten-najiⁿ came back when, sacred day three; yet very good ! they will work.
- tá amá. Caⁿ' í-ují číčíŋa tč wiⁿ'ecte cetaⁿ' čat'áji tč nán'de iⁿčíⁿ'udaⁿ'qti-
 for themselves. Now house- your own the even one so far you have as heart I have mine very
 hold not died good
- maⁿ'. Kí wí čtí égimaⁿ; í-ují wiwíŋa údaⁿqti anájiⁿ. Čéama níkaciⁿga
 indeed. And I too I do that; household my own very good I stand. These people
- 6 amá údaⁿqti waŋíggčitaⁿi; údaⁿqtiaⁿ' tá amá. Gáčáⁿ waqiⁿ'ha cuhí tč'di,
 the very good work for themselves; very good they will be. That one letter it reaches when,
 (sub.) you
- wačítaⁿ ukaⁿ aⁿ'čín'gčqti-maⁿ; číñ'gajiñ'ga wiwíŋa wanáqčíⁿqti gí agáji-gá.
 work to help him I have none at all; child my own hurrying very to be command
 much coming back him.

TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEÇA^N TO CÉKI.

March, 1879.

Aⁿbačé wabčítaⁿ-qti-maⁿ tá miñke. Kĩ wisíčēgaⁿ wawíčaxu cučéačē.
 To-day I work very hard will I who. And as I remember you about several things I send to you.

Čéama Umaⁿhaⁿ amá čisíčē-hnaⁿi; učíkiai égiptiaⁿi. Caⁿ Pañ'ka amá
 These Omahas the (sub.) always remember they talk it is pleasant Now Ponkas the (sub.)
 agčĩ gě učíča-hnaⁿi winá'aⁿ. Aⁿbačé wižaⁿ'be kaⁿbčēgaⁿ. Kĩ caⁿ 3
 have the they have told of I have heard To-day I see you I hope. And in fact
 come back you of you.

wisíčē xĩ, wižaⁿ'be kaⁿbčēgaⁿ. Cañ'ge wačát'aⁿ, ádaⁿ wižaⁿ'be kaⁿbčēgaⁿ.
 I remem- when, I see you I hope. Horse you have therefore I see you I hope.
 ber you plenty of them.

Umaⁿhaⁿ amá majaⁿ' ejaí čaⁿ wačítaⁿ-má wactaⁿ'be čaⁿ iⁿ'tcaⁿ átacaⁿ
 Omahas the (sub.) land their the those who worked you saw them in the past now beyond it
 wačítaⁿ, gíčēqtiaⁿ'; ádaⁿ uwíbča cučéačē. Waxíčítaⁿ wéga'čai égaⁿ, 6
 work, are very glad; therefore I tell you I send to you. To work for them- they wish for us as,
 selves

waqtáhi, céhi, xan'de, naⁿ'pa-jiñ'ga, házi, caⁿ' bčúga wa'í 'íčai Ě cēna
 fruit tree, apple plum tree, cherry, grape, in fact all to give they That enough
 tree, us promise.

uwíbča. Čaná'aⁿ tégaⁿ cučéačē. Ci umaⁿ'činka čé majaⁿ' ačĩⁿ níkaciⁿga
 I tell you. You hear it in order I send to you. Again season this land having people
 that

bčúgaqti řeska-miⁿ'ga ékina úwagiji tá amá.
 all cow in equal shares they will put them in.

9

TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.

APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

25, 3; 80, 17; *et passim*. For "áçita," read "áçiq̃a."

10, 18; *et passim*. "Aⁿhaⁿ, yes." When it means simple *assent*, read "Aⁿhaⁿ;" but when it implies *consent*, the Omahas say, "Aⁿhaⁿ."

107, 13; *et passim*. For "aⁿiç̃a-gă," read "aⁿi iç̃á-gă, hand it to me;" from the verb, "i iç̃ă."

9, 7; *et passim*. For "ábae," read "ábae."

52, 4; *et passim*. Translate "çéç̃a-biamá," by "sent off, they say."

13, 10; 229, 7; *et passim*. For "çé te amá," read "ç̃e té amá."

143, 2; 211, 16; *et passim*. For "éç̃ă," *indeed*, read "éç̃e."—D.

111, 16; *et passim*. For "éç̃ii tē'di," read "e ç̃ii tē'di."

10, 3; *et passim*. For "gañ'ki," read "gañ'ç̃i," from "gaⁿ" and "ç̃i."

9, 2; 10, 8; *et passim*. Hă, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.

35, 9; 36, 1; *et passim*. For "Haú," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See 71, 15.—D.

16, 1; 16, 4; *et passim*. For "hégajíq̃ti," read "hégají'q̃ti."—D.

46, 8; *et passim*. For "iⁿu," read "iu."

57, 9; 210, 16; *et passim*. For "iⁿiç̃a-gă" or "iⁿiç̃á-gă," read "iⁿi iç̃á-gă," from "gí'i iç̃ă."

80, 4; *et passim*. For "Īn'daké," read "Hīn'daké."

24, 1; *et passim*. For "kañ'ge," read "ç̃añ'ge;" so for "kañ'gēqtci," read "ç̃añ'gē-qtci."

62, 4; 62, 5; *et passim*. For “kagéhā,” read “kagéha.”—D.
28, 10; 28, 11; *et passim*. For “nan’de,” *heart*, read “nān’de;” but “nan’de” signifies the side of a tent or lodge.
13, 5; *et passim*. For “páha,” to arise,” as from sleep, read “dāba^a.”
16, 3; 16, 8; *et passim*. For “tá,” a future interrogative, read “tā.”
13, 12; 44, 9; *et passim*. For “tan’ci^u,” read “ja^aci^a.”
24, 3; *et passim*. For “tan’de,” *ground*, read “jan’de.”
102, 2; 102, 4; *et passim*. For “ḡiga^hhā,” read “ḡiga^hha.”—D.
17, 16; *et passim*. For “úaqiū’ge,” read “úaqiū’ge,” from “úaq” and “ḡiū’ge.”
168, 14; *et passim*. For “u’ábae,” read “uábae.”
32, 10; *et passim*. For “upé,” read “udé;” for “upá-biamá,” read “udá-biamá;” for “upá-bi ega^u,” read “udá-bi ega^u.”
17, 5; *et passim*. For “uqḡuqaha,” read “úḡḡuqaha.”
112, 14; 247, 13; *et passim*. For “úsu,” read “úsu.”
24, 6; *et passim*. For “u,” to wound, read “u.”
26, 17; *et passim*. For “waxá-biamá,” read “wáxa-biamá.”
15, 12; *et passim*. For “wiuḡaṅ’ga,” read “wiutaṅ’ga.” This is obsolescent, “úwataṅ’ga” having become the common form.

NOTES.

9, 6-7. *Čé égima* *ca^wca^r*. Supply “*há, á-biamá Mactciñ’ge-iⁿ aká.*”
said, they say
Rabbit
the (sub.).

9, 7. Join the two sentences thus: “*Ėgiġe Usni aká ábae aġe iġa-biamá* *ġi*,
Negħa, cubġe tá miñke há, á-biamá.” etc.

9, 11. Omit “*aġá-biamá ġi*,” and change the second “*aká*,” in line 12, to “*amá*”
as the Rabbit was moving. Change “*Usni aká*,” 10, 3, to “*Usni amá*,” for the same
reason. Other examples of this use of “*amá*” after the subject are as follows: After
“*Mactciñ’ge*,” 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After “*wa’újiñga*,” 17, 10. After
“*iġúpa*,” 21, 5.

10, 11-12. “*Añgáġe tai*, Let us (all) go,” should be changed to the dual, “*Añgáġe*
te há, Mactciñ’ge-iⁿ.”

11, 1. After “*Mactciñ’ge-iⁿ aká*,” supply, “*Gañ’ġi égaⁿ uné aġá-biamá* *ġi*,”
And
so
hunting he went, they say
when,
making one sentence with “*wiⁿ iġá-b égaⁿ, t’ġeá-biamá.*”

11, 3. Supply the feminine oral period, “*hġ*,” after “*aġai*.”

13, 7. For “*aⁿaqai aġai te aⁿ*,” read “*aⁿáqai aġai tē-naⁿ*.”

13, 8. For “*Átaⁿ jaⁿ tadaⁿ*,” read “*Éataⁿ aġaⁿ tadaⁿ*.”

13, 9. Supply “*ġi*” after “*níacíga*,” and “*aká*” after “*Mactciñ’ge*.”

13, 10. For “*ukínacke*,” read “*uġínacke*,” and for “*haⁿ tġ*,” read “*haⁿ tġ*.”

14, 2. As “*Miⁿ ġaⁿ*,” which was given at first, could not refer to the Sun-god, but
to the sun which we see in the sky, Mr. La Flèche has substituted “*Miⁿ aká*.” The
former could not agree with “*áiáġa-biamá*.” Were it the subject of the verb, the sen-
tence would read, “*Miⁿ ġaⁿ maⁿciáha iġe amá*.”

15, 1. Read: “*Mactciñ’ge amá iġaⁿ éġaⁿba édi akáma, ġiġġe júġiġġe*.” Or,
they were together.
“*Mactciñ’ge aká édi akáma* *ġi*, *iġaⁿ ġiúġé ġiġġe júġiġġe aġima.*”
Rabbit
the (sub.)
there he was
when,
his
the (ob.)
dwelling
he was with his, they
sitting, they say
grandmother
in a lodge
sav.

15, 3. "Wasábe níkághí *čínk'é*" would be followed by "*íi hě*"; but as the phrase is "*íi hě*," we must read, "Wasábe níkághí aká."

15, 6. For "*čjébe č'di*," etc., read "*čjébe t'ē'di a-inajin'-bi čj, xagé gáxa-biamá Mactciñ'ge aká.*" "*Gáxa-biamá*, he made it, they say," should be distinguished from "*gaxá-biamá*," referring to turning grass by hitting it, or by blowing on it, and from "*gaqá-biamá*," referring to one who outruns another.

15, 10. Read "*Égiče Mactciñ'ge čínk'é č'di gčín' čínk'é amá.*"

15, 11. Supply the classifier "*tě*" after "*čjébe*."

16, 4. "*Éde níaci'ga*," etc. Read: "*Éde níaci'ga bčúgaqti ugčá'a'-á-biamá.*"

16, 8-9. "*Áqta' t'éwačáčě tá. T'éčě té píbaji hě.*"—Or, "*Áqta' t'éwačáčě tada'*. *T'éčě učéii hě*: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "*aká*" after "*Wa'újiñga*."

16, 15; 18, 4. Supply "*amá*," *the pl. sub.*, after "*Wasábe*."

17, 4. Supply "*čín*," *the mv. ob.*, after "*Mactciñ'ge*."

17, 6. Omit "*tě'di*."

17, 9. Change the end of the line to "*tc'éčičai, á-biamá*."

17, 14. Supply "*aká*," *the sub.*, after "*Wasábe*"; and for "*Áta' ja*," read "*Éáta' aja' á.*"

17, 18. Supply "*aká*," *the sub.*, after "*Mactciñ'ge*."

18, 1. For "*Wasábe*," read "*Wasábe-ma*, the Black bears."

20, 1. Read: "*Mactciñ'ge aká.*"

20, 2. Or, "*wakan'daxičai éga*," as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "*pai*," read "*pa-i*."

21, 1. Supply "*aká*," *the sub.*, after "*wa'újiñga*;" and capitalize "*ke*" and "*come*."

21, 8. Supply "*čj*," *when*, after "*ga'teqti*."

21, 9. For "*ikágewačáčě amá*," read "*ikágewačáčě ama ča'*," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "*wakéga, á-biamá*," read "*wakéga amá*, she was sick, they say."

23, 2. For "*kíde*," read "*kéde*," *the recl. ob.*, *when*.

23, 4. For "*éga'í édega*," read "*éga' édega*."

23, 12. For "*éoni*" read "*oni*," *you are*.

23, 19. For "*najin'-i-gá*," read "*najin'-gá*," *stand thou*.

24, 4. Omit "*aká*" after "*čjáqti-gikidabi*."

24, lines 4-6 of translation. Read thus: "And when *čjáqti-gikidabi* thought, 'At last they will be apt to kill them!' he went thither." The last line should read, "They cut it up, and divided it between them."

25, 4. "*Unai*" should be rendered, "Were sought."

25, 5. For "*íbisande atá-qti*," read "*íbisandeaqá-qti*, pressing close against."

26, 3. For "*áma amá*," read "*a'ma amá*."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "*u'ma* (*uyuma*);" but I never heard it among the Ponkas. Compare *níja* and *ni'ja*; *búja* and *búja*; *béni* and *béni*; *mácaka* and *máca'ka*, etc.—D. For "*paháciaqá*," read "*paháciaqáta*."

26, 9. Omit "*é*," and read "*áwatčqáta*," *whence*?

26, 10. For “číadi ga^{n'} a^{n'}čizai,” read “číadi a^{n'}čize hä”; as “a^{n'}čizai” requires the classifier “aká” or “amá” after the subject.

26, 19. For “učiqpačë,” read “účiqpáčë, making them fall by pulling them.”

30, 22. For “O elder brother, of what sort is it when you do that?” read: “O elder brother, how is it that you are so?”

32, 1. For “iqa^{n'} aká,” read “iqa^{n'} čin̄ké.”

32, 5-6. For “Mactciñ'ge č'di ahi-bi xī,” read “Mactciñ'ge č'di hí xī.”

32, 9. For “iba-ha^{n'}-bi,” read “ibaha^{n'}-bi.”

33, 4. Translate “etai čde” by “should have.”

33, 8. For “čahé kě bčazáča-biamá,” read “čahé kě bčazáčë amá.” For “učéwi^{n'}-wačai,” read “učéwi^{n'}čá-biamá, he collected it, they say.”

33, 16. For “čelčé,” read “čéhe,” and for “da^{n'}bá-gā,” read “da^{n'}ba-gā.”

35, 2. For “wéčixuxū,” read “wéčixuxū-hi.” (Other Omahas, however, say, “wé-čixuxū-hi.”—D.)

36, 1. For “naji^{n'}-gā,” read “naji^{n'}i-gā, stand ye.”

36, 5. Translate each “tč” by “when.”

36, 10. As the subject of this sentence is “wamí” instead of “Mactciñ'ge,” the sentence should read thus: “Mactciñ'ge wamí má kě jide kě amá, čiqai tč.” “Jide kě amáma” would refer to a line of red objects in motion.

38, 2. Omit “á-biamá” after “Uhu+!”

38, 3. Supply “ča^{n'}čti,” *heretofore*, after “ka^{n'}bčéga.”

38, 5. Omit “á-biamá” after “Kagé.”

38, 6. Omit “Kagé, á-biamá.” (But we have such a use in English: “My friend,” said he, “my friend, I have something to say to you.”—D.)

38, 7. Omit “á-biamá” after “Añ'kajl.”

38, 8. For “witei tč” read “witei te,” the regular pronunciation.

38, 9. Supply “xī,” *when*, after “ičai”; and omit “á-biamá” after “ji^{n'}čéha.”

38, 10. Omit “ji^{n'}čéha.”

38, 11. Omit “aká” after “Ictinike.”

38, 14. Omit “amá,” after “Mactciñ'ge.”

39, 2. Omit “aká.”

39, 14; 39, 20. For “Ma^{n'}čini^{n'}-bagi ačini^{n'} máma,” read “Ma^{n'}čini^{n'}-bagi a^{n'} máma.”

39, 18; 40, 3; 40, 7. Omit “amá” after “Ictinike.”

40, 20. Supply “ā,” before “á-biamá. It is equivalent to “áha.”

43, 3. Read, “Ūhe a^{n'}wa^{n'}ča mañgčini^{n'}-gā.”

44, 16. For “Ga^{n'}-hniñkč,” read “Gá-niñkč, You who are that one out of sight.”

44, 16. For “čbčctč,” read “čbč ctčwa^{n'}.”

44, 18. For “gčini^{n'} miñkč,” read “agčini^{n'} miñkč.”

45, 6. For “učáqa^{n'}jī ōniñkč,” read “učáqa^{n'} ōniñkč.”

45, 8. For “éga^{n'}qti” read “éga^{n'}qti-na^{n'}.” (Or, “éga^{n'}qti-hna^{n'}.”—D.)

46, 2. Omit “á-biamá” after “dúča^{n'}.”

46, 10. Supply “aká,” *the sub.*, after “ijiñ'ge.”

50, 3. For “gčé čin̄ké,” read “čéčinīké,” *this st. ob.*

50, 3-4. Read: “Ga^{n'} kida-bi ega^{n'}, kúsandč'qti iča^{n'}ča-biamá. Uqpačč i amá xī, uqā amá.” (The sentences in the text are correct, but Nuda^{n'}-axa gave short ones because he was dictating.—D.)

50, 4; 50, 10; *et passim*. For “Ꞥucpáɸa” and “ɸúcpaɸa,” read “Ꞥucpáha” and “ɸucpáha,” as the speaker was a male.

50, 7-8. Read: “Wuhu+‘a! i‘c‘áge úhe ga‘ɸa ínahi‘ áha‘, á-bi ega‘, wáɸaha tē gɸíonudá-biamá bɸúga.”

50, 9. Supply “Gañ‘ɸí,” the introductory “And,” before “qɸabé.”

51, 5. Supply “ɸí,” *when*, after “ɸé amá.”

52, 7. Supply “ɸiñké,” after “wa‘ú.”

52, 9; 52, 19. Read: “Hi‘+! á-bi ega‘, ɸaɸúba-biamá.”

53, 8-9. Read: “Da‘ba-bi ɸí, Hi‘+! á-bi ega‘, ɸaɸúba-biamá.”

52, 17; 53, 7; 53, 17. Translate “uɸíqpaɸá-bikéama” by “had been caused to fall and lie there, they say.”

53, 11. Omit “á-biamá.”

54, 1. For “i‘ɸi‘ agí te,” read “i‘ɸi‘ íwakíɸé te há, let him cause them to bring it to me.” This should be the reading of 55, 1.

57, 1; 57, 10. Supply “aká” after “Siɸémaka.”

57, 5. Omit the first “ja‘-biamá.”

57, 7. Supply the feminine oral period, “hé,” after “t‘é kē.”

58, 3-4. Read: “Hi‘bɸiñ‘ge itéɸíɸai gē uɸí-biamá újha kē.”
Beans they piled the he put in, sack the.
theirs (scattered) they say

58, 7. Supply “amá” after “ɸábɸi.”

58, 8. For “agí tē,” read “gí tē.”

58, 14. Supply “kē‘di,” *in the*, after “Qáde.”

59, 2. For “úɸaza-biamá,” read “úɸaze amá.”

59, 35-36. For “collecting the beans he put them in a sack,” read “he put in the sack their beans which they had piled up here and there.”

60, 2. Read: “Ictínike ɸ‘di ɸé amá,” or “Ictínike amá ɸ‘di aɸá-biamá.”

60, 3. Supply “ɸí,” *if*, after “Éáta‘ áma.”

61, 6. “ɸaĩgáqti ɸáɸi‘cé,” or “ɸaĩgáqti-máce, Ye who are very large.”

62, 1. For “Wabɸátē te‘ga,” read “Wabɸáte táda,” on account of my eating them.”

62, 9. For “ɸaqtá-biamá, they bit it, they say,” read “ɸatá-biamá, they ate it, they say.”

62, 18. Omit “aká” after “Ictínike.”

63, 3. Supply “amá” after “Nikaci‘ga,” and “aká” after “Ictínike.”

63, 13. For “ɸiñgē‘qteí,” read “ɸíɸiñgē‘qteí, you have none at all.”

63, 15. For “tabáda,” read “táda.”

63, 20. Supply “aká” after “Ictínike.”

71, 15. For “hau, é ga‘-amá,” read “Hau. E ga‘ amá, ¶ While moving, some time after that occurrence.”

72, 5. Omit the first “á-biamá.”

72, 7. Supply “amá,” *the sub.*, after “A‘pa.” Read “níaci‘ga-ma,” *the men*; so also in line 8.

72, 13. For “ɸizá-bi,” read “ɸizá-biamá.”

72, 14. For “jiñ‘ga,” read “jiñ‘ga-ma,” *the small ones (pl. ob.)*.

75, 4. Omit “égihe ɸéɸé.”

75, 5. For “ma‘ɸi‘-biamá,” read “gɸi‘ amá, he sat, they say;” as he could not walk when confined in the tree.

- 75, 6. Omit "úqú'a wéǰé xī," and supply, after "wa'ú amá," "wéǰé ahí-bi xī," joining this to the next sentence.
- 75, 7; 75, 10. For "cí," again, read "xī," when.
- 75, 7. For "ti-biamá," read "tí amá."
- 75, 8. For waiⁿ.-biamá," read "waiⁱn⁻.-biamá."
- 75, 10. Supply "kě" after "sin'de."
- 75, 13. Supply "aká" after "Ictínike."
- 75, 17. Supply "amá" after "Ictínike."
- 76, 14. Supply "tē" after "daqúge."
- 79, 16. Supply "egaⁿ," having, after "aⁱfiⁿ-bi."
- 79, 17. Supply "cū," too, after "kě;" and read "aⁱfiⁿ-biamá" for "aⁱfiⁿ-bi."
- 80, 14. After "jiñ'gajiqti," supply "hé tē gaqaqatí-bi."
(pair) horn the branching very much, they say
- 80, 17. For "činké," read "aká."
- 80, 18. Read: "č'di ahí-bi xī, č'di gēiⁿ-biamá, when he arrived," etc.
- 81, 8. For "aṅgaxai adaⁿ," read "aṅgaxai-daⁿ," we do it, when.
- 83, 1. For "taⁿ-waṅṭčaⁿ e," read "taⁿ-waṅṭčaⁿ-ma," the villages or nations.
- 84, 8. For "ečégaⁿ égaⁿ," read "ečégaⁿ-bi egaⁿ."
- 84, 10. For "úkizá-biamá," read "úkiza amá."
- 84, 12. For "wáxu čiouaⁿ'i ké škíř-hnaⁿ-biamá," read "wáxu čiouaⁿ'i kédé íkiča-biamá, they found by accident the awls which had been dropped."
- 84, 14. "sátāⁿhai," in five places.
- 84, 15-16. Read: "Egiče máče amá xī, nújiṅga naⁿba naⁿ-biamá."
At length writer they when, boy two grown, they say.
- 85, 1. For "áčaskabe áča-biamá," read "áčaskabečá-biamá, they made it stick;" and for "ama," the other, read "áman" or "aⁿma."
- 85, 15. For "wahútaⁿčín," read "man'dě."
- 87, 14. Supply "gaⁿ," as, before "pi."
- 88, 4. "ú'aⁿt'aⁿ, there is a cause, blame."
- 96, 1. For "ké" read "xī," when.
- 96, 8. For "gaxá-bi egaⁿ," read "gráxa-bi egaⁿ, having made it for him, they say."
- 96, 11. Omit "aká" after "Ictínike."
- 97, 5; 97, 7; 97, 10. For "gaⁿtégaⁿ," read "gaⁿtégan."
- 97, 7. For "waonize té," read "onize te, you may take it."
- 97, 14; 97, 17. For "jiñga-baji," read "jiñ'ga-báji."
- 97, 18. For "waⁿibagiqti," read "waⁿibagiⁿqti."
- 99, 1. Read: "Iṅčāⁿ-siⁿ-snéde Mīyasi cénaⁿba ákipipá-biamá."
- 99, 7. For "ágčīⁿ te há," read "ágčīⁿ-biamá, he sat on him, they say."
- 99, 8. "pamákode" or "pamaⁿkide."
- 99, 13. Translate "aká" by "the ones who."
- 100, 4. For "é wawagiká-biamá," read "é wawagiká-bi egaⁿ."
- 100, 7. For "ágigčīⁿ-daⁿ," read "ágigčīⁿ-bi egaⁿ."
- 100, 15. Omit "činké."
- 101, 1. For "naⁿaⁿ'i," read "naⁿaⁿ-bi."—D.
- 102, 13. of translation. Supply "cum ea" after "mane"

103, 6. After "ákiagčá-biamá" insert the following: "Kí Míxasi aká ubáhaqa
And Coyote the to the side
(sub.) (of the path)

uaⁿsi áíáča-biamá. Ádaⁿ bíonaⁿ ákusanⁿde áíáča-biamá Jénúga amá.ⁿ
leaping had gone, they There- missing far beyond had gone, they Buffalo- the
say. fore him in passing say bull (sub.).

For "éskaⁿbčégaⁿ," read "éskaⁿ ebčégaⁿ, it might be, I think."

103, 13. Supply "amá" after "Jénúga."

104, 7; 104, 12. Supply "amá" after "Jénúga jín'ga."

104, 10. Supply "á," the interrogative sign after "ekaⁿona."

104, 13. For "jáha-bi," read "jáhá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Wahaⁿčicige aká ixaⁿ júgigče akáma. Xaⁿhá, jii čaⁿja bčé te, á-biamá.ⁿ
Orphan the his was with his, they Grand- vil- to the I go will, said he, they
(sub.) grand- mother, large say.

107, 2. Supply "á-biamá ixaⁿ aká," after "Čáji-á hč;" and "á-biamá Wahaⁿčicige aká" after "bčé ta miñke." Join the next sentences, thus: "É'qa ačá-bi egaⁿ, jii čan'di ahí-biamá."

107, 4. After "ačín' tičái-gă" supply "á-biamá," referring to the men. "Mactciñ'ge čidaⁿbe tí há" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, ačín' gii gă," etc., ending with "Égaxe ičaⁿčai-gă;" after which supply "á-biamá níkačáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, wačátciagéxe taté há, egá-biamá Mactciñ'ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, in'quxái-gă, á-biamá Mactciñ'ge aká."

107, 7. After "oniⁿ há" supply "á-biamá níkačíga amá," as the men said that to the Rabbit.

107, 9. "Égaxe ičaⁿčai-gă. Gañ'jii ánasái-gă há" is not as good as "Égaxe ičaⁿča-bádaⁿ ánasái-gă há." See "bádaⁿ" in the Dictionary.

107, 14. For "čéčé jii," read "ičéča-bi egaⁿ."

107, 15. For "Úaⁿčín'ge čanájii," read "Úaⁿčín'gé čanájii."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiñ'ga."

108, 4. For "áigáča-biamamá," read "áigáča amáma, carrying on his arm—was, as he moved, they say."

109, 3. Read: "Kí Wahaⁿčicige aká kida-biamá jii, tčéča-biamá."

110, 6. For "wéucii," read "wiucii;" and for "wabčín'wiⁿ," read "wábčín'wiⁿ."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "taⁿ," to "čínké," to agree with "-bičínké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "níúčicaⁿ," read "néučicaⁿ."

111, 18. For "čbái tč," read "čbái iⁿte."

112, 15. Supply "aká" after "Cínudaⁿ," which he gives as "Cínuda." See note on 26, 3.

116, 3-4. For "čé amá jii," read "ačá-biamá jii," to agree with the following "iča-biamá." For "čizé amá," read "čizá-biamá," having for its subject "nújiñga" understood.

117, 1. Supply "čaⁿ" after "wabágčeze jín'ga."

117, 5. Supply "amá" after "Níaciⁿga," as it refers to all the Indians.

117, 18. Supply "aká" after "nújiñga."

118, 1-2. Change "kagá" and "kagé" to "kagéha," *my friend*. (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "ǎ" after "wédaxe taté."

118, 11. Read: "ijáje çadá-bi egaⁿ, Ni-úha-maⁿçiⁿ-á!" etc.

118, 13; 118, 14; *et passim*. "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Nújiŋga."

120, 1. Supply "çiŋké" after each "ijañ'ge," and "çaⁿ" after "taⁿwañgçaⁿ."

120, 16. Supply "çaⁿ" after "taⁿwañgçaⁿ."

121, 10. Supply "çi," *when*, after "akí-bi."

122, 15. Joseph La Flèche gave me, "çéze çaⁿ, the tongues;" but his son Frank says that "çéze çaⁿ" means "the one tongue," and that we must say "çéze gě" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agçi" to "agçi hǎ."

125, 11. As several soldiers or policemen were addressed, read: "ahniⁿ cki tai hǎ," instead of the singular, "ahniⁿ eki te."

126, 1. Change "gçiⁿ tǎ" to "gçiⁿ-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Wahaⁿçicige aká ihaⁿ içádi eçaⁿba gít'a-biamá çi, ijañ'ge çiŋké júgigça-biamá.
 Orphan the his his he too died for him, when, his sister who he was with her, they say.
 (sub.) mother father they say

131, 3. Supply "aká" after "Wahaⁿçicige."

132, 14. Supply "aká" after "nújiŋga."

132, 16. Change the first part of the line to "máqaⁿ-biamá. Kí jégçaⁿ-biamá."

133, 16. Supply "aká" after "Je-miⁿ'ga."

133, 17. For "içiaⁿhe," read "içi'aⁿhe."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "çiŋké" after "Je-jiñ'ga."

134, 5. Supply "taⁿ" after "Ictinike."

134, 11. For "aça-biamá," read "agça-biamá."

134, 12. For "amá açaí," read "çiⁿ çé."

134, 16; 134, 21; 135, 5. For "amá" read "çiⁿ."

135, 17. Supply "taⁿ" after "Je-saⁿ jiñga."

135, 20. Supply "kě," *the recl. ob.*, after "Je-miⁿ'ga."

136, 1. "Je-miⁿ'ga kě çiçápça çiñgě'qti gáxa-biamá," or "Je-miⁿ'ga kě çiçiñ'gě-qtiaⁿ-biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wiⁿ," *one*, after "ékigaⁿqti."

136, 17. Change "çizai tǎ" to "çizá-biamá."

140, 4. Supply "kě," *the long object*, after "Majaⁿ," as "áhe" conveys the idea of length.

141, 6. Change "A-igçiⁿ-biamáma" to "A-igçiⁿ amáma."

144, 19. Change "naⁿpéhiⁿqti-t'ě etéga" çañká amá" to "naⁿpéhiⁿ t'ě tégaqtiaⁿ çañká amá."
 "hungry to die very apt
 the ones they say."

147, 1. Change "ědedí-amáma" to "ědedí-çaⁿ amá."

147, 4. Change "Nu aké" to "Nu aká."

- 149, 5. Supply "ɸiⁿ" after "ɸiɸúka."
- 149, 12. Supply "amá" after "ɸjiɸ'ge."
- 149, 16. Change "ɸjúb inahiⁿ há" to "ɸjúb inahiⁿ áhaⁿ."
- 150, 10. Supply "ké" after "ɸéde."—D.
- 151, 2. Supply "ɸiⁿ," *when*, after "ákaⁿ.bi."
- 151, 5. Change "qɸáje-hnaⁿ.bi" to "qɸáje-hnaⁿ.biamá."
- 151, 9. Change "ɸéɸai" to "ɸéɸa-biamá."
- 152, 18. Read: "Ci gaⁿte amá ɸi, ɸandé."
- 152, 19. Change "eɸégaⁿ égaⁿ" to "eɸégaⁿ.bi egaⁿ."
- 153, 3. Supply "aká" after "ɸé-wa'ujiɸ'ga."
- 154, 2; 154, 7. Supply "ɸiⁿ," *when*, after "égasáni."
- 154, 13. Supply "ɸiⁿ" after "níaciⁿga."
- 154, 15. Supply "amá" after the second "Wa'újiɸ'ga."
- 156, 1. Change "ati té" to "ati-bi ɸi: he came, they say—when."
- 156, 5. Supply "ɸé" after "hiⁿqpé."
- 162, 6. Change "snédeqti" to "snédeáqti."
- 162, 8. Insert "taⁿ," the classifier, after "nújiɸ'ga."
- 162, 9. Insert "wiⁿ," *one*, after "ciɸ'gajiɸ'ga."
- 163, 5; *et passim*. Change "háajiɸ'ga" to "hájiɸ'ga."
- 163, 6. Read: "sásaqtiaⁿ amá" and "ádaⁿqtiaⁿ amá." Omit "e."
- 163, 8. Omit the second "égiɸe."
- 163, 9. Insert the classifier "ké" between "hájiɸ'ga" in the preceding line and "gaségaⁿ."
- 163, 10. Omit the "ci" before "naⁿ;" and "Naⁿ amá" in the next line; making the text read thus: "Ci nújiɸ'ga ídaɸai ɸiɸké naⁿ amá ɸi, ci agíahí-biamá."
- 163, 13. Omit "ci" at the end of the line.
- 163, 14. Insert the classifier "taⁿ" after "nújiɸ'ga" at the beginning of the line. Omit "ci nújiɸ'ga" at the end of the line.
- 163, 15. Omit the classifier "ɸiⁿ" at the beginning of the line.
- 163, 16. Insert "wiⁿ," *one*, after "Hiⁿqpé-ágɸe."
- 163, 18. Insert the classifier "ɸiⁿ" after "nújiɸ'ga."
- 163, 19. Insert the classifier "ɸiⁿ" after "nújiɸ'ga," and omit the following "égiɸe."
- 164, 3. Change "wágiatí ede," to "wágiatí-dé, they came for them, when."
- 164, 4. Change "éde," *but*, to "ɸiⁿ," *when*; and omit the "h" in "t'éwaɸé-hnaⁿ.i."
- 164, 6. "Ke," *Now!*
- 164, 7-8. Insert the classifier "ké" after the first "hiⁿqpé," and omit the second "hiⁿqpé."
- 164, 11. Insert the classifier "ɸaɸká," *the ones who*, after "dúba;" and change "ɸiɸké'di" at the end of the line to "ɸiɸké."
- 164, 20. Read: "nújiɸ'ga taⁿ é waká-bi egaⁿ,"
"boy the that meant, they having."
(std. ob.) say
- 165, 2. Read: "Aɸ'kaji há, píaji éde ecéce há, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hiⁿqpé-ágɸe.
- 165, 14. Change the first clause, so as to read, "ci nújiɸ'ga Hiⁿqpé-ágɸe aká pa-haɸ'ga akí-biamá."
- 165, 20. Change "Ahí-bají-bi ɸi" to "Ádaⁿ," *Therefore*.

- 179, 20. Supply "gaⁿ," *as*, after "aŋgaⁿƆai."
- 180, 5. Supply "tē" after "cúde."
- 180, 12. Supply "wiⁿ," *one*, after "iⁿc'ágěqtcí."
- 180, 13. "Naⁿckí" or "naⁿckí," See note on 26, 3. Read "jiñ'ga-ctéwaⁿ-báji, by no means small"; and supply "Ɔaⁿ" after "najiha."
- 180, 14. Read:—
 "Kí nudaⁿhaūga Ɔíⁿ qí tē úde Ɔé tē'di, iⁿc'áge Ɔíñké wébahaⁿaji amá."
 And war-chief the lodge the enter- went when, old man the (st. one) knew him not they say.
 (mv.) (ob.) ing
- 180, 15. Supply "xí," *when*, after "gaⁿƆíñké'qti."
- 181, 11. For "eƆégaⁿ," read "eƆégaⁿ-bi."
- 181, 17. For "hniⁿ," read "oniⁿ."
- 182, 14. For "Ɔañké," read "Ɔañká."
- 182, 16. Omit "áhaⁿ" after "ínahiⁿ"; and supply it after "miñké."
- 182, 17-18. Read: "Wiⁿ Ɔíñké najiha ská'qti egaⁿ, gaⁿ wiⁿ Ɔíñké jíděqti, kí wiⁿ Ɔíñké zíqti, kí wiⁿ Ɔíñké qúqti am áƆa."
- 183, 5. Supply "Ɔañkú" after "dúba."
- 183, 20. Supply "gě," *the scattered inanimate objects*, after "najiha."
- 189, 1. Read: "IƆádi aká nŋagahí-biamá xí, gá-biamá," etc.
- 189, 2. For "Nikaⁿhi," read "Nikaⁿahi"; and for "nikaⁿhi-máji," read "nikaⁿahi-máji."
- 189, 3-4. Read "ádae há. Ú'aⁿƆíñ'ge aⁿqtiñ'gaⁿ-máji há, ádaⁿ égaⁿ wíkaⁿbƆa há." For "aⁿqtiégaⁿ," read "aⁿqtiégaⁿ te há, you will be a great man."
- 189, 5. For "Nújiñga," read "Kí nújiñga aká."
- 189, 6. For "aká naⁿqa," read "taⁿ naⁿqa-hi."
- 189, 6-7. Read: "TgiƆe aⁿpaⁿ d'úba wéƆa-biamá xí, cañ'ge," etc.
- 189, 8-9. Read: "miⁿde aⁿpaⁿ-ma wagƆade aƆá-biamá. Aⁿpaⁿ-mádi ahi-biamá
 crawling the elk creeping up he went, they say. At the elk (pl. ob.) he arrived, they say
- xí, áckaqtci wakída-biamá. Kí wiⁿ ú-bi Ɔaⁿja," etc.
 when, very close he shot at them, And one he wounded, though, they say.
- 189, 11. For "najiⁿ-biamá. Kí ewéahidě'qti," read "najiⁿ amá há. Kí wéahidě'qti."
- 189, 12. For "wakan'diégaⁿ," read "wakan'diƆá-bi egaⁿ."
- 189, 14. For "ědedí-te amá," read "ě'diedí-te amá." (The former is generally used.—D.)
- 189, 16. Read: "Ɔíéwaⁿjaⁿ egaⁿ, níja te," etc.
- 189, 17-18. Read "Báazá-bi gaⁿ aⁿha-biamá."
- 190, 2. For "ejaⁿwadaⁿbe tē'di," read "ejaⁿwadaⁿba-bi xí."
- 190, 3. Read: "Cí ní tē Ɔataⁿ Ɔé xí, cí Wě's'á aká éƆaⁿbe atí-biamá. Cí aⁿhe amá." Omit the final "Cí."
- 190, 4. Omit "wédubaⁿ tē." For "ádaⁿbe tē'di," read "daⁿba-bi xí."
- 190, 12. Read "aⁿwaⁿƆate te há, ecé te hě."
- 190, 17-18. Read: "Naⁿbúqíqá Ɔaⁿ Ɔionúda-bi egaⁿ, ecaⁿadi iƆaⁿƆa-biamá. Ké, aⁿwaⁿƆate taté há, á-bi xí, égiƆe wa'ú," etc.
- 190, 19. Omit "xí Ɔasniⁿ-biamá."
- 190, 20. Supply "aká" after "Wě's'á-wa'ú."
- 190, 21. Supply "aká" after "nújiñga."
- 191, 5. Read "iⁿc'áge amá," and "wa'ú wateigaxe-má."

- 191, 6. For "Caⁿ/ckaxe tai á-biamá aça+!" read "Caⁿ/ckaxe tai há."
- 191, 10. For "çionúda-biamá," read "çaⁿ," *the curvilinear inanimate object*.
- 191, 11. Omit "çionúd."
- 191, 12. For "á-bi egaⁿ," read "á-bi xĩ."
- 191, 21. For "tai," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women*.
- 192, 2. Change the plural, "Caⁿ/ckaxe tai," etc., to "Caⁿ/ckaxe te, aí aça+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "çaⁿ" after "naⁿbúçiqça."
- 192, 7. Change "egaⁿ" to "xĩ," *when*.
- 192, 9. Change "çiñkê" to "aká."
- 192, 10. Change "naⁿ çin wateçigaxe te" to "naⁿ-ma wateçigaxe tai há."
the grown ones let them dance
- 192, 10-11. Change "Cémiⁿjiñ'ga çanaⁿ çáçinⁿcé waçátçigaxe tai aça+" to "Cémiⁿ-jiñ'ga-máçe, waçátçigaxe te, aí áça."
- 192, 12. Change "amá" to "çin."
- 192, 14. Change "úhaⁿ ágaçj-biamá" to "úhaⁿ wagaçj-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "naⁿpaⁿ/hi" instead of the alternative form, "naⁿpaⁿ/hiⁿ." See note on 26, 3.
- 192, 17. Translate "açuha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukikie-naⁿ-biama xĩ, içádi aká naⁿaⁿ-biamaⁿ." Also, "daⁿbai-gã há."
- 193, 2. Read "júççe çeiⁿ aká hẽ, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Éçiçe nú aká aça-biamá xĩ, wa'ú údaⁿqti wiⁿ iça-biamá xĩ, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Çiadi çihaⁿ eçaⁿ/ba úwagiça-gã há, á-biamá. Gañ'xĩ wa'ú aká ugçá," etc. "Eçaⁿ/ba," *she too*; "ugçá," *to tell about her own*.
- 193, 12. "Éçin ahí-bi egaⁿ." Or, "Éçin ahí-bi xĩ."
- 193, 16. Change "bçé tá miñke, á-biamá," to "bçé tá miñke há."
- 193, 16-17. "Cañ'ge taⁿ naⁿ/qa cânakagçe iñ'gçaⁿ-i-gã." This should be changed, either to "Cañ'ge taⁿ cânakagçe iñ'gçaⁿ-i-gã," or to "Cañ'ge taⁿ naⁿ/qa-hi iñ'gçaⁿ-i-gã." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."
- 193, 17-18. "Wáçaha . . . Aça-biamá" (the first one). Read: "Wáçaha údaⁿqti áçahá-bi egaⁿ, cañ'ge taⁿ cti údaⁿqti, cânakagçe cti údaⁿqtiⁿ aça-biamá."
- 193, 19. Change "Nihañ'ga tẽ" to "Nihañ'ga tẽ'ça"; and omit "Sígçuçúgihá-biamá."
- 193, 21. Change "çi tẽ piäjiçti" to "çi piäjiçti wiⁿ, a very bad lodge." "Sígçuçúgihe aça-bi" may be changed to "Uçúgihe aça-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wáçaha tẽ içiçpacpaçteiaⁿ akáma: clothing—the—torn in shreds as to it—he was, they say."
- 194, 3. Omit "ahĩ xĩ." Change "eçá tẽ" to "eçái tẽ."
- 194, 4. Change "ehnégaⁿ" to the ancient form, "eçnégaⁿ."
- 194, 7. "áhnaha hné." Or, "áonaha oné."
- 194, 8. Insert "wiⁿ," *one*, after "cti"; and "cti" after "wahíçage."

- 194, 9. Change "hné te" to "né te há"; and "ëdedíçan" to "ë'diedíçan."
- 194, 11. Change "gçiⁿ" to the plural, "gçiⁿi há."
- 194, 13. "Gaⁿ" may be omitted.
- 194, 14. Supply "kë" after "Ní-çañga." For "gáxai," read "gáxa-bi."
- 194, 15. Omit "iⁿo'áge aká."
- 194, 16. Supply "wiⁿ," *one*, after "jí."
- 194, 17. For "cúde gaⁿ," read "cúde tš," *the smoke*.
- 194, 20; 195, 6; 196, 2. For "ugídadaⁿ-bi," read "ugídidaⁿ-bi," from "ubídaⁿ."
- 195, 4; 195, 6; 195, 18; 197, 10. Supply "çan" after "waçáge."
- 195, 5. Supply "çan" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kë."—D. See line 16.)
- 195, 8. Supply "aká" after "Áma"; and change "éwidacíbe, ehé te" to "éwidacíbe há." After "cénaçí" supply either "ä," the interrogative, or "éiⁿte," as in the preceding line.
- 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"
- 195, 12. Read "ajaⁿi" at end of line.
- 195, 14. Change "gçéwaçaçai" to the objective singular, "gçéçaçai, you sent him homeward"; and supply "há" after "Íwit'abçai."
- 195, 16. "çaná-bi egaⁿ." Or, "çaná-bi çí."
- 195, 17. Supply "aká" after "Áma."
- 195, 20. Read: "Íçae-naⁿi há."
- 196, 4. Omit "ihusá-biamá ci"; and supply "çin" after "níkaciⁿga."
- 196, 5. Change "gçéwaçakíçé" to "gçéçakíçé."
- 196, 9. Change "atí" to "atíi."
- 196, 10. Change "júbaji" to "júbajíi."
- 196, 11. "tí tš." Or, "tí çí."
- 196, 18. Read: "t'éçaçají" and "kigçéçaçé."
- 196, 19. Change "atí-hnaⁿ" to "tí-naⁿ."
- 197, 1-2. Change "tai" to "taité há"; and omit "á-biamá."
- 197, 2. Change "atí" to "tí." And in lines 3 and 4 change "t'éwaçaçá-bají" to "t'éçaçá-bají."
- 197, 5. Omit the second "á-biamá."
- 197, 9. Change "wénaca-biamá, íbistá-biamá," to "wénacá-biamá çí, íbistá-biamá, when he snatched it from them," etc.
- 198, 6. Change "Caⁿckaxe taité" to "Caⁿckaxe taité ä, Will you really stop it?"
- 198, 15. Insert "amá" after "Wě's'ä-wa'ú."
- 199, 1. Read: "Ëgiçe Wě's'ä-wa'ú ígiçá-biamá; nú wiⁿ áçixe akáma."
- 199, 2. Change "it'açá-biamá" to "it'açá-bi egaⁿ: he hated him, they say—having."
- 199, 3; 199, 18. Supply "çan" after "taⁿwañgçan."
- 199, 4. At the end of the line read: "gaçíi-biamá çí, agçá-biamá: he killed her, they say—when—went homeward, they say."
- 199, 7. Read: "ehé çan'ctí," and "Çné taité há."
- 199, 8. Read: "maⁿniⁿ" and "wániⁿ."
- 199, 9. Change "ga á-biamá" to "éga maⁿci né taité há, á-biamá," and "maⁿci hné çí" to "maⁿci nai çí."—Frank La Flèche. But "nai" is the plural of "na," *to beg*, and means "they beg"; hence I prefer writing "maⁿci hnaí çí," *when ye go on*

high, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kě" after "ni."

199, 14. For "čékiča-biamá," read "gčékiča-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahičageqtia^{n/i}," read "Cañ'ge čin wahičageqtiaⁿ."

200, 3. For "bčabčázęqti," read "bčabčázęqti, torn very much accidentally or of its own accord."

200, 5. Read: "Niaciⁿga wiⁿ waqpáni tcábe tí hă, á-biamá."

200, 6. "Eⁿdi" is superfluous.

200, 8. Read: "caⁿ hă, čagčí tē, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "waⁿ gátēdi čin qtáačē hă, I love the woman who is in that place (out of sight)."

200, 13. For "čéwakiča-gă," read "čéwakiča-gă hă, á-biamá."

207, 1-2. If we retain "čĩnké," we must change the verb to "watézugčęⁿ amá"; but if we retain "watézugčęⁿ-biamá," we must change the classifier "čĩnké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká ŋúha-bi egaⁿ, gá-biamá: čęgičę, etc."
man the feared, they having, said as follows, Beware.
 (sub.) say they say:

Supply "wiⁿ," *one*, after "nikaciⁿga."

207, 4. "Názugáčę: Facing the back of the lodge"—D.

207, 4-5. Read: "čęgičę nú čĩnké é čé amá ŋĩ, níkaciⁿga wiⁿ a-í-biamá."

207, 6. Change "ubáha ŋjaⁿ" to "ubáhaⁿ a-ŋjaⁿ."

207, 7-8. Read: "čęgičę nú čin ábae tē gí amá ŋĩ, agčá-biamá iⁿč'áge ahí aká."

207, 8; 207, 13. "Aⁿ ŋ." Or, "Eⁿ ŋ."

207, 9. "Ecé te čęgaⁿ." Change to "Ecé te čęⁿ égaⁿ hē: iⁿč'áge," etc.
What you said so it old man.
 in the past was

207, 12-13. Read:—

"Či nú čin ábae tē gí amá ŋĩ, čĩ agčá-biamá iⁿč'áge aká."
Again man the hunting the was coming when, again went homeward, old man the.
 (mv.) back, they say they say

Change "atí hē" to "atĩ hē."

207, 15. Change "Daⁿbá-bi egaⁿ" to "Daⁿba-bi ŋĩ."

207, 17. Supply "kě" after "waⁿ."

208, 2. Read: "čęgihe ičéča-biamá" at the end of the line.

208, 3-4. Read: "Nú činⁿ kí amá ŋĩ, čęgičę waⁿ kē t'ččē ákiágčę-bitéama, níxa kē mábčęza-bikéama." Change "čan'de kē" to "čan'de kē'di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú čĩnké." Supply "wiⁿ," *one*, after "čĩn'gajiñ'ga."

208, 8-9. Read: "Maⁿčídaⁿ wakan'dagiqtiaⁿ-biamá ŋĩ, Dadĩha, man'dē jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9-10. Read: "Wajiñ'ga gaⁿ wakíde-lnaⁿ-biamá ŋĩ, ičádi aká ábae ačč
Bird so shooting at them regularly, when, his the hunting to go
 they say father (sub.)

tá-bi égaⁿ giaⁿze-lnaⁿ-biamá."
in order that, taught him regularly, they
 they say say.

208, 10. Read: "jégčęⁿ-bi ŋĩ," or else, "jégčęⁿ-bi egaⁿ."

208, 12-13. Frank La Flèche changes "Waⁿ gáxe a-í-biamá" to "Waⁿ a-í-biamá: singing—he was coming, they say."

208, 18. He translates “kagéha” by “friend”; though in this case it means, “younger brother,” in my opinion.—D.

208, 19. Change the plural, “a^učáte tai,” to the dual, “a^učáte té hă.”

209, 4. Change “onásni^a áhaⁿ” to “onásni^a-naⁿ áhaⁿ.”

209, 5. Read: “dadiha, é amá xī, gisičaji amá ie tē.” Change the last part of the next line so as to read: “Ė é amá xī, cí nújiŋga amá.”
He went they when, again boy the (mv. sub.). say

209, 8; 209, 15. Omit “nújiŋga činké.”

209, 9. Read: “Kagé, číadi cugi, á-biamá gaⁿ, agčá-biamá cí.”

209, 11. Read: “é amá xī, gisičaji amá.” For “giáxa-biamá,” read thus:—
he made for him, they say.

“giáxa-bi egaⁿ, cí a^učá ačá-biamá.”
he made for having, again leaving he went, they him, they say him say.

209, 13. Read: “Cí nújiŋga amá a-i-bi egaⁿ, Číadi ičé x, á-biamá.”

210, 6. Supply “ké” after “ásku.”

210, 7. Read: “Čijiⁿčé čictaⁿčiji-gă, á-biamá gaⁿ, đáhaⁿ átiáča-biamá ičádi aká.”
Your elder do not let him go, said, they as, arising he started, they his the brother say father (sub.).

210, 7–8. Read: “Nújiŋga činké gčé gaⁿčagtiaⁿ xī, égičé ckaⁿčiji ičaⁿ-biamá.”
Boy the one to go wished very when, at length motionless became suddenly, who back much they say.

210, 9. Read: “Čijiⁿčé mégaⁿ učákikijii hă, á-biamá.”

210, 10. For “učihi,” read “učihi hă.”

210, 11. Put a period after “wegáxai-gă”; and omit “á-biamá.”

210, 13. Omit “égičé čdi.”

210, 15; 211, 7. Supply “čaⁿcti,” *heretofore*, after “wágaji.”

210, 15; 211, 7; 212, 10; 214, 8. For “Ėgičé,” read “Ėgaⁿ.” *If so.*

210, 16; 211, 8. After “Hín’degaⁿ” supply “aŋgáče te hă, let us two go.”

210, 19. At the end of the line read thus: “ubétaⁿ ačiniⁿ.”

211, 1; 221, 20; 231, 10. Supply “tē” after “čijébe.”

211, 2. Supply “ké” after “čáqti.”

211, 3; 212, 2. Change “ckaxe” to the plural, “ckáxai.” (The dual, ckáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4–5. Read:—

“Cí ičádi aká ábae ačé tá-bi tē’di, Ėgičé qíqinde gátēdi hne tai hă, á-biamá.”
Again his the hunting was about when, Beware gorge to that you go lest said he, they father (sub.) to go say.

211, 6. Supply “te hă” after “aŋgáče,” instead of “tai.”

211, 9. Supply “wiⁿ” *one*, after “wa’čjiŋgaqti.”

211, 10. Read: “čéčinké é činké: this one who is sitting—she—is the one who.”

211, 16. Change “á-bi egaⁿ” to “á-biamá.” Change “čpačaⁿ” to “čpačaⁿhě,” and “Aⁿ” to “E^a.”

211, 17. Change “wábčaskábe éčé” to “wábčaskábe-naⁿ-maⁿ éče.”

211, 18. Change “čiča ctéctewaⁿ” to “čiča-bi caⁿ gaⁿ.”

211, 19. Supply “čaⁿ” after “sindéhi” and “sindé-qču^a.” So in 212, 5.

212, 1. Change “aŋgáčē” to “aŋgáčēi hă.”

212, 4. Read: “čaⁿhá, tičá-gă, á-biamá. Añ’kaji éče, čpačaⁿ hě.”

212, 5. Change “wábčaskábe éčé” to “wábčaskábe-naⁿ-maⁿ éče.”

212, 6. Read: “uğappačé ičéča-biamá.”

- 212, 7. Change “kě'di” to “ʕan'di.”
- 212, 18. Supply the interrogative sign, “ǎ,” after “ahniʷ.”
- 213, 16. Supply “ʕaṅká,” *they who*, after “Iṅʕaʷ jiñ'ga.”
- 214, 2. Omit “ʕaṅ”; and change “ckáxe” to “ckáxai há.”
- 214, 5. Omit “ǎ'di” after “keʕan'di.”
- 214, 6. Change “aṅgáʕe tai” to the dual, “aṅgáʕe te há.”
- 214, 14. Supply “amá” after “nújiṅga”; also in line 15 after “iǕádi.” Omit “sí tǔ.”
- 219, 1. Read: “Ukikiji dubá-biamá ʔi, enáqtei qígʕa-biamá. Ihaʷ iǕaṅ'ge ctǔwaʷ” —“ʔi,” *when*; “ctǔwaʷ” or “ctiʷaʷ,” *even*, instead of “ctiʷiʷ.”
- 219, 2-3. Read: “ábae aǕa-biamá ʔi, isaṅ'ga aká qáʕa gǕiʷ-biamá.” Supply “kě” after “jaʷjiṅga.”
- 219, 4. Supply “ʔi,” *when*, after “iheʕa-biama.”
- 219, 5. Change “ijiʷʕe” to “ijiʷʕe-má,” *his elder brothers (the ob.)*.
- 219, 9. Change “Akí-bi” to “Kí-bi.” (The former is generally used.—D.)
- 220, 4. Supply “ʕiṅké,” *she who*, after “waʷ”; and “amá,” *the plural sub.*, after “dúba.”
- 220, 8. Read: “waṅ'giǕe akí-biamá ʔi, égiǕe,” etc., “when all her brothers reached home, behold,” etc.
- 221, 6. Supply “ʕiṅké,” *she who*, after “Miʷjiṅga.”
- 221, 7. Supply “ʕiṅké” after “waʷ”; and change “edádaṅ” to “dádaṅ.”
- 221, 11. After “á-biamá” supply “waʷ aká.”
- 221, 12; 221, 19. Supply “amá,” *the mv. sub.*, after “nújiṅga.”
- 221, 13. Read: “ahí-biamá ʔi, Níaci'ga dúba,” etc.
- 221, 17. Read: “amá,” *the mv. sub.*, instead of “ni,” which is superfluous.
- 222, 1. Read: “waqṕáni-ctǔwaʷ-báʔi akáma há, waʷ aká éǕaṅge Ǖaṅ'ba.”
- 222, 2. Change “giǕaʷbe ʔi,” to “giǕaʷba-bi ʔi, when he saw his, they say.”
- 222, 3. Supply “aká” after “iǕaṅ'ge.”
- 222, 8. Change “jiṅgáqtei-hnaʷi” to “jiṅgáqtei-naʷ.” Read: “Jahaʷha, O wife's brother,” instead of “Jahaʷ.” Omit the second “Jahaʷ.”
- 222, 9. Change “áhaṅ” to “há.”
- 222, 11. Supply the classifier “tǔ” after “mandé jiñ'ga,” as there were several small boats.
- 222, 15. Omit “gaṅ'ki.”
- 222, 17. Change “ʕiṅké” to “aká”; and supply “kě” after “mandé.”
- 223, 3. Supply “aká” after “nu.”
- 226, 1. Supply “aká” after “Háxige.” Read: “Kí ijiʷʕe aká,” etc.
- 226, 2. Read: “aǕé-naʷ-biamá ʔi, qáqti wakíde-naʷ-biamá.”
- 226, 4. Read: “Kí ijiʷʕe aká,” etc.
- 227, 2. Supply “kě” after “qáqti;” “ʕiṅké” after “Isaṅ'ga;” and “amá há” after “céǕectǔwaʷji.”
- 227, 3. Supply “ʕaṅ” after “Ǖjébe.”
- 227, 4. Change “egaʷ” to “ʔi,” *when*.
- 227, 6. Change “ahí ʔiʔi” to “ahí-bi ʔiʔi;” supply “ʕiṅ” after “isaṅ'ga;” and read: “sigǕé ʕe té amá há,” instead of “sigǕé ʕé te amá.”
- 227, 15. Prefix, “Kí aʷma,” *And the one*, to “gá-biamá.”
- 227, 17. Supply “tǔ naʷ-qtei: the ob.—alone,” after “naʷbéhiujiñ'ga.”

227, 19. Read: "Háxige aká ja^{n'}abe gáxa-bi ega^{n'}, ní kě'di uqpača-bi ega^{n'}," etc.

227, 20. Frank La Flèche reads, "utánaⁿ" instead of "utaⁿ/na."

228, 1. Read: "Miⁿ'xajjĩ'ga-ma," *the Ducks* (*pl. ob.*); and change "edéce fái'ncé" to "edéce-máce, what say you?"

228, 3. Period at the end of line; and omit the following “á-biamá.”

228, 5. Change “ačín’ akí” to “ačín’ akíi hă.”

228, 6. Read: "biamá ɣɪ, ímaxá-biamá: E'a^{n'} ɣɪ-na^{n'} éɕa^{n'}baɪ ǎ, á-biamá ɣɪ, Mi^{n'}-ɕuma^{n'}ci cúdemaha^{n'}."

228, 7. After “á-biamá” supply the following: “Gañ'ɣĩ Haxige aká Mi'xa-jiũ'ga
 And Haxige the Duck
 (sub.)

ciŋké i'n'cta-čede tẽ saŋ'kičá-bi ega'n', áhi'n hidé tẽ' cti ŋúkičá-bi ega'n', čicta'n' čéča-
the (ob.) corner of eye the made white for having, wing base the too made blue for him, they say having, let him go sud-
(ob.) him, they say

biamá hă. Ke! ma^{ciñ}-gă ha. Miⁿ-xa-wa^{gea}ⁿ-xe e^{ci}ge tabăce, á-biamá hă Hăxige
they say . Come! walk . Duck conjurer they call must, said, they . Haxige
say

áka." Then read: "Aⁿba tẽ égaⁿ amá ɣĩ, qĩça gáxe éde aça-biamá,"—
the Day the so they when, eagle made but he went, they
(sub.) say say.

in place of the text in lines 8 and 9.

228, 9. Read: "Égiçe ɣehúqɣabe maⁿaɣa náɗĩndĩngíɕě jaⁿ akáma há."

228, 10. Supply "Ki," *And*, before "Eḡátaⁿ" and "Iláxige."

228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "géé amá" to "agéá-biamá."

228, 19. Change “ědíhi” to “tědíhi.

229, 6; 229, 8; 229, 9. Supply "wiⁿ," *one*, after "níaciⁿga."

229, 16. For "t'éwaɬaí. Zéawaɬé pí áta^hhé, á-biamá," read "waúí egaⁿ, zéawaɬé-naⁿ pí áta^hhé há, á-biamá."

230, 10. Change "níačě" to "níawáčě," *I heal them.*

230, 11. Read: “Wéduba kě.”

230, 12. Change “aⁿciⁿ cé-hnaⁱ” to “aⁿciⁿ acé-hnaⁱ.”

230, 18. Read: “nájiŋgai áhaⁿ, á-bi egaⁿ, gaqíqixá-biamá, t'éɛa-biamá.” Supply “gě” after “wáɛaha.”

230, 19. Supply “*caⁿ*” after “*déxe.*”

231, 8. After "Jijébe ágaha," supply "can."

231, 11. Supply "taⁿ," *the standing inanimate object*, after "Isañ'ga."

231, 14. For "Kagé, i^{nc} 'áge-hnaⁿ," read "Kagéha, i^{nc} 'áge amá."

231, 15. For "kagé" read "kagéha."

231, 16. For “Čé” read “Čěě,” *This is it.*

232, 2. Read: "atí-hnaⁿ-ma^{n'} kě xihá guácica^{n'}aqa," "kě" referring to line of bluffs.

232, 2-3. "Jí-ují cañká wañ'gicēqti cēwakičá-biamá, He sent away all of the families."

232, 4. For “uḥúwidávaⁿ” read “uḥúwidáxaⁿⁱ.”

232, 5. For “taté” read “taité”; and for “te” read “tai.”

232, 19-20. Read: "Háxige aká é akédega", xáciqti Wakan'dagi cañká náqube-
Haxige the that was he, but, very long Water-monster the ones he has
(sub.) ago who

wáçě aká hă, ecé cí te ha, uçá mañgeĩn'-gă."
 cooked them to , you you will , to tell begone.
 pieces say reach it
 there

- 232, 20. Omit "aká" after "Wě's'ă-nídeka."
- 233, 11. Or, "Ní égihe ákiáç̣a-biamá."
- 233, 12. Read: "Ga^w wawénaxiç̣a-ma wáç̣i'a gç̣á-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga^w ç̣i."—D.)
- 233, 16; 235, 1. Supply "ç̣iñké" after "isañ'ga."
- 234, 9. Frank La Flèche reads "bç̣é ta" for "bç̣é te;" and in 234, 10, "daxe ta" for "daxe te."
- 234, 17. Supply "aká" after "I^wç̣."
- 235, 6. Supply "wi^a," *one*, after "Jábe-wá'ujĩñ'ga."
- 235, 16. Change "ç̣izai-de" to "wáç̣izai-de, when he takes them."
- 236, 16. Change "ágimákajĩ-biamá" to "ágimákajĩ-biamá." The former is incorrect, as we must say, "ágimákajĩ amá" when the subject is used without the classifier "aká" or "amá;" and "ágimákajĩ-biamá" when such classifiers are expressed.
- 236, 19. Change "snédç̣qti" to "snédç̣qti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kě" after "Ictábç̣i."
- 244, 13. Supply the interrogative sign, "ă," after "oné."
- 245, 4. Change "wé'ni" to "wéni;" and "zéwaç̣ç̣" to "zéwaç̣ç̣-na."
- 245, 11. For "áwategija^w te," read "áwategija^w taté ă."
- 245, 16. For "wa'úi," read "waúi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! ç̣ç̣a amá Héga wazéç̣ç̣ amá áiama há, á-biamá, Háxige ç̣ç̣a^wbe hí ç̣i."
- 246, 6. Read: "Ki Héga é eç̣ç̣ga^w-bi ega^w, agiáç̣ai tç̣." (The last clause may be changed to "agiáç̣a-biamá."—D.) Omit "ç̣iñké'di" in the next line.
- 246, 13. For "ç̣i'ú," read "ç̣iu." So also in Note on page 250.
- 246, 15. Read "aká ç̣ijébegç̣a^w ç̣ikiáha^wi tç̣'di isañ'ga ç̣iñké igidaha^w-biamá, há ç̣a^w." 246, 16. Omit "gá-biamá," and read: "Gañ'ç̣i ç̣ikiáha^wi ç̣i, He!" etc.
- 246, 17. For "éç̣iç̣a^wi," read "éç̣iç̣a^w-biamá."
- 246, 18. Or, "ç̣ijébegç̣a^w ç̣a^w ç̣ikiáha^wi ç̣i, He! wisa^wjĩ^wqtcicé! ai há."
- 246, 19. For "Éç̣iç̣a^w-bajĩ-gá," read "Éç̣iç̣a^w-bajĩ-gá."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "ç̣ç̣ç̣añká zéawáç̣ç̣ bç̣icta^w ç̣i, ibiç̣áawákiç̣ç̣ tá miñke há."
- 247, 7. Read "Ma^wze kç̣ nájidç̣ç̣qti gáxa-bi ç̣i, ú tç̣ uibaxa^w-biamá." "Uibaxa^w-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "ç̣i," inclusive, the rest of the line being changed to "Ha^w! ha^w! é amá ç̣i, Ca^w qç̣iç̣iç̣i."
- 247, 10-11. Omit "Gañki amá," and join the two lines, thus: "ja^wtç̣ç̣qti iç̣é há, á-biamá ç̣i, ç̣i éga^w gi'a^w-biamá." For "Gañ'ki jĩñ'ga kç̣," read "Ga^w'ke jĩñ'ga ç̣i: a little while he lay—when."
- 247, 13. For "na^wba," read "na^wbá ç̣añká." For "akiwa" (the Ponka form), read "akiç̣a."
- 247, 14. For "wáxai ç̣i," read "wáxa-bi ç̣i."
- 247, 16. Omit "gigç̣á-ba," "á-biamá," and "Ki."
- 247, 18. For "ç̣ti," read "ç̣a^wç̣ti," *heretofore*. Omit "e."

- 248, 4. Read "Géé ga'pha xī, na'wape amá hă Wě's'ă-nídeka."
- 248, 7. Supply "čāñká" after "Wakan'dagi."
- 248, 9. For "s'ú-biamá," read "sú-biamá."
- 248, 12. For "agčai Haxige," read "agčá-biamá Haxige amá."
- 248, 14. For "hna'-biamá," read "-na' amá." (Or, "hna' amá."—D.)
- 248, 17. For "ukíčataqtia' čí^a," read "ukíčataqtia' čí^a hă, it is sticking very tight in his throat as he moves."
- 248, 19. Supply "wi^a," *one*, after "Jábe-wá'ujínga."
- 249, 1. For "aká," read "čāñká."
- 249, 3. For "mand úgčí^a," read "mandé ugčí^w."
- 249, 7-8. Omit "ugčí^w tá aká hă, Ugčúqa"; and for "ugčí^w-de," read "ugčí^w-i-de."
- 249, 10. Read "Haxige aká xéha ŋa'wí-de wě's'a-má dá," etc.
- 249, 11. Omit "gě" and "gañ'ki."
- 249, 18. Supply "číñké" after the first "isañga"; change "Ni'qa" to "Ni'qa-biamá"; and "giáxa-biamá" to "gičáxa-biamá," *he made his*.
- 254, 5. For "ugácke tēdi hidé tē," read "ugácke hidé tē'di."
- 254, 7. Read "wé'a-na'wí hă, níkawasa'."
- 256, 3. For "abii," read "ahí-biamá."
- 256, 9. For "úha'í," read "úha'-biamá." (Then we should read: "Nuda'hañgá-biamá; ucté amá wagáqčá'-biamá."—D.)
- 256, 11. Supply "aká" after "Héčañga"; so in line 14, after "I'čapa."
- 257, 7-8. Read: "Čakúča-gă. E'a'w ma'hni'w éi'te, á-biamá." Make a similar change on page 258, lines 6 and 7.
- 257, 15; 258, 12-13; 259, 6; 260, 10. "Edáda náa'xíča íčai xī, if any difficulties are found," or "if anything is found that gives me trouble."
- 258, 9. For "taté," read "te hă."
- 258, 16. Omit "á-biamá" after "ba-gă."
- 258, 18; 259, 18. For "čí atí wi^a," read "čí wi^a tí hă."
- 259, 8-9. Read "wada'wba-gă." Omit "á-biamá."
- 259, 12. For "Qe-í!" read "He-í!"
- 259, 15. Omit "aká" before "ágajade."
- 260, 5. Supply "čtí," *too*, after "Sí tē."
- 260, 9. Read "wawénaxíča ačá-bi ega'w, qáqti wi^a," etc.
- 260, 15. Supply "amá" after "Héčañga."
- 260, 16. Read: "Éga'qti xī i'wí'čá-gă hă."
- 260, 18. Supply "aká" after the second "Héčañga."
- 261, 7. Supply "tē" after "na'bé."
- 261, 12. Read: "čí wa'ú wi'w áci ačá-biamá xī, Mičáhe ké íčá-biamá."
- 261, 19. Supply "aká" after "Héčañga."
- 262, 6. Supply "úda," *good*, after the second "wáxu." The following word, *ínahi*, shows that the adjective was omitted from the text.
- 262, 8-9. Read: "Hi'bé íčágídáte té, á-bi ega'w, íbatá-biamá xī, na'béhi tē
Moccasin I saw mine will, said, having, she sewed with when hand-stock the
with it they say it, they say
- íbaqapí-biamá, bača'na'w čéčá-bi ega'w,"
she thrust it through, missing in she sent it having.
they say, punching suddenly,
they say

- 262, 12. Supply "kě" after "Man'dehi."
- 262, 13. Read: "agčáçin-bi ega", xéjaŋga çinčké'di akí-biamá."—D.
- 263, 2. Supply "ça" after "Cinan'děqti"; and after "cinande" in the next line.
- 263, 19-20. Read: "xáci agçi-mají xí, égiçe çagçé tai hă, á-biamá xéjaŋga aká."
- 264, 1-2. Read: "Maqude d'úba áhigi gaqta", bitéama xí, náji té amá."
- 264, 11. Omit "Gá-biamá."
- 264, 14. Supply "xí," *if*, after "ana"bixa".
- 264, 15. Omit the second "á-biamá."
- 265, 1. Change the last sentence, thus: "Cí xéjaŋga aká, Hi"!" etc. "And the Big turtle said, 'Hi"!' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)
- 265, 3. Omit "aká" after "xéjaŋga."
- 265, 13. Change "weáqaqá" to "weáqaqái hă."
- 265, 15. Change "Çéçandí" to "Çéçandí hă."
- 265, 18. Change "enáqtei éça"be amá" to "enáqtei éça"be gçi"-biamá: alone—in sight—he sat, they say."
- 266, 3. For "čané?" read "čané á."
- 266, 7. Supply the interrogative, "á," after "taté."
- 266, 8. Insert "íçe," *he promises*, between "a"çacta" and "áça."
- 266, 9. Read: "Çaqtá-bi é hă, á-biamá. Hí-uta"na çaqtá-bi é hă, á-biamá."
- 267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."
- 267, 9. The Swans sewed up the pouches of the Pelicans.
- 267, 13. Insert "gě" between "núde" and the verb.
- 267, 17. Supply "aká" after "xéjaŋga."
- 268, 1-2. Read: "Úçica" ma"çin"-biamá, déxe ça" gigčásaçu ma"çin"-biamá."
- 268, 13. Supply "amá" after "Nikaci"ga."
- 268, 15. Supply "tě'cti" after "ictá çinğai."
- 268, 17. Change "wáqçi" to "awáqçi, I killed them"; and "çiáqçi-hna"i" to "çiáqçi-na"i-ma, those who killed you regularly."
- 277, 1. Change the first sentence, thus:—
 "Ta"waŋğça" wi" čdi-ça" amá; héga-bají-biamá."
 Nation one it was there, they say; not a few, they say.
- 279, 7. Change "baxú č'di" to "baxú kě'di," *at the peak*.
- 279, 17. Omit "Hi"bé ça"; and read: "Niaci"ga pahañ'ga ta" hi"bé wa'í ça" çionúda-bi ega", etc.
- 280, 1. Supply "ça" after "Hi"bé."
- 287, 1. Change the first sentence to "Nikaci"ga d'úba qí amáma."
 People some camped, they say.
- 287, 4. Supply "aká" after "mi"jiŋga." So in 288, 5.
- 288, 6. Change "wékináqçi" tě" to "wékinaqçi"-bi ega", having hurried to get ahead of her."
- 288, 8. "Eça!" The women say this when their husbands die.
- 289, 17. "Égiçe" is of doubtful use here. Omit it.
- 290, 3. Supply "amá" after "mi"jiŋga."
- 298, 10. Omit "Wa'ú" and "mi"jiŋga."
- 298, 16-17. Read: "Usá-biamá xí, cúde tě sábě amá." So in 299, 1-2: "Cí usá-biamá xí, cúde tě qúqti amá."

310. Title. For "Crabs" read "Crawfish." So on 313, *et passim*.
- 318, 3; *et passim*. For "wahutaⁿϕiⁿ" read "wahutaⁿϕiⁿ." change "juangee" to "juañgēe."
- 370, first line of notes. Insert "suede" after "Wacuce" and in the seventh line change "juangee" to "juañgēe."
- 372, 14. For "Nañge-tiϕa" read "Nañge-tiϕe." This battle is that which is referred to by Sanssouci in the notes on the next text, at the bottom of p. 381.
- 375, note on 374, 2. Change "Ūhaⁿ.naⁿba" to "Ūhaⁿ.naⁿba."
- 378 and 381. For "Āmaha" read "Āmaⁿhe."
- 381, note on 378. For "amahe" read "amaⁿhe," and for "wamahe" read "wamaⁿhe."
- 381, note at bottom of page. This is the battle described by Nudaⁿ.axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, *fide* J. La Flèche and Two Crows (1882).
- 381, notes, *et passim*. For "waiiⁿ" read "waiⁿ."
- 382, first line. For "Miϕa qega" read "Nañka hega."
- 402, 13. "Ūii ϕaⁿ" should be "qii kē," as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.
- 409-412. This text is full of mistakes, *fide* J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.
- 421, 4. W. objected to the use of "ukigϕiⁿ" in this connection, substituting "ugϕiⁿ", *sitting in*.
- 433, 2-3. āma akā dagahaⁿi, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
- 435, 15. Ūe-saⁿ was not there, *fide* J. La Flèche and Two Crows.
- 438, 12. Omit "buja," *fide* same authorities.
- 439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground*.
- 442, 13. weⁿnaⁿaⁿϕagiϕe, you cause me to be thankful.
- 444, 20. For "híde keja" (though good Omaha) read "hídeája," *at or towards the mouth, down-stream, south* (*fide* J. La Flèche and Two Crows).
- 445, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci's statement in the notes on 444, 8, on p. 446.
449. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.
- 450, eleventh line from the bottom. Read: "and tied them around the horses' jaws."
- 458, note on 454, 6. "The four war-chiefs," etc., read "the two war-chiefs or captains were Two Crows and Wanace jiñga, the two lieutenants being Ūaϕiⁿ naⁿpaji and Sínde xaⁿxaⁿ."
- 463, 1. Insert "amá," between "Wakideñj" and "aϕigϕajii." the pl. sub.
- 466, 7. Read "aká."
- 468, 3. For "nikagahi" read "nikaciⁿga," and for "mazi" read "tañnañge;" omit chief people cedar ash
- "edabe."

- 469, 1-2. Çe-ma uçağçı-hna^ı, etc. Denied by J. La Flèche and Two Crows.
- 470, 17-20. Not exactly correct, *fide* same authorities.
- 471, 11. Supply "úda^u" before "te-hna^ı."
- 471, 15. For "ujii-de" read "ujii^{good}ji".
not filled.
- 471, 16. Quşa aka, *i. e.*, İñke-sab^ı men.
- 472, note on 471, 15-16. Omit first sentence, *fide* J. La Flèche and Two Crows.
- 472, translation, I. For "chiefs" read "people," and for "cedar" read "ash," to conform to changes in the text.
- 474, translation, V, near the end. Read: "They had one or two drums." Omit "the young men of" before "the İñke-sab^ı." Change the "members of the Quşa section, who were the professional singers," to "The İñke-sab^ı singers."
- 481, translation, line 8. After "eccentric" insert "(or, are not progressive)."
- 487, 16. For "çağçı^ı" read "çağçı^ı" (2d pl.), and change "i^ıwi^ıçağ^ı" to "i^ıwi^ıça-gü."
- 488, 8. For "wédaha^ı amá" read "wédaha^ı-ma," as they did not die *willingly*.
those (pl. ob.)
whom I know
- 488, 9. For "çka^ıhna" read "cka^ıhna."
- 490, 1 and 2. Change "ma^ıhni^ı" to "ma^ıçi^ıi."
you walk they walk
- 499 and 500, titles. For "Wata-naji^ı", read "Wata^ı-naji^ı."
- 510, first note. For "brother-in-law" read "son-in-law."
- 515, note, *et passim*. Read "Ni^ıdaha^ı."
- 523, title, *et passim*; *Dele* "ı."
- 523, 1. "gë" used for "gëdi." Compare the use of "të" for "tëdi" *when*, referring to a single occasion. But "gë" and "gëdi" refer to different occasions, as the Poulkas returned in separate parties.

THE ØEGIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

Ictinike amá aḥá-bi xī, a-íjaⁿ-biamá, miqáha wai^{n'} gii^{n'} ja^{n'}/bi ega^{n'}.
 Ictinike the (mv. went, they when came and slept, raccoon robe wearing he reclined, having.
 (sub.) say they say, they say, skin they say his they say

Ia^{n'}ega^{n'}/tce íxiḥa-báji tēdi, jedi^{n'}i tē hā. Kī jé aká dn'diⁿ aḥá tē'di
 Morning he woke not when, membrum virile And mem- the rigid was when
 (sub.) say they say, riguit brum virile (sub.) going

wai^{n'} ḥaⁿ uḥáha aḥá tē hā ma^{n'}ci. Kī ma^{n'}ciaḡáqti gabḥiḥa gḥi^{n'} tē hā. 3
 robe the with it went high in the And far up on high waving to and fro sat
 (garment) air.

Ga^{n'}xī Ictinike aká íxiḥa-biamá. Kī wai^{n'} ḥaⁿ da^{n'}/ba-bi xī, úciki-
 And then Ictinike the (sub.) awoke, they say. And robe the saw, they say when it gave him need-
 (sub.)

ḥá-biamá. Kī, "Ci+cte! Héga ḥétaⁿ. Áqtaⁿ égaⁿ iⁿḥe'aⁿ tádaⁿ? Iḥáxiḥe
 less trouble. And Fie! buzzard this (stl. ob.) How possi- you do so to me should? I awoke
 they say.

aja^{n'} hā, "é amá xī, wai^{n'} aká íḥapiḥi^{n'}qteí xīhá agi-biamá. Kī igidáha^{n'} 6
 I recline he was say- when, robe the (sub.) very slowly down- was returning. And he knew his, they
 ing, ward they say.

biamá. "Qc!" á-biamá. "Wai^{n'} wiḡá é ḥaⁿ édaⁿ úciáxiḥe áhaⁿ." Gaⁿ jé
 say. Bother! said he, they say. Robe my that the (expresses I deceived ! And mem-
 (lg. they say) say. (afore- (cv. surprise?) myself brum virile
 (ob.)

kē gidétaⁿ-bi ega^{n'}, aḥá-biamá. Áḥá-biamá xī, Jaoniñ'ge wiⁿ uhé éḥa-biamá.
 the wrapped up his, having went, they say. Went, they say when Striped chip- one traveling the path he
 (lg. they say) ob.) munk came to him sud-
 denly, they say.

Jaoniñ'ge aká, "Tsi-tsi-tsi!" á-biamá. "Qa-í! ḥe-na' égiḥan'-gā." Cí égiḥa^{n'} 9
 Striped chip- the Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him),
 munk (sub.)

biamá Jaoniñ'ge aká. "Qa! a^{n'}ḥajiñ'ga ínahin' áhaⁿ," á-bi ega^{n'}, é'di
 they say Striped chip- the Whew! he underrates me truly ! said, having there
 munk (sub.) they say

aḥá-biamá. Jaoniñ'ge aká maⁿtáha áiáḥa-biamá, maⁿcan'de ugíde. Kī
 went, they say. Striped chip- the (sub.) within had gone, they say, den entered his. And
 munk

Ictinike aká jé kē gḥíḥa-biamá. Kī maⁿcan'de tē uḥúbañi^{n'}-biamá. Kī 12
 Ictinike the mem- the unwrapped hi-, they And den the thrust it into, they say. And
 (sub.) brum (lg. virile ob.) say.

Jaoniñ'ge it'a-biamá. Kī Jaoniñ'ge aká jé kē hḥeḥe ḥasá-biamá. "Aⁿḥá-
 Striped chip- touched, they say. And Striped chip- the mem- the hḥeḥe part bit off, they say. Pierced my
 munk (sub.) munk (sub.) brum (lg. virile ob.)

- qçaqçádja-gä! Iⁿçeni taté. Çiúdaⁿ taté hä," á-biamá Ictínike aká. Cí
 flesh often with your teeth! You escape from me shall. It shall be good said, they say Ictínike the Again
 (sub.)
- eáha éçá-biamá jé ké. Cí hébe çasá-biamá. Ca^{n'} égaⁿ-hnaⁿ çasé açi^{n'}
 further sent, they say men- the Again part bit off, they say. Still so only biting having
 (lg. ob.)
- 3 aça-biamá. Kí, "Tsi-tsi-tsi!" á-biamá Jaonin'ge aká. "Aⁿ'haⁿ, Tei-tei-tei,
 he went, they say. And Tsi-tsi-tsi! said, they say Streaked chip- the Yes, Tei-tei-tei,
 (sub.)
- á-gä ha. Çiúdaⁿ taté há," á-biamá Ictínike aká. "Eátaⁿ édaⁿ" eçégaⁿ-bi
 say ! It shall be good said, they say Ictínike the What can be ? he thought, they say
 (sub.)
- ega^{n'}, Ictínike aká jé ké gçíza-biamá. Kí égiçe tcéckaçteci uçácta-
 having Ictínike the mem- the took his back, they And behold very short it remained
 (sub) (lg. ob.)
- 6 bikéamá. "He+-i-ci! a^{n'}çijuáji inahiⁿ áhaⁿ," á-bi ega^{n'}, gçíúda-biamá.
 after biting, they say. Alas! he has made truly ! said, they having took his out of the hole, they say.
 me suffer
- Ca^{n'} hébe gçíza-bi té uátaⁿ a^{n'}ça éçá-bi-dé, "Gáninke házi çíçade tai,"
 Then part took his, when next threw it away, they say, You who are grapes they call shall
 they say when (as) that (unseen) you
- á-biamá. Kí editaⁿ maja^{n'} ça^{n'} házihi éçaⁿbá-biamá. Kí cí hébe gçíza-bi
 said, they say. And from that land the grape-vines came out of, they say. And again part took his, they say
- 9 ega^{n'}, cí a^{n'}ça éçá-biamá. "Gáninke çan'de çíçade tai," á-biamá. Kí
 having, again threw it away, they say. You who are plums they call shall, said, they say. And
 that (unseen) you
- editaⁿ çan'dehi éçaⁿbá-biamá. Ca^{n'} égaⁿ waqtá ké bçúga ugácibá-biamá.
 from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the making of) all, they say.

NOTES.

This myth should follow that of Ictínike and the Buzzard. (See pp. 74-77.) It should precede that of Ictínike and the Four Creators.

552, 3. Tei-tei-tei! Could this have been intended as the explanation of the origin of the verb, *tei*, *coi*?

Je da uçiqaga told part of this myth, as follows: Çetédedi-biamá Jaonin'ge.
 There was they say Striped chipmunk.
 here

"I-cti-ni-ké çá-çiⁿ-cé! Ca^{n'}-te-çá çá-gi-^{n'} çá-çiⁿ-cé, çáçiⁿ-cé! He-cka-ça-çá!
 Ictínike you who move Letting it alone you carry yours on your back you who move you who move

Tc!tc!tc!tc! á-biama. "Wá! níkaciⁿga ictá çan'ga pçéji," á biama Ictínike aká.
 Ah! person eye big bad said they Ictínike the
 say (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O I-ctínike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-ça-ça! Tc!tc!tc!tc!" "Ah! the bad person with big eyes!" said Ictínike.] Then Ictínike took four sticks (*sic*), one being part of a ðaⁿqé (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haú, gá-niúke ðaⁿqé
 Ho! you who are arti- that unseen choke one

eŋige tai. Níkaci^aga ukéŋi^u í ǰickka^uǰč tai, ǰǰate tai, i. e. "Ho, you who are out
 they call shall Indian month made to shall they eat shall
 you move by you

of sight! You shall be called 'ǰa^aǰč!' Indians shall move their mouths on account of you! they shall eat you!"

ǰaŋi^a na^apai's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ǰada^ada^upa) till each stick was not more than four inches long. Ictinike threw the ǰa^aǰč stick among the ǰa (sunflowers, etc.). Uspáspa, níhañga áǰa^aǰbe éga^a (hollow places, resembling those seen where there is a spring on a hillside?) refers to the place where he threw the piece of the potato vine. He threw the piece of the turnip on the hill and the plum stick among the "ǰandehi cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile rigit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum Ictinike membrum virile explicuit, et in foramen id trusit donec Tamias vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit, "Tsi-tsi-tsi." "Sane," inquit Ictinike "dic, 'Tei, tei, tei!'" Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (?ha, skin; zi, yellow)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ǰande." And plum bushes (ǰande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

ICTINIKE AND THE FOUR CREATORS.

TOLD BY FRANK LA FLÈCHE.

- Açá-biamá xī, ıgça-biamá, mı'gçáⁿ-bi egaⁿ. "Nınıújiha céçaⁿ ın'ı
 He went, they say when he dwelt they say, he took a they as. Tobacco-pouch that visi- give
 in a lodge wife they say ble (cv. ob.) back to me
- ıçá-gă. Çııgáⁿ Jábe çinké'di bçé táce," á-biamá. Gaⁿ é'di açá-biamá.
 send it Your grand- Beaver to the (st. ob.) I go must, said he, they And there he went they
 hither. father say.
- 3 Ubáhaⁿ hí amá xī, "Hau, gécicaⁿ tiçá-gă," á-biamá Jábe aká. ın'behiⁿ
 Part of the he was when Ho, in that pass along, said he, they Beaver the they
 lodge oppo- reaching Ho, in that direction say say (sub.). Pillow
 site the there, they
 entrance say
- ké'di ágçinkiçá-biamá. "Waçáte ctéwaⁿ çingé çáⁿcti. Çııgáⁿ ındádaⁿqti
 by the he caused him to sit on it, Food soever there was heretofore. Your grand- what indeed
 they say. noue father
- çaté tedaⁿ+, "á-biamá Jábe igáqçaⁿ aká. Gaⁿxī Jábe aká jábe jin'ga dúbá
 he eat shall? said, they say Beaver his wife the And Beaver the beaver young four
 (sub.) (sub.)
- 6 wat'aⁿ-biamá Jiñ'gaqtcı aká, gá-biamá, "Dadıha, wıéçıⁿ tá minke, waçáte
 he had them, they say. Very small the said as follows, O father, I am that I who will, food
 (sub.), they say
- té, "á-biamá. İçádi aká gigçáqçı-biamá. Ugıhaⁿ-bi egaⁿ, İctınıke çın-
 the, said he, they His the he killed his own by hit He boiled they as, İctınıke the st.
 say. father (sub.) ting, they say. his own say
- ké çatékiçá-biamá. İctınıke aká çatá-bajı té'di, Jábe aká gá-biamá:
 one they caused him to eat İctınıke the he ate it not when, Beaver the said as follows,
 it, they say. (sub.) they say:
- 9 "Égiçe wahi wı'écetewaⁿ náqaⁿ te há! Çagaⁿjı-gă ha!" á-biamá. Çaⁿja
 Beware bone even one you break lest ! Do not break it by ! said he, they Yet
 biting biting say.
- İctınıke aká sıdáhi wıⁿ çagaⁿ-biamá. Wénandá-bı-dé, wahi gē gidáhi-
 İctınıke the toes one he broke it by biting. Felt full after they when, bone the he gathered
 (sub.) they say. eating say (pl. ob.) his own,
- biamá. Há uji-bı-dé, niáha çéça-biamá. Gaⁿégaⁿtéçtewaⁿjı jábe
 they say. Skin he filled they when, into the he plunged it, they Not even a little while beaver
 for him say water say. (had elapsed)
- 12 jin'gaqtcı aká éçaⁿbe akı-biamá, gıni. İçádi aká, "E'aⁿ ä," egá-biamá xī,
 very small the emerging came thither again, he His the How is it ? he said the pre- when,
 (sub.) they say, revived. father (sub.), ceding, they say
- ıjin'ge aká, "Dadıha, sıdáhi wıⁿ aⁿçagaⁿ'ı há," á-biamá. Ádaⁿ editaⁿ jábe
 his son the O father, toes one he broke mine said he, they There- since beaver
 (sub.), by biting say. fore then
- amá bçúga sıdáhi wıⁿ, sıdáhi ujın'ga fbıski té, uçasna-bitéama. Nını-
 the (pl. all too one, little too next to the, has been split by biting. Tobac-
 sub.) they say.
- 15 újiha çáⁿ gısiçá-bájı gáxe agçá-biamá (İctınıke amá). Kı çın'gajın'ga é
 co-pouch the he did not re- pretend- he started home- İctınıke the (mv. And child that
 (cv. ob.) member it ing ward, they say sub.). (aforesaid)

wawágiká-bi ega^{n'}, "Céçaⁿ ícécíⁿ maⁿcin'-gă. Qaⁿxáa ígiaⁿça céça-gă.
 he meant them, they as, when That visible having for walk thou. At a great distance throw it back to him, the owner.

Déctéaa-na^{n'}, á-biamá. Kí cin'gajin'ga amá ícécíⁿ açá-biamá. Qaⁿxáa
 he talks in- usually, said he, they And child the (mv. having it went, they At a great distance
 cessantly say.

ígiaⁿça féçé tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Ejáha 3
 to throw it back to him, the owner about, when This way! this way! said, they say Ictínike the the Further
 they say

wéagáçíⁿ hí amá xījī, "Çiadi aⁿ'daⁿ'be hí te, uíça-gă," á-biamá. "Dadiha,
 having them he was reach- ing there. Your to see me he shall tell him, said, they say. O father,
 for the owners they say father there

wacta^{n'}'be cí te, aí," á-biamá nújīnga aká. "Gé wian'xuhaí égaⁿ, Qaⁿxáa
 you see them you shall, he said, they say boy the That we apprehended it as, At a great distance
 there (sub.).

wégiaⁿça féça-gă, aⁿçaⁿ'i çaⁿ'cti," á-biamá Jábe aká. Ictínike níúde 6
 throw it back to them, the owners, we said heretofore, said, they say Beaver the Ictínike to enter the lodge
 (sub.). (= visit)

açá-biamá Jábe amá. Kí é'ja ahí-bi xī, Ictínike aká cin'gajin'ga-ma wíⁿ
 went, they say Beaver the (mv. sub.). And there ar- they when, Ictínike the the children one
 sub.). rived say there

t'égikíçé gaⁿ'ça-biamá, gaqçáje açí^{n'}-biamá. Éde Jábe aká uíçí'agá-
 to kill him, wished, they say, making him he had him, they But Beaver the was unwilling
 his own cry out by hitting him say. (sub.) for him,

biamá. "Caⁿçínkéça-gă! Ágçaçáçé hă," á-biamá. Gañxī Jábe amá níja 9
 they say. Let the (st. ob.) alone! You make him said he, they And then Beaver the to the
 suffer say. (mv. sub.) water

açá-bi ega^{n'}, jábe jin'ga wí^{n'} açí^{n'} aki'-bi-dé, wañ'giçé çatá-biamá.
 went they say as, beaver young one he brought they when, all they ate, they say.
 say

Kí cī aⁿ'b ájī xī, "Níniújiha céçaⁿ in'í íça-gă. Çiígaⁿ Siⁿ'hnedewá-
 And again day an- when Tobacco-pouch that vis- give send it Your grand- Musk-
 other ob.) back to me hither father

giçé çínkē'di bçé táce," á-biamá. Ga^{n'} é'di açá-biamá. Ubáhaⁿ hí amá 12
 rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the lodge oppo- site the en- trance he was reaching there, they say

xī, "Haú, géçicaⁿ tiçá-gă," á-biamá Siⁿ'hnedewágiçé aká. In'behíⁿ ké'di
 wh-n Ho! in that di- rection pass along said he, they say Muskrat the (sub.). Pillow by the

ágçínkiçá-biamá. "Waçáte ctéwaⁿ çínge çaⁿ'cti. Çiígaⁿ indádaⁿ'qti
 he caused him to sit on it, they say. Food soever there heretofore. Your grand- father what indeed

çaté tedaⁿ+, á-biamá Siⁿ'hnedewágiçé igáççaⁿ aká. Kí Siⁿ'hnedewá- 15
 he eat shall ? said, they say Muskrat his wife the the And Musk-
 (sub.).

giçé aká, "Ní agímaⁿçín'-gă," á-biamá. Wa'ú amá agíaçá-bi ega^{n'}, açí^{n'}
 rat the Water fetch thou said he, they say. Woman the (mv. she went they as, she
 (sub.). after it say

akí-biamá ní tē. Ugácke ágají-biamá. Kí wa'ú aká ugácka-biamá, ní
 took it home, wa- the To hang the he told her, they And woman the hung up the kettle over wa-
 they say. ter (ob.) kettle over the fire, they say, ter

- tē. Ábixēqtiaⁿ amá xī, bakaⁿʔa-biamá nú aká. Bacaⁿʔa-bi xī, siⁿ
 the It was boiling they say when pushed over kettle, they man the He pushed when wild
 (ob.). very fast say (sub.). kettle say rice
- bacaⁿʔa-biamá. Gaⁿ Ictínike aká ʔatá-biamá siⁿ tē. Níniújiha ʔaⁿ
 he [pushed over the ket- And Ictínike the he eats, they say wild the Tobacco-pouch the
 tle and] poured out, (sub) rice (ob.). (ev. ob.)
 they say.
- 3 gisiʔa-báji gáxe agʔa-biamá (Ictínike amá). Kī. cinʔgajiⁿga ʔaⁿká é
 not remember- he pre- he started they Ictínike the (mv. And child the (pl. that
 ing it tended homeward, say. sub.).
- wawágiká-bi egaⁿ, “Céʔaⁿ iʔéʔiⁿ maⁿʔiⁿ-gá! Qaⁿxáa ígiaⁿʔa ʔéʔa-gá
 he meant them they as, That se- naving it walk thou. At a great throw it back to him, the
 say (ev. ob.) owner distance owner.
- Décteáa- naⁿ,” á-biamá. Kī cinʔgajiⁿga amá iʔéʔiⁿ aʔá-biamá. Qaⁿxáa
 He talks in- usu said he, they And child the (mv. having it went they say. At a great
 cessantly ally say. owner for the distance
- 6 ígiaⁿʔa ʔéʔé tábi xī, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Ejáha
 he was about to throw it back when This way! this way! said, they say Ictínike the Further
 to him, the owner, they say (sub.).
- wéagáʔiⁿ hí amá xīʔi, “ʔíadi aⁿdaⁿbe hí te, uíʔa-gá,” á-biamá. “Dadíha,
 having them he was when Your father to see me he shall tell him said, they say O father,
 for the reaching there, owners they say reach there
- wactaⁿbe cí te, aí,” á-biamá nújiⁿga aká. “Gé wiaⁿʔuhai égaⁿ, Qaⁿxáa
 you see them you shall he said, they say boy the That we apprehended it as At a great
 reach reach said (sub.). distance
- 9 wégiaⁿʔa ʔéʔa-gá, aⁿʔaⁿiⁿ ʔaⁿʔti,” á-biamá Siⁿhnedewágiʔe aká. Ictínike
 throw it back to them, the we said heretofore said, they say Muskrat the Ictínike
 owners, (sub.).
- íiúde aʔá-biamá Siⁿhnedewágiʔe amá. Kī ejaⁿha ahi-bi xī, Ictínike
 to enter he went, they say Muskrat the (mv. And farther ar- they when Ictínike
 the lodge (= visit) sub.). rived say there
- aká, igáqʔaⁿ ʔiⁿké é wagiká-bi egaⁿ, “Ni agímaⁿʔiⁿ-gá,” á-biamá.
 the his wife the (st. ob.) that he meant his as, Water fetch thou said he, they
 (sub.) (sub.) (sub.) (sub.) own, they say, say.
- 12 Igáqʔaⁿ amá ní agíʔa-biamá. Ugácka-bi egaⁿ, ábixēʔti xī, bakaⁿʔa-bi
 His wife the (mv. wa- she went they say. as, it boiled very when, he pushed it
 (sub.) ter after it fast over, they say over, they say.
- xī, ní síaⁿʔéʔti bakaⁿʔa amá. Siⁿhnedewágiʔe gáxe tē égaⁿ gáxe gaⁿʔa
 when, wa- alone he was pushing it over, Muskrat he did the so to do he
 ter they say, (act) wished
- tē ʔiⁿá amá Ictínike aká. Siⁿhnedewágiʔe aká cí égaⁿ gáxa-bi egaⁿ
 the he was failing Ictínike the Muskrat the again so he did, they say as
 to do it, they say (sub.).
- 15 siⁿ áhiⁿgi gíʔaⁿ agʔa-biamá. Kí cí gá-biamá aⁿb áji xī, “ʔiⁿgiⁿaⁿ
 wild a great he left for he started home, they And again said as follows, day an- when Your
 rice quantity him say. they say other grandfather
- Naxíde-ckaⁿni ʔiⁿkéʔiⁿ bēʔé tá mĩnke,” a-biamá. Kí éʔiⁿ aʔá-biamá. Éʔdi
 Blue Kingfisher (?) to the (st. ob.) I go I who will said he, they say. And there he went, they say. There
- hí amá xī, Naxídeckaⁿni aká ʔixucpaⁿ ágaʔamúqti kédegaⁿ átaⁿ-bi egaⁿ,
 he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stepped on it, they
 riving, they say (sub.) willow it was horizontal (?) say as,

edítaⁿ ní kě gčan'ge açá-biamá. Huhú wiⁿ éçaⁿbe açiⁿ akí-biamá. Kí
thence wa- the diving he went, they say. Fish one emerging he brought it back, they say. And
ter (lg. ob.)

Ictínike fińké çatékiçá-biamá. Kí Ictínike gğé amá xi'ji, naⁿbúçiciⁿ
Ictínike the (st. ob.) he caused to eat it, they say. And Ictínike was starting when glove
home, they say,

masániha gisiçaji gáxe gğé amá. Kí nújińga taⁿ é wagiká-bi egaⁿ, 3
on one side not remem- pretend- he was starting And boy the that he meant his as
bering it ing home, they say. (std. ob.) own, they say

“Céçaⁿ iéçéⁿ maⁿçin'-gǎ! Qaⁿxáxa ígiaⁿ'ça féça-gǎ! Décteáa- naⁿ,”
That seen having it walk thou! At a great distance throw it back to him, the He talks in- usu-
(ev. ob.) for the owner. cessantly. ally

á-biamá. Kí cin'gajin'ga amá iéçéⁿ açá-biamá. Qaⁿxáxa ígiaⁿ'ça féçé tábi
said he, they And child the having it went, they say. At a great distance he was about to throw it
say. (mv. sub.) for the back to the owner, they
owner say,

xi, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Ejáha wéagáçin' hí amá 6
when, This way! this way! said, they say Ictínike the Further having them he was reach-
(sub.). for the owners ing there, they say

xi'ji, “Çiadi aⁿdaⁿbe hí te, uíça-gǎ,” á-biamá, “Dadiha, wactaⁿ'be. cí te,
when Your to see me he shall tell him said, they say. O father. you see them you shall
father reach there reach there

ai,” á-biamá nújińga aká. “Gé wian'xuhai égaⁿ, Qaⁿxáxa wégiaⁿ'ça féça-gǎ,
he said they boy the That we apprehended it as, At a great distance throw it back to them, the
said, say (sub.). owners,

a'çaⁿ'i çaⁿ'cti,” á-biamá Naxídeckaⁿ'ni aká. Gaⁿ' é'di açá-biamá 9
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídeckaⁿ'ni amá, Ictínike iúúde. E'di hí amá xi, Ictínike aká çixucaⁿ'
Blue Kingfisher (?) the (mv. sub.). Ictínike to enter his There he was ar- when Ictínike the large white
lodge (= to visit) riving, they say (sub.) willow

ágaðamúqti kédegaⁿ áne açá-biamá. Kí edítaⁿ ní kě u'aⁿ'si égihe
as it lay bent down so far that it climb- went, they say. And from it stream the leaping in beneath
was horizontal (?) ing it (lg. ob.) the (lg. ob.) the sur-
face

áiáça-biamá. Kí naⁿ'jiⁿcké'qtei Naxídeckaⁿ'ni aká çizá-biamá. Ní 12
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they say. Water

ínandé'qti Ictínike çizá-biamá. Gaⁿ' huhú wiⁿ çizá-bi egaⁿ, Ictínike gíá'ça
having his full Ictínike he seized him, And fish one he took, as Ictínike he left
of it they say. for him

agçá-biamá.
he started home,
they say.

Kí cí aⁿb áji xi, “Çińga Sin'ga fińké'di bçé tá minke,” á-biamá. Kí 15
And again day an- when, Your grand Flying- to the (st. ob.) I go I who will said he, they And
other father squirrel say.

é'di açá-biamá. E'di hí amá xi, Sin'ga aká, igáqçaⁿ fińké é wagiká-bi
there he went, they say. There Flying- the his wife the (st. that he meant his
ing, they say when, squirrel (sub.), ob.) own, they say

egaⁿ, “Wáxu céké íça-gǎ,” á-biamá. Wáxu çizá-bi egaⁿ, íf tē ágine açá-
as Awi that seen hand said he, they Awi he took, they as, lodge the climbing went,
(lg. ob.) hither say (std. ob.) his own
ob.)

biamá. Pabáciaiaqti ahí-bi xi, candé çaⁿ jáxihá-biamá. Jáge uqpáçé 18
they say. At the very top he reached, when scrotum the he stabbed they say. Black to fall from a height
part himself, walnuts

- gáxa-biamá, hégaʔi. ʔáge ʔatékiʔa-biamá Ictínike. Kí agʔá-bi ʔí,
he made, they say, not a few. Black he caused to eat, they say Ictinike. And he started when,
home, they say
- naⁿbúʔiciⁿ masániha gisiʔaʔi gáxe gʔé amá. Kí nújnga taⁿ é wagiká-bi
glove on one side not to re- pretend- he was starting And boy the that he meant his
member ing home, they say. (std. (afore- own, they say
an. ob.) said)
- 3 egaⁿ, “Céʔaⁿ iʔéʔiⁿ maⁿʔiⁿ-gá! ʔaⁿxáa ígiaⁿʔa ʔéʔa-gá! Décteáa-naⁿ,”
as, That seen having it walk thou! At a great throw it back to him, the He talks in- usu-
(cv. ob.) owner distance . owner! cessantly ally,
- á-biamá (Siⁿga aká). Kí ciⁿgajinⁿga amá iʔéʔiⁿ aʔá-biamá. ʔaⁿxáa
said, they say (Flying- the (sub.). And child the having it went, they say. At a great
squirrel) owner (sub.) owner distance
- ígiaⁿʔa ʔéʔé tábi ʔí, “Dúdiha! dúdiha!” a-biamá Ictínike aká. Eʔáha
he was about to throw it back when, This way! this way! said, they say Ictinike the Further
to the owner, they say (sub.).
- 6 wégaʔiⁿ hí amá ʔíʔi, “ʔiadi aⁿdaⁿbe hí te, uíʔa-gá,” á-biamá. “Dadíha,
having them he was reach- when, Your to see me he shall, tell him, said he, they O father
for the owners ing there, father reach there say.
- wactaⁿbe cí te, aí,” á-biamá nújnga aká. “Gé wiañ ʔuhai égaⁿ, ʔaⁿxáa
you see them you shall he said, they say boy the That we apprehended as, At a great
reach said, (sub.) distance
- wégiaⁿʔa ʔéʔa-gá, aⁿʔaⁿi ʔaⁿcti,” á-biamá Siⁿga aká. Gaⁿ éⁿdi daⁿbe
throw it back to them, the we said heretofore, said, they say Flying- the And there to see
owners, squirrel (sub.).
- 9 aʔá-biamá Siⁿga amá, Ictínike. Éⁿdi hí amá ʔí, Ictínike aká wáʔu ʔizá-bi
went, they say Flying- the (mv. Ictinike. There he was when, Ictinike the awl took it, they
squirrel sub.), they say (sub.) say
- egaⁿ, ʔí tē ágine aʔá-biamá. Paháciaa éctiamáʔaⁿqti ahí-bi ʔíʔi, candé ʔaⁿ
as, lodge the climbing went, they say. At the top he barely he reached when scrotum the
(std. his own part
ob.) they say
- jáʔihá-biamá. Kí wamí sábeqti badúja-biamá. “Qé! niéjqtci ʔixáxe áhaⁿ,”
stabbed himself, they And blood very black he forced out by stab- Why! not paining he made
say. bing, they say. at all for himself,
- 12 á-biamá Siⁿga aká. Siⁿga aká wáʔu ʔizá-bi egaⁿ, ʔí tē áne aʔá-biamá.
said, they say Flying- the Flying- the awl he took, they as lodge the climb- he went, they say.
squirrel (sub.) squirrel (sub.) say (std. ing ob.)
- Kí ʔáge hégaʔiⁿqti giáxa-biamá Siⁿga aká Ictínike.
And Black an exceedingly made they say Flying- the Ictinike.
walnuts great number for him, squirrel (sub.)

NOTES.

Ictinike married after his adventure with the ʔaoniñge, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74-77). 2. With ʔaoniñge. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his “cande”; and the Kingfisher, who made all the fishes.

554, 16. Naxideckaⁿi (O.), eq. to Nidaⁿ-bʔeʔa (P.), the blue kingfisher. - F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the *nida* бѣѣа and the *naxide* ckúni were different birds, resembling in plumage, beak, and fondness for fish, the *naxide* ckúni being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large-quantity of black walnuts for Ictinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

- Égiçe Ictinike amá ačé amáma. Égiçe íí wiⁿ ga^{n'} te amá. Ni-ṣa^{n'} ha
At length Ictinike the was going, they say. At length lodge one of some sort was Bank of stream
(mv. sub.) say. std., they say.
- ké'ja ačá-bi a^{n'}, ní ké uhá-biamá. Ní ké ma^{n'}taja ṣan'de édedí ke amá,
to the having gone, stream the followed, they say. Stream the beneath plum were there in abund-
(lg. ob.) they say, (lg. ob.) (lg. ob.) ance, they say
- jíde ké amá. "Wuhu+!" ečéga^{n'}-biamá. Ṣigéčónudá-bi ega^{n'}, miṣáha 3
red lay (or they Oh! he thought, they say. Having stripped off his clothing, raccoon skin
in abund- say. ance?) they say,
- pě'jì gě itéča-bi a^{n'}, ṣan'de tē ágčānge áíáča-biamá. Ma^{n'}čín'ka ké čiqčā^{n'}-
bad the having put them plum the diving on had gone, they say. Soil the seizing a
(lg. ob.) they say, (in. ob.) (col. ob.) account of (lg. ob.) large hand-
- qti čizá-biamá. Agčé-bi ṣí, da^{n'}ba-bi ṣí, ma^{n'}čín'ka té amá. "Wuhu+!"
ful took it, they say. Had come when, looked at it, when, soil a they say. Oh!
(in. ob.) back (to they say land), they say mass
- á-biamá. Čí ní ké'ja da^{n'}ba-bi ṣí čí ṣan'de tē éga^{n'}qti da^{n'}ba-biamá. Čí 6
said, they say. Again stream at the looked at it, when again plum the just so saw, they say. Again
(lg. ob.) they say (col. ob.)
- éga^{n'}qti áíáča-biamá. Čí éga^{n'}-biamá, ma^{n'}čín'ka-na^{n'} ačín' agčé-biamá. Čí
just so had gone, they say. Again was so, they say, soil only having it he returned (to Again
land), they say.
- da^{n'}ba-bi ṣí, ní ké'ja, "Wáhua+!" á-biamá. Čí ṣan'de ké jíde ké amá,
looked at it, when, stream at the Really! said they say. Again plum the red in they
they say (lg. ob.), he, line abund- say
(lg. ob.)
- ní ké'ja. Čí éga^{n'}qti áíáča-biamá. Čí éga^{n'}qti ma^{n'}čín'ka čizá-biamá. 9
stream at the. Again just so had gone, they say. Again just so soil took, they say.
- "Qa-í!" á-biamá. Čí éga^{n'}qti áíáča-bi a^{n'}, agčé-bi ṣí, ma^{n'}á ké'ja účixidá-
Whew! said, they say. Again just so having gone thither, had come when, cliff to the gazed,
they say back (to land), they say
- bi ṣí, égiçe ṣan'dehi aká ma^{n'}á ké'ja ágačámuqti íčístáqti naji^{n'} akáma.
they when, behold plum trees the cliff at the having very heavy adhering to were std., they say.
say (sub.) weight (of fruit) in bunches or clusters
that bore down their branches
- Kí é ní ké'ja níuwačikiha^{n'} ke-na^{n'} ágčāngá-biamá. Wáčaha pě'jì tē 12
And that stream at the reflection in the water the only dived on account of that, Clothing bad the
(lg. ob.) they say. (col. ob.)
- ágčahá-bi a^{n'}, č'di ačá-bi a^{n'}, ṣan'de gě čisé amá, áčici^{n'}-bi a^{n'}. Ačé amá
having put on his own, there having gone, plum the was pulling off, having put them into Was they
they say they say (pl. ob.) they say, a blanket "pocket" going, say
made by curving the left arm, they say.

- 1 *té'di.* *ʃan'de té jeqçi'* *ibiʃá-bi a'*, *ʃihuʃa* *té égiha-na* *a'ʃ' ičéça-biamá.*
 tent to the Plum the semen having rubbed on smoke-hole the through in threw it forcibly thither,
 (std. ob.). (col. ob.) (std. ob.) (std. case) they say.
- Ki wa'ú na'ná akáma.* "Hi", *ciʃa'*, *ʃan'de wi* *ičáʃiçe da'+*, "á-biamá.
 And woman two sat, they say. Oh! sister-in-law, plum one I have found (fem.) said, they say.
 for myself
- 3 *Íʃine-na'* *amá.* *Ė'di ahi-bi a'*, "Qa-í! *iciʃa* *méga* *čéčuqti* *i'n'gči ʃańká-na*,"
 They were scrambling There having arrived. Whew! her sister- likewise just here my relations have come
 now and then for (the they say, in-law here and sit!
 plums), they say.
- á-biamá. "Těná! *gáké ʃan'de ké a'* *ta ctěwa'* *ʃi ʃi*, *nísa-baʃi'qtia*, *čiciʃa*
 said he, they say. Why! that line plum the very abundant when, you have not picked your sister-
 (lg.) line them at all, in-law
- méga*, "á-biamá (Ictínike aká). "Hi", *ʃiga'há*, *ańgúgaca* *-baʃi'qtia'* *eda'+*!
 likewise, said, they say (Ictínike) the Oh! grandfather we have not traveled at all alas (fem.
 (sub.). (f. sp.), in-law intj.)!
- 6 *Uhiack éga* *eté*, *ʃiga'há*, *ańiǵčise taí ei'té.* "Hau, *čise ma'čini-gá*,"
 Near some- if, grandfather we may pick them for ourselves. Ho, to pick walk ye,
 what (fem. sp.),
- á-biamá. *Cin'gajin'ga áma aká u'a'* *he ačini'* *akáma*, *ki učúhe učáha áka*
 said he, they Child other the put into the was keeping it, and Indian with it learning
 say. one (sub.) cradle and they say, cradle-board
- itéça-bi ta'* *amá.* *Ki ja't'e ta'* *amá cin'gajin'ga.* *Ki gá-biamá Ictínike*
 was set up std., they say. And sound asleep was std., they child. And said as follows, Ictínike
 say they say
- 9 *aká*, "Céta" *i'čini'a'ča* *ma'čini-gá* *u'a'* *he ta*. *Égiçe ʃan'dehi da'* *ctě*
 the That (std. leave for me, walk ye the std. one put Beware plum tree perhaps
 (sub.), an. ob.) its relation into the cradle
- i'čini'ničě te!* "Hi", *ʃiga'há*, *éga* *te da'+*, "á-biamá. *Ga* "Áagikída
 hurt it, my rela- lest! Oh! grandfather so will (fem.) said, they say. And I attend to my
 tion own
- agči'* *tá minke*, "á-biamá. *Gań'ʃi ʃá-biamá wa'ú-ma.* *Gań'ʃi Ictínike*
 I sit will I who, said he, they And then went, they say the women And then Ictínike
 say.
- 12 *aká hi'ničikičěqti naji'* *-bi a'*, *néxe ní uʃi itéça-bi té améde ʃizá-bi a'*,
 the bestirring himself at having arisen to his kettle water filled the std. in. ob. had been put having taken it,
 (sub.) once feet, they say, down, they say they say,
ugáčka-biamá. *Cin'gajin'ga ké t'éça-bi a'*, *úsu gáxa-biamá.* *Uha'* *-biamá*
 hung it over the fire, Child the having killed it, strips in ide it, they say. Boiled it, they say
 they say. (recl. ob.) they say, of meat
- cin'gajin'ga ké.* *ǵá ʃa* *ʃizá-bi éga*, *u'a'* *he ké'di ǵaqčúgaha ʃan'di*
 child the Head the taken, they having, entire In- in the head covering in the part
 (recl. ob.). (cv. ob.) say dian cradle (lg. ob.)
- 15 *ugigča* *-biamá*, *nísa naji'* *tě'di éga* *qti gáxa-biamá* *Hi'ničikičěqti ǵéde*
 put his own relation, alive stood when just so did, they say. Bestirring himself at fire
 they say, once
- ahi'ničá-bi a'*, *áci cti wada'* *be ahi-na* *-biamá.* *Égiçe nin'dečá-biamá.*
 having put wood on it, out of too to look went often, they say. At length was cooked, they say.
 they say, doors
- ʃizá-bi éga*, *čaté ačańká-ma.* *Gči-baʃi ʃasni'* *-bi éga*, *ačá-biamá.*
 Having taken it, they he sat eating it, they say. Not having he having swallowed it, went, they say.
 say, returned they say,
- 18 *Wa'ú-ma kí-bi ʃi*, *čingá-bi té amá Ictínike amá.* "Ciʃa", *i'č'áge*
 The women reached when, he was missing, they say Ictínike the (mv. Sister-in- old man
 home, they say sub.). law,

amá ǰĩngai tẽ hé," á-biamá. "Nǎ! i'n'ja" tẽ ca"ca"qtci ja" eha"+!"
 the is missing (?) (fem.), said. Why! he lay the without inter- lies ! (fem. in
 (mv. (sub.)) mission act soliloquy)

á-bi ega", gǰize agí-bi ǰi, dá ǰa" uqpaǰẽ amá. "Hi", sji"qtciǰa"+!"
 having said, they seized her was re- when, head the uqpaǰẽ amá. Oh! dear little child!
 say, own turning, they say part height, they say.

é amá. Xagá-biamá wa'ú akiǰa. Ga" xagé gǰi" ǰan'ka tẽ, Ictinike amá 3
 was saying, Cried, they say woman both. And crying were st. when, Ictinike the
 they say. (mv. sub.)

ǰi'a"-bi a", ma"ǰi'n'ka íǰi'a"-bi a", áǰiqtĩ ǰiǰáxa-bi a", é'di ahí-biamá.
 having painted his earth having painted his very dif- having made himself, there arrived, they say.
 face, they say, face with it, they say, ferent they say.

"Tẽnǎ! eáta"qti ǰaxáǰai ǎ, ǰiciǰa" méga", á-biamá. "Hi", ǰiga"há,
 Why! for what pos- you (pl.) cry ? your sister- likewise, said he, they Oh, grandfather
 sible reason in-law say. (f. sp.)

Ictinike amá ǰéǰu atĩ édega", ǰan'de uǰá ega" a"ǰisẽ aṅǰahi. ǰéǰẽ u'a"he 6
 Ictinike the (mv. sub.) here came having (past), plum having told we pick we two This (lg. (entire) In-
 (sub.) about (them) reached there. ob.) dian cradle

kẽ a"a"ǰa aṅǰahi éde, ǰasni" áiaǰai tẽ. ǰá ǰa" u'a"he kẽ ǰaǰǰúǰaha
 the we left it we two but, swallowing he had gone. Head the entire In- the head covering
 (lg. ob.) reached there (the child) (lg. ob.)

ǰan'di ugíǰa" áiaǰai teda"+." "Wáhuá!" á-biamá. "Hindá, ma"zepe
 in the part put his own relation had gone (fem.) Really! said he, they Let me see, ax
 say.

íǰai-gǎ. Bǰiǰe táce," á-biamá. Ma"zépé-de "íi-bi ega", aǰá-biamá ǰa"ǰi"qti 9
 send ye I chase must, said he, they Ax when they having he went, they running fast
 hither. him say. (?) given it to him, they say, say

ma"ǰi'n' amá. ǰa"ǰi"qti aǰá-bi ega", ǰǰabé cugáqti édega" ahí-bi ega",
 he was walking, they Running fast having gone, they say, tree very thick being, in the past having reached
 say, there, they say,

i'tcaṅ'ga-na" úne ma"ǰi'n' amá. ǰa" ǰi'a kẽ u'há, ma"zepe ǰahíde ǰa"
 mice (or some other rodents) only seeking was walking, they Wood do- the passed ax butt end the
 them say, cayed (lg. ob.) along, of the ax-head part

i'tcaṅ'ga-na" wéǰaǰiǰiǰi-bi ega" wamí áǰahaháqti gáxa-bi a", agǰé amá. 12
 mice only having killed them one by one blood streaming from having made it, was returning,
 with it, they say various parts of it they say, they say.

Hau. Aki-bi a", ǰi tẽ'di, "Áǰi agǰi há, ǰiciǰa" méga", á-biamá.
 ¶ Having reached lodge at the I killed I have your sister- likewise, said he, they
 there again, they say, (std. ob.) him come back in-law say.

"Hi"+! ǰiga"há, uhí ackéga" éi"te." "Aṅ'kajiqtia" há, waǰúde ctẽwa"ǰi.
 Oh! grandfather place somewhat perhaps Not at all by no means near.
 (f. sp.), of reach- ing near (indirect question).

Hi"ǰié-de uáǰe há," á-bi a", ma"zepe wamí áǰahaháqti aǰi"n' aki-biamá. 15
 Hurrying, I overtook having said, ax blood streaming from having he reached there,
 when him they say various parts of it again, they say.

Ki é amá há, ǰan'de nin'de ǰi áǰaha qúde áǰaha ǰi" éwa" amá Ictinike
 And that was it, plum ripe when on it gray adheres the he caused it, Ictinike
 they say (class) they say

amá gáxa-biamá.
 the did it, they say.
 (mv. sub.)

NOTES.

560, 1. jeqfi^a ibiqa-bi a^a. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack ega^a ete, ŋiga^aha, or ŋiga^aha, uhiack ega^a ete. Both used.

560, 11. ça-biama wa'u-ma, instead of aça-biama wa'u ama, as the women were *requested* to go.

560, 12. iteça-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gçize agi-bi ŋi, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Ictinike amá aḡé anáma. Égiḡe watícka bacaⁿi tē éḡaⁿbe alí-bi xī,
 Ictinike the was going, they At creek it bends the in sight arrived, when,
 (mv. sub.) say. length
 égiḡe xī taṅga gaⁿ ḡínké amá, iḡánaḡideadi atíḡeⁿ éḡaⁿ. xīḡíza-bi
 at Big turtle was (st.) there awhile, At a sheltered place having come there Having drawn
 length (mv. sub.) they say, warmed by the sun and sat. (himself) back,
 egaⁿ, bispáspa aḡi-bi egaⁿ, taⁿḡiⁿḡti aḡá-bi aⁿ, ḡamú tē éⁿdi alí-bi 3
 they say crouching at having been coming running fast having gone, they downhill the there arrived,
 intervals back, they say, say, they say
 aⁿ, ḡá-biamá: "Tēná! eátaⁿ éḡaḡiⁿḡti ḡaḡeⁿ ā. Ní ḡákē bíze te aī
 hav- said as follows, Why! where- paying no at- you sit ? Water that dry will said
 ing they say: fore-tention whatever (lg. ob.)
 egaⁿ, waníta ní ugḡiⁿ amá bḡúḡti ní uḡúhai hā. Kī á-biamá xī
 having, quadruped those dwelling in the all water follow im- And said, they say Tur-
 water immediately after it tile
 taṅga aká, "Ná! éḡ átiḡḡeⁿ-naⁿ-maⁿ ḡaⁿja, edádaⁿ ctēwaⁿ anáⁿ-máji. 6
 big the Why! this I often come and sit though, what soever I have not heard,
 (sub.),

- Ga^{n'} miⁿ çétaⁿ hí xī, çé átiágçīⁿ-naⁿ-ma^{n'} hā." "Wana^{n'}qçīn-gā há,"
 And sun this far reaches when, this I usually come and sit Hurry
 á-biamá Ictínike aká, "xáciqti cénujīn'ga d'úba t'á-biamá íbizē, nuóna^{n'}
 said, they Ictínike the very long young men some have died, they from otter
 say (sub.), ago (see note) say
- 3 jīn'ga cti t'é amá, sín'de jīn'ga cti t'é amá, sín'de bçáska cti t'é ama, miçá
 young too is dead, they tail small too is dead, they tail flat too is dead, they raccoon
 say, say, say,
 jīn'ga cti t'é amá."
 small too is dead, they say.
- Hau. "Ké, aṅgáçe te hā," á-biamá xé ṭaṅga aká. Júççe aça-
 ¶ Come, let us two go said, they say Big turtle the With him went,
 (sub.).
- 6 biamá Ictínike amá. Wáhi qéga-naⁿ uné júççe amá. Wáhi wétiⁿ
 they say Ictínike the (mv. sub.). Bone dried only seek- ing was with him, they Bone striking weapon
 say.
- údaⁿqti íça-bi a^{n'}, "Kagéha, maⁿçīn'-gā há. Anéje tá mīnke," á-biamá
 very good having found it, Friend, walk ! Mingo will I who, said, they say
 they say (m i n g a m)
- Ictínike aká. Çeké wahí kē çizá-bi a^{n'}, açe améde sakíbaqti júççe
 Ictínike the This bone the having taken it, when he (the Big right beside with him
 (sub.), (lg. ob.) (lg. ob.) they say, turtle) was going him
- 9 maⁿçīn'-bi a^{n'}, "Kagéha, níkaciⁿga maⁿçīn'i xī, dáhi gazízi égaⁿ maⁿçīn'-
 having walked, they Friend, person walks when, neck stretching so he usu-
 say, say, often
- naⁿ." xé ṭaṅga dáhi kē gázíç'qti-naⁿ maⁿçīn' çīn, jibe kē cti naⁿjágēqti
 ally Big turtle neck the stretching it far, was walking, leg the too sticking them
 walks. (lg. ob.) usually (lg. ob.) (lg. ob.) out much bent
- maⁿçīn' çīn, égaⁿ-na^{n'} çīn xījī, dáhiqti kē ehéça-bi a^{n'}, gazaⁿqti
 was walking, was doing so regularly when, right on the the having put the horizon- tal ob. on it (another knocked him
 neck (lg. ob.) horizontal ob.) down
- 12 ihéça-bi a^{n'}, gactaⁿ-bají-bi aⁿ xī, ga^{n'} gaçfí-bi a^{n'}, "Haha+! a^{n'}ba
 and stunned him, not having stopped hitting when, so having killed him, Ha! ha! day
 they say, him, they say, they say,
- wi^{n'} cti gáaxi'a^{n'}-ónaⁿ, "á-biamá, açe amá açi^{n'}-bi aⁿ. Néçē aká, xé
 some (pl.) I do that for usually, said he they was going having kept it, He was kindling a Turtle
 myself say, they say, they say, fire,
- ṭaṅga çínké jégçaⁿ aká. Caⁿqti jaⁿtiçīngá-bi a^{n'}, "Hau, aja^{n'} tá mīnke
 big the (st. ob.) he was roasting the animal as his hunger ? having become sleepy, they Ho, I will sleep
 he sat, say,
- 15 çaⁿ'ja, íjaⁿxe çajaⁿ'ajī te hā. Hau, çinin'de xī, xé ṭaṅga, 'P! ecé te hā."
 though, Ó Kjaⁿxe you sleep shall Ho, you cooked when, Ó Big turtle, 'Puff! you shall
 not say
- Ga^{n'} jaⁿ ké. Míçasi amá naⁿstápiqtei álama. xé çínké çizá-bi a^{n'},
 And he lay sleep- ing. Coyote the walking very softly was com- Turtle the (st. having taken it,
 (mv. sub.) over the leaves, etc. ing. (ob.) they say,
- jegá gē wi^{n'} çionúda-bi a^{n'}, çajú açaṅká. Je-ánita tē waṅ'giçe çasni^{n'}-
 leg the (pl. ob.) one having pulled out (or sat biting off the Animal limb the all having
 off), they say, meat. (ob.) devoured,
- 18 bi a^{n'}, wahí gē é'di ugídada^{n'}-bi a^{n'}, cī déde tē'di íça^{n'}ça-bi a^{n'}, Ictínike
 they say, bone the there having pushed them back again fire in the have placed it (the Ictínike
 (pl. ob.) into their places (?), they say, (sub.) turtle), they say,
- e'a^{n'} gáxe tē égaⁿqti gáxe íça^{n'}ça-bi a^{n'}, aça-biamá. Égiçe Ictínike
 how he made the just so made it having placed the ani- mal, they say, went, they say. At length Ictínike

aká íxíḫá-biamá. ^{the} ^{awoke, they say.} ^{Turtle} ^{the (st. ob.)} ^{ba'ú-bi a'} ^{having pushed into the ashes to find the turtle, they say.} ^{ḫízá-bi a'} ^{having taken it, they say,} ^{ṭe-ánita} ^{animal limbs} ^{tě wi'} ^{the one} ^{uḫa'} ^{grasped it} ^(sub.)

ega'ⁿ, ḫíḫa'ⁿ ṭí sí'aⁿḫé'qti ḫízé gi. "Sa!" (á-biamá Ictinike aká) Cí wi'ⁿ
^{having,} ^{pulled} ^{when} ^{only that and} ^{he took} ^{was} ^{Pshaw!} ^{(said, they say} ^{Ictinike} ^{the} ^{Again} ^{one}
^{it} ^{nothing else} ^{it} ^{coming} ^{back} ^(sub.)

tě égaⁿ ṭí cī égaⁿqti sí'aⁿḫé' ḫízé amá. "Qa!" é gaⁿ, cī wi'ⁿ tě ḫízé 3
^{the} ^{so} ^{when} ^{again} ^{just so} ^{only that} ^{he was taking,} ^{Bshaw!} ^{said} ^{as,} ^{again} ^{one} ^{the} ^{took}
^{they say.} ^{it}

ṭí cī sí'aⁿḫé'qti égaⁿ ḫízé amá. "Qa+!" é gaⁿ, cī wi'ⁿ tě ḫízé ṭí,
^{when} ^{again} ^{only that} ^{so} ^{he was taking,} ^{Pshaw!} ^{said} ^{as} ^{again} ^{one} ^{the} ^{took} ^{when,}
^{they say.}

cī égaⁿ sí'aⁿḫé'qti cī ḫízé amá. "Qá-i-na+! Ijaⁿxe-á', ḫajaⁿáji te ehé ḫaⁿ'cti."
^{again} ^{so} ^{only that} ^{was taking it,} ^{they say.} ^{Surprising!} ^{O Ijaⁿxe,} ^{you sleep} ^{shall} ^{I said} ^{formerly.}
^{not}

Ijaⁿxe ṭigṭíḫubá-bi a'ⁿ, a'ⁿhe-naⁿ-bi ṭí, "Aⁿhaji-gá," é-naⁿ-biamá. "Qá- 6
^{Ijaⁿxe} ^{having scratched his own,} ^{fled often, they} ^{when,} ^{Do not flee,} ^{said often, they say.} ^{Sur-}
^{they say,} ^{say}

i-na+! Aⁿhaⁿ, agḫáⁿsiⁿ ḫaⁿ'cti," á-biamá.
^{prising!} ^{Yes,} ^{I devoured it,} ^{formerly,} ^{said he, they} ^{say.}
^{my own}

NOTES.

Another version is given on pp. 60-69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. 563,3, *et passim*. a', *having* (not *they say*), same as egaⁿ.

564, 18. ugíḫaⁿ used instead of ubadaⁿ or uibadaⁿ because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, ugíḫaⁿ is used instead of ugḫaⁿ or uigḫaⁿ, to describe Ictinike's act, though he had not yet eaten the child.

TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam*." When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O 'Ijaⁿxe,' must keep awake. When you are cooked, O, Big Turtle, you must say 'Puff!'" So he went to sleep. Then the Coyote was coming very cautiously. He seized the Turtle, pulled one of the legs out of the coals, and sat there biting off the meat. When he had devoured the meat on all the limbs, he pushed the bones back into their former places, arranged the fire over them, and departed after putting every thing just as he had found it. At length Ictinike awoke. He pushed into the ashes to find the Turtle, took hold of one limb and pulled it, when to his surprise only that limb came forth. "Pshaw!" said he. Then he tried another limb, with a like result, and still another, but only the bones appeared. When he had pulled out the fourth leg he was astonished. "Surprising! O 'Ijaⁿxe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ijaⁿxe," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

TOLD BY FRANK LA FLÈCHE.

Míxasi amá ʔan'de áʔiʔáqti áʔá-biamá. Dádaⁿ unégaⁿ maⁿʔiⁿ-bi
 Coyote the (mv. sub.) ground crossing by the nearest way went, they say. Something as he sought it walked, they say,
 ʔi, sabáʔiʔti níkaciⁿga wiⁿ, "Naⁿetan'gá há," á-biamá. "Wiⁿaⁿwa
 when very suddenly person one O stop walking ! said, they say. Which one
 3 etédaⁿ," eʔé-gaⁿ-bi egaⁿ, uʔíxidá-bi ʔi, íʔa-baʔi-biamá Ci eʔáha áʔa-
 can it be? he thought, they say as (= hav- ing) he looked around, when, he did not find him, Again furtherⁿ went,
 biamá. Ki "Aⁿʔaⁿbetan'-gá há," á-biamá. Ki Míxasi aká íʔa-biamá
 they say. And Pass to one side of me ! said, they say. And Coyote the (sub.) found him, they say.
 Wé'sá. "Ci+ete! ʔé maⁿbéiⁿ ʔaⁿja, ébé-ctéwaⁿ ídetaⁿ kaⁿbéa-máʔi. ʔi
 Snake. Fie! this I walk though, who at all I pass to one side of him I wish I not. You
 6 gaqⁿ tiʔá-gá! Uhé ké iⁿʔiʔan'-gá!" "ʔé maⁿbéiⁿ ʔaⁿja, ébe wiⁿ
 to one side pass! Path the (g. ob.) give me room! This I walk though who one
 ébáʔaⁿ t́é áhaⁿ, ebégaⁿ-ctéwaⁿ-máʔi há," á-biamá Wé'sá aká. "Égaⁿ
 I give him will ! (in so- liloquy) I think at all I not said, they say Snake the (sub.). So
 ʔi'cté áwinaⁿge tá miñke há," á-biamá Míxasi aká. "Égaⁿ ʔi'ji, ʔat'é
 even if I run on you I who will , said, they say Coyote the (sub.). So if you die

taté," á-biamá Wě's'ă aká. "Áqta" at'é tádaⁿ. Út'e a'phi'ng'e," á-biamá
 shall said, they say / Snake the How possible I die shall? Cause of me—none said, they say
 surely (sub.) (sub.) death

Míxasi aká. "Ké, aňgajáda-gă! Jáphi'aňkíča-gă," á-biamá Wě's'ă aká.
 Coyote the Come step over me! Do it in spite of me! said, they say Snake the (sub.)

Kí Míxasi aká ágajáda-biamá. Kí Wě's'ă aká ɕaqtá-biama. Kí Míxasi 3
 And Coyote the stepped over him, they And Snake the bit him, they say. And Coyote (sub.)

aká nié-ctěwaⁿ-báji-biamá. "Áwatée ă. Áwigajáde xí at'é taté, ecé
 the (sub.) pained at all not, they say. Where is it ? I stepped over you if I die shall you said

ɕaⁿ'cti. Áwaté at'é," á-biamá Míxasi aká. Gaⁿ' íɕaⁿ'baⁿ' ía-báji-bi egaⁿ',
 heretofore. Where is it I die said, they say. Coyote the And a second he spoke not, as (=hav- ing)

aɕá-biamá Míxasi amá, ɕan'de áɕiáqti. Gaⁿ'tė-gaⁿ' xí, wacícka wíⁿ' ahí- 6
 went, they say Coyote the (mv. sub.) ground across by the nearest way. After some- time when stream one he

biamá. Kí niɕátaⁿ' tá-bi egaⁿ', ní ké daⁿ'ba-bi xí, níuwaɕeɕíe xíaⁿ'ba-
 reached, they say. And to take a was about, as wa- the he looked at when reflection in the he saw him- self,

biamá. Kí ciⁿ'qti xíaⁿ'ba-biamá. "Qa-é! égimaⁿ-májí-naⁿ-maⁿ' ɕaⁿ'cti.
 they say. And very fat he saw himself, they say. Whew! I never was so heretofore.

Aⁿ'ciⁿ' íɕánahiⁿ' ă" á-bi egaⁿ', xígɕít'aⁿ-ctěaⁿ-naⁿ-biamá. Kí ɕataⁿ'-bi egaⁿ', 9
 Me fat I truly ! said, as, he felt him- even (!) often, they say. And he drank, as (=hav- ing)

caⁿ' aɕá-biamá. Gaⁿ'te xíji, "Ajaⁿ'taⁿ'ɕaⁿ'ɕiŋge íɕánahiⁿ' áhaⁿ," á-bi
 still he want, they say. A while when I am sleepy I truly ! (in so- liloquy) he said they say

egaⁿ', qáde bazaⁿ' jaⁿ'-biamá. Kí caⁿ'caⁿ' t'é amá, íbaqti. Kí cetaⁿ' há.
 as (=hav- ing) grass pushing in helay, they say. And always he died, they much swollen. And so far .

NOTES.

567, 7 niuwaɕeɕíe. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwaɕíkíhaⁿ, 559, 12.

TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow?" said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. "Whew! I was never so before. I am very fat!" Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, "I feel very sleepy." So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

THE COYOTE AND THE SNAKE.

TOLD BY GEORGE MILLER.

- ǦǦiǥe Wě's'ǎ wi' ǽ'di ja' akáma. Gǥadi' uska'ska'qti uhé ǥe ké'.
 At length Snake one there was recl., they Across in a very straight line path was going.
- "Wǎ! ma'ciǎqaha jañ'-gǎ, Wě's'ǎ! Áwigajáde xǐ, ǥat'é taté," á-biamá
 Why! further off lie, O Snake! I step over you if, you die shall, said, they say
- 3 Mǐyasi aká. "Uhé ǥǥǥa'skáqti kédega" ǥí-eda" a'ǥa'cpeta' eté xǐ,"
 Coyote the (sub.), Path just this size lies, but you rather (than I) you go to one side ought,
- á-biamá Wě's'ǎ aká. "Qa-í! ma'ciǎqaha jañ'-gǎ, ehé," á-biamá. "ǥí-eda"
 said, they say Snake the (sub.), Whew! further off lie, I say, said, they say. You rather (than I)
- ma'ciǎqaha fha-gǎ," á-biamá Wě's'ǎ aká. "Ahaú! áwigajáde tá mǐnke
 further off pass (or go) said, they say Snake the (sub.), Oho! I will step over you
- 6 ǥa'ja, ǥat'é taté hǎ," á-biamá Mǐyasi aká. "Nǎ! wí níkaci'ga-ma wi'
 though, you die shall said, they say Coyote the (sub.), Why! I the people (pl. ob.) one
- añ'gajáde té'di té-na" hǎ," á-biamá Wě's'ǎ aká. "A'ha," á-biamá Mǐyasi
 steps over me when usually dies said, they say Snake the (sub.), Yes, said, they say Coyote
- aká. Ga', "At'é tá mǐnke," á-biamá. "Hǐnda! wi'a'wa wi'añke téska,"
 the (sub.), And, I will die, said, they say. Let us see! which one of the two we two tell may, in futuro,
- 9 á-biamá Mǐyasi aká. Ga' aǥá-biamá Mǐyasi amá. Wágajáde ǥǥǥqti xǐ,
 said, they say Coyote the (sub.), And went, they say Coyote the (sub.), Stepped over very suddenly when,
- jǐbe sihí gǥǥí da'cté ǥaqtai té. "Haú, ǥat'é taté hǎ, áwigajáde édega."
 lower foot on the one or the leg (pl.) other he was bitten. Ho, you die shall I stopped over you but.
- "ǥí ǥat'é taté hǎ," á-biamá Wě's'ǎ aká. Ga' aǥá-biamá Mǐyasi amá.
 You you die shall said, they say Snake the (sub.), And went, they say Coyote the (mv. sub.),
- 12 Ga' ma'ǥi' ǥi' té, "Qǐ-í! júga gáma"-mǎji-na"-ma' ǥa'cti. A'ci'
 And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

íq'ímahí^{n'}-ā," á-bi a^{n'}, xig'qázi-bi a^{n'}, nañ'ka ké' cti xíqā^{n'}ba-bi a^{n'}, uq'ú-
 I truly ! having said, having stretched him- back the too having looked at him- he was
 they say, self by an effort, they say, (lg. ob.) self, they say, exam-

kiqā^{n'}be-na^{n'}-biamá. Ca^{n'}qti cti' ug'qá'a tiq'qé-na^{n'} amá. Iáqā-qti-ctēa^{n'}-na^{n'}
 ining himself often, they say. In spite (or too hitting the he took up the cry often, Gaped very even often
 notwith- standing) mouth and giving the they say. hard (?)

éga^{n'}, "Qa+! Wé's'ā íe tē wiñ'ke tē éga^{n'} ā," é-na^{n'} amá. Égiqe júga qí^{n'} 3
 having, Whew! Snake spoke the told the the so ! was saying often, At length body the
 truth they say.

béqūaqti íba amá, badín'di, ḏacíqe gē' ctēwa^{n'} bapúci^{n'}-qtia^{n'} amá. "Wé's'ā
 entire was swollen, distended, tip of the the even was exceedingly puffed up, Snake
 they say, nose (pl. ob.) they say.

íe tē wiñ'ke tē éga^{n'} ā," ei é amá. Iq'ímaqídadji gēqí^{n'} qínké, gagígixé'qtei
 spoke the told the the so ! again was saying, At a sheltered place, he was st., coiled many times
 truth they say, warmed by the sun

ja^{n'}tē ga^{n'}ca^{n'}ca^{n'} c'di t'c amá. É amá, áda^{n'} Wé's'ā amá edáda^{n'} waníta 6
 slept as continually there dead they say. That was it, therefore Snake the what quadruped
 soundly they say, (pl. sub.)

wáqatái tē bēqūga íba t'c-na^{n'}i tē'.
 they bit them when all swell- died usually.
 ing

NOTE.

568, 12. Qai, pronounced Qa+!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over *me*, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

THE COYOTE AND THE GRAY FOX—A PONKA STORY.

TOLD BY ONE HORN.

- Líxaqúde wiⁿ ciⁿ/qtiaⁿ-biamá. "Kagé, edádaⁿ ípiciⁿ/i ä," á-biamá
 Gray fox one was very fat they say. Younger what you are fat ? said, they say.
 brother, by means of
- Míxasi aká. "Aⁿ/haⁿ, jiⁿ/chéha, wamúske naságe 'iⁿ a-í xí, uⁿúciaja t'é
 Coyote the Yes, O elder wheat baked hard car- they when in front dead
 (sub.). brother, rying come
- 3 Dáxe ajaⁿ/-naⁿ-maⁿ," á-biamá. "Gaⁿ/xí jaⁿ/činaⁿ/ge kēdi aⁿwaⁿ/aⁿhai
 I pretend I usually recline said, they say. And then wagon in the they put me when
 reclining
- tēdi uánaⁿqpáçē ajaⁿ/-naⁿ-maⁿ. Kí uá'aⁿsi agçé-naⁿ-maⁿ. Gaⁿ/xí bçáte
 when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat
- agçé-naⁿmaⁿ. Wamúske naságe é aⁿçaⁿ/ciⁿ há," á-biamá. Gaⁿ/xí,
 I usually start home. Wheat baked hard that I ain fat by said, they say. And then,
 by means of
- 6 "Jiⁿ/chéha, égaⁿ, ckáxe wíkaⁿbça," á-biamá Líxaqúde aká. "Çiēqtci, jiⁿ/çé,
 O elder brother, so you do I desire you, said, they say Gray fox the Especially elder
 (sub.) you, brother,
- sí çiaⁿg' égaⁿ, áhigi uⁿánaⁿqpáçē taté ebçégaⁿ." Gaⁿ/xí Míxasi aká
 foot you large as, many you make them fall shall I think. And then Coyote the
 from a height by kicking (sub.)
- uⁿúciaja jaⁿ/-biamá. Gaⁿ/xí wáqē aká jaⁿ/činaⁿ/ge kē uⁿaⁿhai tē. Gaⁿ/xí
 in front re- they say. And then white the put the past And then
 closed, man (sub.) wagon in the (lg. ob.) (recl. ob. in) sign.
- 9 géçegaⁿ/-biamá wáqē aká: "Çékē wawiⁿ/ají áhaⁿ." Sihí tē baqtá-biamá.
 he thought as follows. white the This (recl. it is not the ! (in so- Feet tē he tied, they say.
 they say man (sub.): ob.) first time liloquy). (ob.)
- Jaⁿ/činaⁿ/ge kē'di uⁿaⁿhai tē wáqē aká jí eai tē'di akí-biamá. Wáqē
 Wagon in the put the when white the house his at the reached home White
 (recl. ob.) in man (sub.)
- xi pēji'-qti wiⁿ tē aⁿ/ça çéça-biamá Míxasi kē. Égiçe wáqē aká máhiⁿ
 house bad very one the threw him suddenly, Coyote the At length white the knife
 (ob.) they say (recl. ob.) man (sub.)
- 12 açiⁿ ahíi tē Míxasi kē'di mása-biamá sihí gē baqtégaⁿ gaⁿ t'e gáxai
 he brought there the Coyote at the cut cords with a feet the as they were and dead pre-
 (= when) (recl. ob.) knife, they say, (pl.) tied tended
- daⁿ/cte xí, 'iⁿ agçá-biamá. (Sihí mása-báji, hájinga íkaⁿ/taⁿ enáqtci
 perhaps when carry- he went back to his (Feet not cut, cord used for that only
 ing on the back house.
- másai.) Kí naⁿ/ge agçá-biamá Míxasi aká. Líxaqúde iénaxíçe agçá-
 he cut with a knife. And running went homeward, Coyote the Gray fox to attack him went
 they say (sub.) homeward
- 15 biamá. "Kagéha," á-biamá, "ágçaaⁿçáçē," á-biamá. "Çiéwaçáxi'aⁿ!
 they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on
 yourself!

Qéñji grí-ǵǵ, " á-biamá Jíxaqúde aká. Wáqé aká wáíⁿ atí amá ké'di
Silently come back, said, they say Gray fox the White man the trans- he came, they at the
(sub.), (sub.) porting goods say, place

ǵajaⁿ égaⁿ ǵéwaǵǵí'aⁿ, " á-biamá. " Kagécha, wiⁿ ǵaké'qtiaⁿ, " á-biamá.
you lay as you brought it on your- said, they say. O younger brother, you speak the very said, they say.
down self, truth

Míxasi aká. Jíxaqúde aká gactaⁿ/ka-biamá.
Coyote the Gray fox the tempted him, they say.
(sub.) (sub.)

3

NOTES.

570, 9. ǵeké wawiⁿ/ají áhaⁿ, said because the man suspected some trick and had lost patience.

TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (or acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

TOLD BY FRANK LA FLÈCHE.

Waníta amá ciⁿ wáxa-biamá pahan'gadi. Wi^aaⁿ/wa ciⁿ uǵúka²pi
Quadruped the fat were made, they at the first. Which fat made him handsome
(pl. sub.) say

íbahaⁿ gaⁿ/ǵa-biamá. Kí waníta-ma bǵúgaqti wé'baⁿ-biamá Kí uǵéwiⁿ
to know he wished, they say. And the quadrupeds all he called to them, And assembling
they say.

- ẽ'di ahí-biamá. Kĩ ci^{n'} ućúka^{n'}onin'de-ma đá ɸa^{n'} úɸa^{n'}-bi-dé đáhi kěđíta^{n'}
 there they arrived And fat those who did not look head the he held while neck from the
 there, they say. handsome with it part them, (lg. ob.)
 they say
- wáɸiskebá-bi-dé waci^{n'} gě wénacaf-de, wáɸicta^{n'} ɸéɸé-na^{n'}-biamá. Ėgiɸe
 he scraped them while fat the he took when, letting them he was sending them reg- At
 with his hand, they say scattered (in. ob.) from them go ularly, they say. length
- 3 Mactein'ge ẽ'di aɸi^{n'} ahí-biamá. "Wíebɸi" tá minke há. Wí ci^{n'} a^{n'}ɸa^{n'} wańka^{n'}pi
 Rabbit there having he reached I am the one I who will I fat it makes me handsome
 him there, they say.
- tá minke há," á-biamá Mactein'ge aká. "Hĩndaké! gí-gá ha," á-biamá.
 I who will said, they Rabbit the (sub.). Let us see! come ! said, they say.
- Ga^{n'} ci^{n'} gáxa-biamá. "ɸi da^{n'}qti ućúɸika^{n'}onin'de ci^{n'} tẽ," (á-biamá). Ga^{n'}
 And fat he made him, they You beyond it makes you ugly fat the, (said, they say). And say. measure
- 6 đá ɸa^{n'} uɸa^{n'}-bi ega^{n'}, đáhi hidé ɸandíta^{n'} ɸiskéba-biamá ɸi, ábaɸú ɸa^{n'}
 head the he seized, as (=hav- neck base from the scraped off with the when, space be- the
 part they say ing), part hands, they say shoulders part
- ućisp iɸéɸa-biamá níaci^{n'}ga aká. Áda^{n'} ci^{n'}-na^{n'} ɸan'di ábaɸú unúcka ɸa^{n'}
 he pulled it suddenly, they person the There- fat only on the space be- depression the
 say (sub.). fore part between the shoulders part
- enáqtei wáci^{n'} hébe áɸaha-na^{n'} amá, edíta^{n'}. Ėgiɸe Miɸá aká enáqtei
 that only fat meat part adheres to, usu- they since then. At length Raccoon the he only
 ally say
- 9 ci^{n'} ućúka^{n'}pi-biamá, áda^{n'} júga bẽúga wáci^{n'} áɸaha gíáxa-biamá.
 fat made him handsome, there- body whole fat meat adhering made for him, they say.
 they say, fore to

NOTE.

571, 5. bẽugaqti, pronounced bẽu+gaqti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

HOW THE RABBIT KILLED A GIANT.

TOLD BY GEORGE MILLER.

- Mactciñ'ge-i^{n'} amá ačé amáma égičé. Égičé ta^{n'}wa^{n'}gčá^{n'} wi^{n'} é'di
Rabbit the was going, they say at length. At length nation one there
(mv. sub.)
- ahí-biamá. "Mactciñ'ge-i^{n'} ikima^{n'}čín atí hu^{n'}!" e-na^{n'}-biamá níaci^{n'}ga
arrived, they say. Rabbit as a visitor has come halloo! said often, they say people
- amá. "Ěbédi né ā," á-biamá níaci^{n'}ga amá, ákipá-bi ega^{n'}. "Nā! ga^{n'} 3
the (pl. To whom you I said, they say people the (pl. having met him, they Why! just
sub.). go
- ěbédi ctécte pí tá miñke," á-biamá (Mactciñ'ge-i^{n'} aká). "Nā! jí amá
to whom soever I will I who said, they say Rabbit the Why! lodge the
reach (sub.). say. (pl. sub.) the past)
- wačáta-bájii há'. Ląqtigikidábi aká-na^{n'} wačáte t'a^{n'}i há. Ě'di né
do not eat He for whom they shoot the only food he has There you
at the deer (sub.)
- eté xí" (á-biamá níaci^{n'}ga amá). Ca^{n'} jí uhañ'ge naji^{n'} tédega^{n'}, é'di 6
ought said, they say people the (pl. Yet lodge end stood the, but (in there
sub.). the past)
- ahí-biamá. "Kagéha, wačáte ctéwa^{n'} wačín'gai há," á-biamá jí uďai
arrived, they say. Friend, food soever we have none said, they say lodge entered
- aká. "Nā! kagéha, edáda^{n'} ctécte caté amá-na^{n'}, čínge xí," á-biamá
the Why! friend, what soever they are eat- usu- there is when said, they say
(sub.)
- Mactciñ'ge-i^{n'} aká. Égičé Mactciñ'ge-i^{n'} gíku-biamá Ląqtigikidábi aká. 9
Rabbit the At length Rabbit (sub) invited him to a feast, they say Ląqtigikidábi the
(sub.)
- "Wuhu+! kagéha, číkui há. Wana^{n'}qčín-gā há," á-biamá čé jí uďai
Oho! friend, you are Hasten ! said, they say this lodge en-
invited to a feast
- aká. Kí ta^{n'}wa^{n'}gčá^{n'} amá na^{n'}pě-qi-na^{n'} amáma. Edáda^{n'} waníta téčai
the And nation the (pl. usually were fearing him greatly, What quadruped they
(sub.) they say. killed
- ctéctewa^{n'} é bęúga ačín-na^{n'} akáma. Kí é'di ahí-biamá Mactciñ'ge-i^{n'} 12
soever that whole he was usually keeping it, And there ar- they say Rabbit
they say. rived,
- amá gíkuí tē'di. Ěčau^{n'}be hí xí'ji, "Ahaú! géčica^{n'} tičá-gā há," á-biamá.
the he was at the. In sight ar- when, Oho! on that side pass along ! said, they say
(mv. invited rived sub.)
- Mactciñ'ge-i^{n'} amá u'a^{n'}si-qčei átiáčá-biamá. Gčín'-biamá. Égičé
Rabbit the (mv. leaping high passed along, they say. Sat they say. At length
sub.)
- ú-i-biamá. Wačáta-bi ega^{n'}, xigčákega^{n'} gčín'-biamá. Hčébe učácta-bi ega^{n'}, 15
they gave food Having eaten different ate very rapidly sat, they say. Part having reserved it instead of
to him, they say, things, they say, eating it, they say,

- uqpe tē basnú çéça-biamá “Kagéha, uqpe tē dúatē,” á-biamá
 bowl the pushed off suddenly, they say. Friend, bowl the the one on said, they say
 this side
- (Mactcin'ge-i' aká). Ga^{n'}, “Kagéha, ca^{n'} dáxe te,” á-biamá (Mactcin'ge-i'
 Rabbit the And, Friend, enough I do will said, they say Rabbit
 (sub.))
- 3 aká). Ga^{n'}, “A^{n'}ha^{n'},” á-biamá (Jáqtigikidábi aká). Agçá-bi ega^{n'},
 the And, Yes, said, they say Jáqtigikidábi the Having gone back, they
 (sub.) say
- unéçē qa^{n'}/ha kē wi^{n'}áqtcia^{n'} u'a^{n'}/si-bi ega^{n'}, wéna^{n'}ba^{n'} tēdíhi wagaqça^{n'}
 fire-place border the once having leaped, they say, the second time the, ar- servant
 (lg. ob.) rived there
- Jáqtigikidábi eja^{n'} çínké mañ'ge áçiqáqti áta^{n'}-bi ega^{n'}, u'a^{n'}/siqti ákiágçá-
 Jáqtigikidábi his the (st. chest straight having stepped on, with a great had gone
 ob.) across they say, leap homeward,
- 6 biamá Uçácta-bi çá^{n'} ikáge çínké agçáçí^{n'} aki-biamá. Ikáge igáqça^{n'}
 they say. What was not the his the (st. having his he reached there His friend his wife
 eaten part friend ob.) own again, they say.
- éça^{n'}ba gí'çēqti çatá-biamá, waçátají améga^{n'}. Ėgiçe ha^{n'}ega^{n'}tce xí,
 she too very glad ate it, they say, as they had not been eating, At length morning when
 they say.
- íekiçá-bi ega^{n'}, cka^{n'}çē wágají-biamá. Çi ga^{n'} “Jáqtigikidábi aká
 crier pro- having dislodged the commanded them, Again so Jáqtigikidábi the
 claimed, they say, the game they say.
- 9 t'ekiçē taí aká,” e-na^{n'}-biamá níaci^{n'}ga amá. Ábae amá aça-biamá.
 he is the one for whom they were saying often, people the (pl. Hunter the (pl. went, they say.
 are about to kill (the game), they say sub.) (sub.)
- Qçabé cugaqti énte cka^{n'}çá-bi a^{n'} gatéga^{n'}qti wakída biamá. Mactcin'ge-i'
 Tree very thick perhaps dislodged the hav- just in that they shot at them, they Rabbit
 ing manner say.
- amá é'di ahí çéça-biamá gicka^{n'}qti. Ėgiçe Jáqtigikidábi aká xáciqti é'di
 the there started off in order to reach there soon, they very hastily. Behold Jáqtigiki dabi the the very long ther-
 (mv sub.) say ago
- 12 ahí-bi ega^{n'}, açé amáma. Çi wédají wakída-bi ega^{n'}, é'di éga^{n'}qti
 having arrived there, was going (else- Again elsewhere having shot at something, immediately
 they say, where), they say.
- çi hí çéçé ga^{n'} xí égiçē xáciqti é'di ahí-bi ega^{n'}, açé amáma çi,
 again started off in and (?) when behold very long there having arrived, they was going (else- again
 order to reach there soon ago where) they say
- Jáqtigikidábi amá. “Ámakájiwáçē áha^{n'},” eçéga^{n'}-biamá Mactcin'ge-i' aká.
 Jáqtigikidábi the (mv. Enough to make one ' (in so- thought, they say Rabbit the
 sub.) lose patience liloqny), the (sub.).
- 15 Çi wédají wakída-bi ega^{n'}, çi é'di éga^{n'}qti ahí çéça-biamá. Éta^{n'}çi^{n'}
 Again elsewhere having shot at something, again immediately started off in order to reach He first
 they say.
- ahí-biamá Mactcin'ge-i' aká. “Kagéha, a^{n'}çáde taí ha,” á-biamá
 arrived there, Rabbit the Friend, let us cut it up said, they say
 they say (sub.).
- Mactcin'ge-i' aká. Kí níkaci^{n'}ga çéaká íqti t'çēçé aká uçí'agá-biamá.
 Rabbit the And person this one deer he who killed it (sub.) was unwilling, they say.
 (sub.)
- 18 “Ná! kagéha, Jáqtigikidábi aká atí te etea^{n'}i há,” á-biamá. “Ná!
 Why! friend, Jáqtigikidábi the come will by and by said, they say. Why!
 (sub.)
- kagéha, waníta t'éwaçai xí, waçádai-de énaçaçá^{n'}çá^{n'} wa'í-na^{n'}i,” á-biamá
 friend, quadruped they kill when they cut when in equal piles they usually give said, they say
 them them up or shares to them,

(Mactciñ'ge-i^{n'} aká). Ca^{n'}-naⁿ učí'agá-biamá níaci^{n'}ga aká, Jáqtigikidábi
Rabbit the Still (despite) he was unwilling, they person the Jáqtigikidabi
(sub.). what was said say (sub.),

na^{n'}pa-bi ega^{n'} Mactciñ'ge-i^{n'} amá qu'ě' ačá-bi ega^{n'}, sihi tē uča^{n'} iča^{n'}-
he feared to see as. Rabbit the (mv. with a having gone, they feet of the he seized sud-
him, they say as. (sub.) rush say, say, the an- (ob.) denly, as he
imal stood,

biamá. Umásna-biamá. Ėgiče éča^{n'}be atí-biamá Jáqtigikidábi amá.
they say. He slit the skin with a At length in sight came, they say Jáqtigikidabi the (mv.
knife, they say. (sub.)

"Píaji ckáxe! Cañkéča-gă," á-biamá (Jáqtigikidábi aká). "Edáda" 3
Bad you do! Let the (recl. ob.) said, they say Jáqtigikidabi the (sub.). What
alone,

píaji dăxe ă," á-biamá (Mactciñ'ge-i^{n'} aká). "Waníta t'ěwačai-de
bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill
them

wadádai-de énahaca^{n'}ča^{n'} níkaci^{n'}ga-ma wa'í-na^{n'} (á-biamá Mactciñ'ge-i^{n'}
when they cut them in equal piles or the people (pl. ob.) they usually said, they say Rabbit
up shares give to them

aká). "Cañkéča-gă, ehé," á-biamá Jáqtigikidábi aká. Ca^{n'}-naⁿ 6
the Let the (recl. ob.) I say, said, they say Jáqtigikidabi the Still (despite)
(sub.) alone, what was said)

Mactciñ'ge-i^{n'} aká ubásna^{n'}-biamá "Dáda" čin dīxa^{n'} čin áha^{n'}," á-biamá
Rabbit the pushed (the knife) into What the I blow it (a the
(sub.) the meat, they say (mv. light ob.) (mv. ob.) said, they say

(Jáqtigikidábi aká). "A^{n'}bixañ'-gă! a^{n'}bixañ'-gă!" á-bi ega^{n'}, ešahača^{n'}ča^{n'}
Jáqtigikidabi the Blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees
(sub.) they say, they say,

ačá-biamá. Bixa^{n'}-bi ega^{n'}, Mactciñ'ge-i^{n'} čé amá gaqáda^{n'}qtei. Gañ'xi 9
went, they say. Having blown him, they Rabbit was going, with his fur stand- And then
say, ing out all over from his being blown at.

čé amá Jáqtigikidábi aká jáqti kě čizá-bi ega^{n'}, iñí'a^{n'}he čéča-bi ega^{n'},
was going, Jáqtigikidabi the deer the having taken it, they put the lg. suddenly, having
they say (sub.) (recl. say, ob. in his they say, belt,

ačá-biamá. Jáqti ána t'ěwačai-ma bčúga iñiwaji-na^{n'} akí-na^{n'}-biamá.
went, they say. Deer how those which were all putting them the lg. usual- he usually reached
many killed (pl. ob.) in his belt objects in his belt ally home, they say.

Níkaci^{n'}ga snédeaqti-biamá. Ca^{n'} gáxe akí-bi ega^{n'}, jáqti ána t'ěwačai-ma 12
Person very tall, they say. Having quit having reached, deer how those which were
again, they say, many killed (pl. ob.)

bčúgaqti Jáqtigikidábi aká iñiwaji akí-biamá. Ha^{n'} xi, Mactciñ'ge-i^{n'}
all Jáqtigikidabi the putting reached home, they say. Night when Rabbit
(sub.) them, the lg. objects in his belt

amá ugáca^{n'} amá ca^{n'} Jáqtigikidábi jí tē učíca^{n'} ga^{n'} ha^{n'} tē naji^{n'}
the was traveling, they until Jáqtigikidabi lodge the going awhile night when he was
(mv. sub.) say (std. around it ob.)

áčanká. Wagčicka wiⁿ čizá-bi ega^{n'}, égiča^{n'}-biamá: "Wagčicka, né te 15
std. Insect one having taken it, they said to it, they say: O insect, you will
say, go

ča^{n'}ja, tactáděqti tē'di náqta te hă," á-biamá. Ėgiče ha^{n'}ega^{n'}tce xi
though the flank itself in the you bite will said, they say. At length morning when
(= just on the flank)

1. ǰáqtigikidábi wakéga, á-biamá. Tactáde ǰan'di ǰa'í'í'ǰá amá. Kí ǰi'ú
 ǰáqtigikidabi sick, said, they say. Flank in the itched him, they say. And scratched with his fingers
2. tē ca^{n'} ǰicta^{n'}ǰi'qti ca^{n'}caⁿ ga^{n'} jú ǰaⁿ uǰi'ude amá ga^{n'} t'c amá. Kí
 when still not ceasing at all continually at flesh the scratched a hole in, and died they say. And
3. níkaci^{n'}ga amá égiǰa^{n'}-biamá: "Mactei^{n'}ge-i^{n'}" ta^{n'}waⁿ gígǰa^{n'}i-gǎ,
 people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him "erect a village for him.
- á-biamá. Kí Mactei^{n'}ge-i^{n'} aká égiǰa^{n'}-biamá: "Wí ta^{n'}waⁿ gígǰa^{n'}i
 said, they say. And Rabbit the (sub.) said to (one?), they say: I village they place for one
- ma^{n'}hǰi^{n'}- máji," á-biamá. "Wa'ǰiŋga waqpaǰi^{n'}qti aǰi^{n'}bǰa uta^{n'}nadi, áda^{n'}
 I walk I not said, they say. Old woman very poor I left her, my own in a lonely place there-fore
6. agǰé tá minke," á-bi ega^{n'}, agǰá-biamá. Ceta^{n'}.
 I start back will I who having said, they say. started home, they say. So far.

NOTES.

The use of *égiǰe* at the end of the sentence, instead of at the beginning, is peculiar to the narrator.

This Omaha version is fuller than the Ponka one found on pp. 22-25.

514, 10, *et passim*, -bi aⁿ, used by the narrator instead of -bi egaⁿ.

575, 10. ǰe ama ǰáqtigikidabi, rather "ǰe ama ǰi, ǰáqtigikidabi," etc. ǰi, *when*.

TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, "The Rabbit has come as a visitor, halloo!" On meeting him they said, "Whom did you come to see?" "Why, I will go to the lodge of any person," said the Rabbit. "Why! the people have nothing to eat. ǰáqtigikidabi is the only one who has plenty of food. You ought to go to his lodge," said they. Still the Rabbit passed on to the end lodge and entered it. The host said, "Friend, we have nothing whatever to eat." "Why! my friend, when there is nothing, the people usually eat anything (that they can get)," said the Rabbit.

At length ǰáqtigikidabi invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "ḡagtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, ḡagtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.

Mactciñ'ge-iñ' amá aḡé amáma. Éḡiḡe Zizíka d'úba ededí amáma.
 Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.
 Ė'di ahí-bi añ', "Ḡíi-ḡā há, wíḡuḡa taí miñke," á-biamá. Gañ' Zizíka amá
 There having arrived, they say. Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub.)
 atí-bi añ', "Ahaú! wéḡuḡa taí há, Mactciñ'ge-iñ'," á-biamá. "Wíḡuḡa taí 3
 having come, they say. Oho! sing for us will Rabbit, said they, they say. I sing for

híutaⁿ/na té'di, "Wuhu+! ʔaⁿhá, t'eaⁿ/ʔagiʔé'qti jaⁿ," á-biamá. Gaⁿ/ʔi
prudendum at the, Oho! you have indeed killed me, said he, they And then
multitudo (in this case) mother, your relation, say.

wa'újĩnga aká, "Hiⁿ, cpaʔaⁿ, t'eaⁿ/ʔagiʔé'qti maⁿ ehaⁿ," á-biamá. Gaⁿ/
 old woman the (sub.), Oh! grandchild, I have indeed killed him, ! (fem. in said she, they And
 my own soliloquy), say.

wa'újĩnga aká áciaʔa néʔa-biamá. Gaⁿ/Zizika ʔĩnké ʔáʔiⁿ wéku 'íʔa-biamá 3
 old woman the outside of kindled a fire, And Turkey the one Pawnee to invite he spoke of, they say
 (sub.) the lodge they say. who (ob.) them to feast on it they say

Macteiⁿ/ge-iⁿ aká. Gaⁿ/wáʔʔa aʔá-biamá. Gaⁿ/akí-bi egaⁿ, é'qti ʔijébe-
 Rabbit the (sub.), And messenger went, they And having reached he him- door.
 the guests to a say. home again, they say

gʔaⁿ ʔaⁿ bahe íʔé gʔiⁿ-biamá, gaʔaʔi kiʔaⁿ tē, "Náwa, Siʔé-makaⁿ
 flap the bahé íʔé gʔiⁿ-biamá, it fell back and made when, Ho! Siʔé makaⁿ
 part knocked it out from the lodge by pushing a sudden tapping sound

ʔecaʔu," é gʔiⁿ-biamá. Iʔaⁿ/aká gaⁿ/ʔi áciaʔataⁿ, "Lúcpaʔaⁿ! ʔáʔiⁿ iⁿ- 6
 chief, say- ing it sat, they say. His grand- the and when from the out- side of the lodge, My grandchild! Pawnee they

ʔiⁿ/bahaⁿ-bajíⁿ-qtcí ehaⁿ+! é gʔiⁿ-biamá. ʔáʔiⁿ wéku-bi aĩ wiⁿ/ka-
 do not know him, my kins- ! (fem. in say- ing sat, they say. Pawnee that he had invited them to a feast
 man, at all soliloquy)! self

bajíⁿ-qti gaⁿ é'qtcí íe hébe ugíkie gʔiⁿ-biamá.
 a single word that was true as he himself words part speaking to his own (words) sat, they say.

NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtiaⁿ and naⁿ/jiⁿetcéqtcí, pronounced, sa+piqtiaⁿ and naⁿ+jiⁿetcéqtcí.

579, 1 and 2, t'eaⁿ/ʔagiʔé-qtcí jaⁿ and t'eaⁿ/ʔagiʔé-qti-maⁿ, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe íʔé is used instead of bahe ʔeʔé, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Nawa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Siʔé makaⁿ. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ʔecaʔu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), chief. All this paragraph about the Pawnees appears to be a modern addition to the myth.

TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!
Eyes red! Eyes red!
Spread out your tails!
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to cut sticks to serve as spits when the Turkeys were roasted. When the old woman was alone she thought, "What could he have brought home on his back?" So she untied the bag, and when she looked in, out flew all the Turkeys, hitting their wings hard against the grass lodge, and flying out the smoke-hole. The old woman barely killed one by hitting it with her skirt. At length the Rabbit came home. "Oh! I have inflicted a severe injury on my grandchild!" said she. "Really! Grandmother, I told you not to look at it!" And then the Rabbit plucked the feathers from the Turkey. When he finished that, he dissected the Turkey, took the entrails and thrust them at his grandmother, saying, "Grandmother, take those entrails." The old woman was standing erect as she worked, and as the Rabbit thrust the entrails at her he threw some clotted blood, which hit the *puđendum muliebre*. "For shame! Grandmother, you have scared me nearly to death!" said he. And the old woman replied, "Oh! I have scared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siçe-maka^a the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

THE BIRD CHIEF.

TOLD BY FRANK LA FLÈCHE.

Wajiñ'ga-má The birds (pl. ob.)	bęúgaqti all	wéba ⁿ -biamá. they called them, they say.	Wajiñ'ga wi ⁿ a ⁿ 'wa máxe ké'qa Bird which one upper world
áta furthest	gia ⁿ ' flying	cí you reach	fáfi ⁿ 'cé you who move
		nuda ⁿ 'hañga leader	ąni ⁿ ' you be
		taté hā, shall	á-biamá. said, they say.
			Kĩ bęúgaqti And all

ékitaⁿhúqti maⁿ'ci ačá-biamá. Kĩ Xíqagádjaⁿ aká Qíqá áhiⁿ kigčé hiⁿ
 at equal heights high in went, they say. And Wren the (sub.) Eagle wing beneath feathers
 ckúbe čaⁿ ugčíⁿ'-biamá. Gaⁿ' wajín'ga amá bčúgaqti áhiⁿ uječá-bi egaⁿ', hidé
 thick the part sat in, they say. And bird the (pl. sub.) all wing tired, they say as, below
 gí-bi xí, é-naⁿ ačá-biamá Qíqá amá. Kĩ Qíqá číⁿ cetaⁿ' amá xí, Xíqagádjaⁿ 3
 were-re- when, he only went, they say Eagle the (mv. sub.). And Eagle the was so far, when, Wren
 turning, they say one)
 amá ákihaⁿ ačá-biamá. Kĩ wajín'ga amá bčúgaqti hidé gčf-bi xí, Qíqá
 the beyond went, they say. And bird the (pl. sub.) all below had re- when, Eagle
 (mv. sub.) turned, they say
 amá-naⁿ gaⁿ'tčqti xí agčf-biamá. Kĩ cėnaⁿ-bi éskaⁿ ečégaⁿ-bi egaⁿ',
 the only a long time when returned, they say. And enough, they say perhaps they thought, as
 (mv. sub.) (=having),
 wáčawá-biamá wajín'ga amá. Égičé Xíqagádjaⁿ é-naⁿ gčfáji amá. Kĩ 9
 they counted them, they say bird the (pl. sub.). Behold Wren only he had not returned, they say. And
 ičápa-biamá. Égičé agčf-biamá gaⁿ'tčqti xí. Qíqá aⁿ'qti xíčégaⁿ amá xí,
 they waited for him, At length he returned, they say a long time when. Eagle was thinking too highly of himself, they say when,
 they say.
 égičé Xíqagádjaⁿ aká é áta gáxaií-biamá.
 behold Wren the that chief was made, they say.
 (sub.) one

NOTE.

580, 1. bčugaqti, pronounced bču+gaqti. So in line 2.

TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

DICTATED BY GEORGE MILLER.

Égiçe Ma'téu amá acé amá, waticka é'nte uhá-bi a". **Jačage wi'**
At length Grizzly bear the was going, they say, stream perhaps having followed its course, they say. Headland one

naji' té amá x̄i, uska'nska'qti ačá-biamá. **Jačage té éčá'be ahi-bi x̄i,**
it was standing, they when, in a straight line went, they say. Headland the in sight arrived, when, they say

3 égiçe Jenúga wi' kígče té naji' akáma. Ma'tcu aká híde nístúst
behold Buffalo bull one under- the was std., they say. Grizzly bear the base backing step by step

agi-bi ega", ní kě'ya ačá-bi a", ní kě uhá ačá-bi a", ugás'in-ahí-bi
having come, they stream to the having gone, stream the following having gone, peeping arrived, they say
say, (lg. ob.) they say, (lg. ob.) they say,

x̄i, qe-díxe ta' amá qčáqti'a paman'gčeqti naji' amá Jenúga ta' ux̄igč'i age
when, scabby std. they very lean with bowed head was std., they Buffalo bull the indisposed to move
buffalo say say

6 ga". Ma'tcu amá gčáda-bi a", xu'é ačá-bi a", Jenúga najiha ča" uča"
as. Grizzly bear the crept up on hav- ing with a went, they hav- Buffalo bull hair of the the grasped
(mv. sub.) him, they say rush say ing head part

ičá"-bi a", čidáza-biamá. Čix̄uwi'xe ač'i"-bi a", čija'ja", "Ía-gá há!
suddenly, hav- pulled him by the Pulling him had him, they hav- shook him often, Speak !
they say ing hair, they say. around say they say

Ía-gá há! Gáčuqti ma'bč'i' ač'i'hé x̄i a'čá'čakijáje amá. Ké, na, ía-gá!"
Speak ! That unseen I walk I who when you threatened to they say. Come, now, speak!
place move attack me

9 (á-biamá). Na"bé bčáska čtí íti"-na"-bi a", dacíje té. "Těná! eáta"
(said, they say). Paw flat too hit him with it hav- ing, tip of nose the (ob.) Fie! why

íwikijáje tá, ga"qti ma"ni' čáči'cé," á-biamá Jenúga aká. "Añ'kaji há!
I threaten to should, just in the you walk you who said, they say Buffalo bull the (sub.). Not so
attack you manner (you mention?) move,

a'čá'čakijáje amá," á-biamá Ma'tcu aká. Naji'ha ča' čicta"-bi a", učica"
you threatened to at- they say, said, they say Grizzly the Hair of the let it go, they hav- around
tack me they say, bear (sub.). the head part say, ing, him

12 ačá-bi a", sín'de kě' uča"-bi a", cí číuubč'i' ač'i"-bi a", čicta' tá-bi x̄i,
having gone, tail the having grasped, again pulled him having had him, about to let him when, they say, (lg. ob.) they say, round and round they say, go, they say

candé ča" na"bé bčáska íti"-biamá. Jenúga č'i' gabčábcaje ma'č'i" amá.
scrotum the paw flat hit him there with it, they say. Buffalo bull the legs wide apart was walking they say.
part

"Ūa'hu'hu'hu'hu"+! niájiqčcia" ekáxe áha", "á-biamá Jenúga aká. Ma'tcu
Oh! Oh! Oh! Oh! Oh! not paining at all you (in sol- said, they Buffalo bull the Grizzly bear
make illoquy), say say (sub.).

- amá ačá-biamá, nin'de kúcti égaⁿ. Jenúga aká gečégaⁿ-biamá, "Ákičá-gă
 the went, they say, hams (see note) some- Buffalo bull the thought as follows, they Return the
 (mv. sub.) what. (sub.) say, blows
- háu! Čí cti égaⁿ-qti égaⁿ-naⁿ niⁿ čaⁿ'cti wajiⁿ' tē," ečégaⁿ amá xī, Maⁿtcú
 ! You too just so often like you in the disposition the was think- they when, Grizzly
 were past ing say bear
- aká fbahaⁿ'-biamá. "Wă! edécegaⁿ' ä," á-biamá Maⁿtcú aká. "Edéha-máji 3
 the knew it, they say. Why! what do you ? said, they say Grizzly the I said nothing
 (sub.) say bear (sub.)
- há," é amá Jenúga. Čí qáča agí-bi aⁿ', cí Jenúga čixúwiⁿ'xěqti ačín'-
 was saying, Buffalo bull. Again back to having come, again Buffalo bull turned him around had him,
 they say, starting- they say, very fast point
- biamá. Čí hé tē učaⁿ'-bi aⁿ', đá čaⁿ' cti čixúbičín'-naⁿ ačín'-biamá ci.
 they say. Again horn the having grasped, head the, too pulled it round and had him, they again.
 (ob.) they say, part round often say
- "Nă! gájaⁿ ehé xī cti wéčaja čaⁿ'cti," á-biamá Maⁿtcú aká. Čí sín'de kě 6
 Fie! you do I said when you denied formerly, said, they say Grizzly the Again tail the
 that it (sub.) bear (sub.) (lg. ob.)
- učaⁿ'-bi aⁿ', cí pahan'ga gí'aⁿi tē' égaⁿ gí'aⁿ-biamá. Naⁿbé bčaska
 having grasped it, again before did to the so did to him, they say. Paw flat
 they say, him
- ítiⁿ-biamá. Čí gabčábčaje maⁿ'čín' amá Jenúga. "Ūⁿ'huⁿ'huⁿ'huⁿ+
 hit him with, Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!
 they say.
- niájiqtciaⁿ' ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. 9
 not paining at all you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the
 (mv. sub.) illoquy, (sub.) (sub.) (sub.)
- Čí Jenúga aká égiče égaⁿ gečégaⁿ-biamá cí: "Wáhuá! Ákičá-gă háu!
 Again Buffalo bull the at length so thought as follows, again: Really! Return the
 (sub) they say blows !
- Čí cti wajiⁿ' tē égaⁿ-qti égaⁿ-naⁿ niⁿ čaⁿ'cti," ečégaⁿ amá. Čí Maⁿtcú amá
 You too disposi- tion (ob.) just so often like you formerly, was thinking, they Again Grizzly the
 were say. bear (mv. sub.)
- čí fbahaⁿ'-biamá. "Wă! edécegaⁿ' ä," á-biamá. "Edéha-máji há," é amá 12
 again knew it, they say. Why! what do you ? said, they say. I said nothing was saying,
 say they say
- Jenúga. "Gájaⁿ ehé xī cti wéčaja čaⁿ'cti," á-biamá, qáča agí-bi égaⁿ'.
 Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they
 that it the start- ing-point say.
- Čidáze učaⁿ' ičaⁿ'-bi aⁿ', cí čixúwiⁿ'xěqti ačín'-bi aⁿ' cí naⁿbé bčaska cti
 Pulled his seized him suddenly, hav- again turned him around having had him, again paw flat too
 (on the head) ing, they say very fast they say
- ítiⁿ-naⁿ'-biamá. Čí sín'de kě učaⁿ'-bi aⁿ', cí naⁿbé bčaska cti ítiⁿ-biamá, 15
 hit him with it often, Again tail the having grasped it, again paw flat too hit him with it,
 they say, (lg. ob.) they say, they say,
- pahan'ga gí'aⁿi tē' égaⁿ gí'aⁿ-biamá. "Ūⁿ'huⁿ'huⁿ'huⁿ+! niájiqtciaⁿ'
 before did to the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paining at all
 him
- ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. Čí Jenúga
 you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the (mv. Again Buffalo bull
 illoquy, (sub.) bear (sub.) sub.)
- ečégaⁿ amá, "Wáhuá! Ákičá-gă háu! Čí cti wajiⁿ' tē égaⁿ-qti égaⁿ-naⁿ niⁿ 18
 was thinking, they Really! Return the blows ! You too disposi- tion the just so often like you
 say, ! you were

- ɕa^{n'}ɕtī, "ečégaⁿ amá. Cī Ma^{n'}ɕtú amá cī íbaha^{n'}-biamá. "Wá! edécegaⁿ
 formerly, was thinking, they say. Again Grizzly the (mv. again knew it, they say. Why! what do you say.
- á, "á-biamá (Ma^{n'}ɕtú aká). "Edéha-májī hă, "é amá Jenuğa. "Ákičá-gă
 ? said, they say Grizzly the (sub.). I said nothing was saying, Buffalo bull. Return the blows
- 3 hau! ɕī cī waji^{n'} tē éga^{n'}ɕti éga^{n'}-na^{n'} nīⁿ ɕa^{n'}ɕtī, ehé hă, "á-biamá. "Aⁿha^{n'}, "
 ! You too disposi- tion the just so often like you formerly. I said . said, they say. Yes,
- á-biamá Ma^{n'}ɕtú aká. Jenuğa amá nístustú ačá-biamá. Sín'de kē ɕíhaⁿ
 said, they say Grizzly the (sub.). Buffalo bull the (mv. backing step went, they say. Tail the raised (lg. ob.)
- ɕéča-biamá. "Nă! a^{n'}haji-gă hă, á-biamá Ma^{n'}ɕtú aká. Jenuğa amá
 suddenly in the air, they say. Why! do not flee ! said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)
- 6 xia^{n'}ɕa gčihéča-bi a^{n'}, uxíčaja^{n'}ja^{n'}-biamá Jenuğa amá nístustú ma^{n'}ɕi^{n'}-
 having thrown himself down sud- turned himself back and forth, Buffalo bull the backing step walked, denly, they say. they say (not rolling over and over in one direction). (mv. sub.) by step
- biamá, ma^{n'}-na^{n'}u. "Nă! a^{n'}haji-gă, ehé, "á-biamá Ma^{n'}ɕtú aká. Kī
 they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.). And
- Jenuğa aká iénaxíča tai égaⁿ nístustú ma^{n'}ɕi^{n'}i tē. Kī Ma^{n'}ɕtú aká
 Buffalo bull the (sub.) to attack him in order to backed step walked the (com- And Grizzly bear the (sub.) pleted act).
- 9 báazá-bi ečégaⁿi tē. Jenuğa aká Ma^{n'}ɕtú eca^{n'}ɕtci hí xī, judé ɕahéga-
 that he was he thought the (com- Buffalo bull the Grizzly bear near to him arrived when, having puffed scared pleted act).
- bajī-bi a^{n'}, xu'é ačá-biamá. Ma^{n'}ɕtú ma^{n'}ciáhaqti a^{n'}ɕ' ičéča-biamá. Gī
 exceedingly (in with a rush went, they say. Grizzly bear very high in the air threw him suddenly, they say. Re- turning say, say,
- xī, cī ičáa^{n'}čé jába-bi a^{n'}, cī ma^{n'}ciáha a^{n'}ɕ' ičéča-biamá. Kíhadi kīhé xī,
 when, again "on the having gored again high in the threw suddenly, they say. Downward laid when, again fly him, they say, air him
- 12 ɕan'de ábasan'da-bi xī, baona^{n'}-bi a^{n'}, Ma^{n'}ɕtú amá ačá-biamá mindáda,
 ground pushing against the when, having failed to gore Grizzly the (mv. went, they say crawling by degrees, ground, they say him, they say, bear sub.)
- baona^{n'}onaⁿ ačī^{n'}-biamá. Ma^{n'}á kē utcije kē égiha áiača-bi a^{n'}, Ma^{n'}ɕtú amá
 thrusting at him had him, they say. Cliff the thicket the into it having gone, they Grizzly the (mv. sub.) often and missing him each time (lg. ob.) (lg. ob.) say, bear sub.)
- íntéde Jenuğa amá uxíčispe ɕi'á-bi a^{n'}, ákusan'de ma^{n'}á xa^{n'}ha kē áiača-
 but now Buffalo bull the (mv. to hold him- having failed, beyond cliff bank the had gone, self back they say, (lg. ob.)
- 15 biamá. Gáɕuqti ahí-bi a^{n'}, sín'de kē ɕiqa^{n'} tégaⁿ naji^{n'}-biamá Jenuğa aká.
 they say. At that very having reached, tail the raised and bent stood, they say Buffalo bull the (sub.) unseen place there, they say, (lg. ob.)
- Ma^{n'}ɕtú aká ma^{n'}á kē ugás'iⁿ agčī-bi a^{n'}, "Jenuğa hau! ikágea^{n'}kíčé taté
 Grizzly the cliff the peeping having come Buffalo bull ho! we shall be friends bear (sub.) (lg. ob.) back, they say,
- hau+! waji^{n'} tē eáwakigaⁿ égaⁿ, "á-biamá.
 (called to one at a distance) disposi- tion the we are alike some- what, said, they say.

NOTES.

The narrator did not remember more of the myth.

582, 5. q̄q̄aq̄tia^a, pronounced q̄q̄a+qtia^a.

582, 14. niajiq̄tci ekaxe aba^a, though in the negative, must be rendered by an affirmative, nie a^aekaxe aha^a, *you cause me great pain!*

583, 1. ninde kucti ega^a, *i. e., bob-tailed*. Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baōna^aōna^a āfi^a-biamā, pronounced ba+ōna^aōna^a āfi^a-biamā.

TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apart. "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said, "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

ADVENTURES OF THE ORPHAN

TOLD BY GEORGE MILLER.

- Ta^{n'}wa^{n'}gça^{n'} d'úba gçi^{n'}-biamá. Kí wa'újiṅga wi^{n'} Waha^{n'}çicige
 Nation some sat, they say. And old woman one Orphan
- júgigçe ta^{n'}wa^{n'}gça^{n'} gaqáṅa gçi^{n'}-biamá. Ça^{n'} waṅpiçi^{n'}qtia^{n'}i tē, ṅi úçipu,
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)
 owu
- qáde ṅi tē, gçi^{n'}-biamá. Kí iúçipa aká ṅi-gaxe-na^{n'}-biamá "Ṣa^{n'}há, man'dē
 grass lodge the sat, they say. And her grand- the used to play games, they say. O grand-
 (stf. ob.) child (sub.) mother
- 3 jín'ga wi^{n'} iṅgáxa-gā, "á-biamá. Iṣa^{n'} aká giáxa-biamá. Ma^{n'} cti giáxa-
 small one make for me, said, they say. His the made it for him, Arrow too made for
 grand- (sub.) mother they say. him,
- biamá. Ga^{n'} wajiṅ'ga wakíde-na^{n'}-biamá iúçipa aká. Ca^{n'} wajiṅ'ga-ma
 they say. And bird used to shoot at them, they her grand- the And the birds
 say child (sub.)
- iđiçahe kē 'çaxe'qti miwaji akí-na^{n'}-biamá Kí wakíde-pi-qtí-biamá
 belt the all around in a putting he used to reach home, And he was a very good marksman,
 (fig. ob.) circle belt they say. they say
- 6 nújiṅga aká, edáda^{n'} çi^{n'} etewa^{n'} t'ççē-na^{n'}-biamá. Lji ça^{n'}á za'ç'-qti-na^{n'}-
 boy the what the soever he usually killed it, they Tents at the they used to make
 (sub.), (mv. ob.) say. (cv. ob.) a great noise,
- biamá, mi^{n'} ca^{n'} ma^{n'}ci tiça^{n'} tē'di. Iṣa^{n'} çiṅké ṅmaxá-biamá: "Ṣa^{n'}há,
 they say. sun the high in the the (cv. when. His the (st. he questioned her, they
 (ob.) air (ev. ob.) came grand- ob.) say: O grand-
 mother mother

- gáama za'ě amá eátaⁿi ă," á-biamá. Ixa^{n'} aká égiɸa^{n'}-biamá, "Gáama
 those un- they are why are ? said, they say. his the said to him, they Those
 seen ones ing a noise they they grand- (sub.) say, unseen ones
 (sub. of an
 action)
- ta^{n'}waⁿgɸaⁿ amádi waji^{n'}ga wiⁿ hí-naⁿ amá jídeqti Líi ɸan'di má'a
 nation near those bird one reaches there reg- very red. Tents by the cotton-
 (sub. of an ularly, they say (ob.) wood
 action)
- qɸabé snédeáqti teɸa^{n'} átaⁿ-na^{n'}-biamá waji^{n'}ga aká. Líi ɸaⁿ bɸúgaqti 3
 tree very tall the (std. ho stands on regularly, bird the Tents the all
 (ob.) in the past they say (sub.). (ev. ob.)
- waji^{n'}ga aká ugájide-na^{n'}-biamá maja^{n'} ɸaⁿ. Édegaⁿ níkagahí aká
 bird the sheds a red light over them, land. the But chief the
 (sub.) (ev. ob.).
- kídewákiɸa-biamá. Ė'be t'éɸé ɸínké ijan'ge ɸínké gɸa^{n'} te," á-biamá
 causes them to shoot at it, they Who kills it the one his daughter the one marry may, said she, they
 say. who who her say.
- "ɣaⁿhá, ɛ'di bɸé tá mínke," á-biamá. "Awádiqti né te ehaⁿ+! 6
 O grand- there I go -will I who, said, they say. To what place you can ! (fem)
 mother, indeed go
- Wawéqtaqtaí hě. Ėiɸqta taí hě," á-biamá ixa^{n'} aká. "Uɸádě-qti ɸiɸin'ge
 They are those who abuse you will (pl.) (fem) said; they say his the Real cause for you have
 abuse people (fem) (pl.) (fem) grand- (sub.). (going?) none
- ehaⁿ+!" Caⁿ iúɸpa aká man'dě gɸíza-bi egaⁿ, aɸaí tē, áci. "Égiɸe oné
 ! (few) Yet her the bow took his, they as went out of Beware you
 grand- (sub.) say (=hav- ing-). doors. go
- te, ehé," á-biamá ixa^{n'} aká. "Gaⁿ gágědi jí-gaxe maⁿbéin' tá mínke," 9
 lost, I say, said, they say his the At any to those to play I walk will I who,
 mother (sub.). rate unseen places games
- á-biamá iúɸpa aká. Égiɸe iúɸpa amá aɸá-biamá caⁿcaⁿ tē ta^{n'}waⁿgɸaⁿ.
 said, they say her the At length her grand- the went, they say without the nation.
 grand- child (mv. sub.) stopping
- Líi ɸaⁿ ɣan'ge aɸá-bi ɣi, ugájide amá ta^{n'}waⁿgɸa^{n'} ɸaⁿ. Níaci'ga amá
 Tents the near at went, they when, it shone with a red nation the People the
 (ev. ob.) hand say light (ob.). (ev. sub.) (pl. sub.)
- ákié'qti amáma kíde amáma waji^{n'}ga ɸínké. Ė'di ahí-biamá Waha^{n'}ɸicige 12
 were (mv.) in a great were shooting at it bird the (st. There arrived, they Orphan
 crowd, they say as they moved, they say (ob.) say
- amá. Níaci'ga wi^{n'} ahí-bi ega^{n'}, "Gí-gă há, Waha^{n'}ɸínge! ɸakíde te,"
 the (mv. Person one reached as O come Orphan! you shoot may
 sub.) they say (=hav- ing), at it
- á-biamá. Na^{n'}wapábi ega^{n'}, wábagɸa najin'-biamá Waha^{n'}ɸicige aká.
 said, they say. Feared them, they as drawing back stood, they say Orphan the
 say (=hav- ing) thro' shame or diffidence (sub.).
- Níaci'ga amá a-í-bi ega^{n'}, "Gúdiha! gúdiha égaⁿ! Waha^{n'}ɸicige kíde 15
 Person the coming as, That way! that way some- what! Orphan shoot
 (mv. sub.) they say at it
- taté," á-biamá. Waha^{n'}ɸicige aká waji^{n'}ga kida-biamá. Na^{n'}jiⁿetcé'qtei
 shall, said, they say. Orphan the bird shot at it, they say. Barely

588 THE ÇEGİHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- múonaⁿ íféça-biamá. Ictínike aká kide xī, sakib' ihé fíqçe wiⁿ
 he suddenly missed hitting it, they Ictínike the shot at when beside lying read one
 say. (sub.) it
- çida^{n'} féça-biamá. Níaciⁿga amá á-biama, "Wuhu+! Waha^{n'}çiñge aká
 pulling he sent it, they People the (pl. said, they say, Oh! Orphan the (sub.)
 (the string) say. sub.)
- 3 a^{n'}çiⁿ t'éçab açi^{n'}!" "Wíe bçi^{n'}," á-biamá Ictínike aká. Wajin'ga amá
 came very near killing it! I I am, said, they say Ictínike the Bird the (mv. (sub.)
 (sub.)
- gia^{n'} açá-biamá xī, níaciⁿga amá ga^{n'} uéça agçá-biamá. Ga^{n'} Waha^{n'}çicige
 flying went, they say when, people the at any scat- went homeward, And Orphan
 (pl. rate tering they say. (sub.)
- cti agçá-biamá. Kí akii tē, ixa^{n'} çinke^{n'}di. "Yaⁿha', wajin'ga çinke^{n'}
 too went homeward, And he reached his at the st. one. O grand- bird the one who
 they say. home, grand-mother
- 6 a^{n'}çiⁿ t'éaç áçiⁿ hā," á-biamá. "İçaⁿba^{n'} çáji-a he+! İçiqta tai hē.
 I came very near killing it said, they say. A second go not ! (fem) Abuse will (pl.) (fem).
 time
- Onáji te a^{n'}ça^{n'}i çaⁿcti," á-biamá ixa^{n'} aká. Çi a^{n'}ba áji tē çí
 You go shall we said heretofore, said, they say his the (sub.) Again day an- other the again
 not grand-mother
- ha^{n'}ega^{n'}tce tē ēⁿdi açá-biamá. Çi za'ēqtia^{n'}-biamá. Çi ahí-biamá xī,
 morning the there went, they say. Again there was a great noise, Again arrived there, when
 they say. they say
- 9 égaⁿ-biamá. Çi níaciⁿga kide ágaji aká çí égaⁿ kide ágají-biamá. Çi kídai
 so, they say. Again person to shoot com- the again so to shoot commanded him, Again he shot at
 at it manded (sub.) at it they say. (sub.) it
- tē égaⁿ-biamá. Çi na^{n'}jiⁿetcēⁿqtei múonaⁿ-biamá. Çi Ictínike aká kide
 the so, they say. Again barely missed hitting it, they Again Ictínike the shot at
 (past act) say. say. (sub.) it
- xī sakib' ihé fíqçe wiⁿ çida^{n'} féça-biamá. (And so on, as on the first day.
 when beside lying reed one pulling he sent it, they
 (the string) say.
- 12 Similar adventures on the third day.) A^{n'}ba wéduba tē ahí tē wajin'ga
 Day fourth the ar- the bird
 rived (=when) there
- çinke^{n'} kida-biamá. Kúsandēqti iça^{n'}ça-biamá. "Wuhu+! Waha^{n'}çiñge
 the one shot at it, they. Through and he placed it, they say. Oh! Orphan
 who say. through
- aká t'éçē," á-bi xī'ji, Ictínike aká, "Sa! sa! Wí t'éaçē! Wí t'éaçē!
 the has said, when, Ictínike the (See note) I I killed it! I I killed it
 (sub.) killed it, they say (sub.)
- 15 Uçáde çipin'ge! Uçáde çipin'ge!" á-biamá. Gaⁿ uhéwakiça-bají-biamá
 Cause for you have Cause for you have said, they say. And he would not let them have their
 (com- none! (com- none! way, they say
 plaint!) complaint!)
- Ictínike aká, ga^{n'} Waha^{n'}çicige wajin'ga t'éçai tē gínacá-biamá. Ga^{n'}
 Ictínike the and Orphan bird killed it the snatched from him, And
 (sub.) they say.
- níaciⁿga amá ákie ábanaⁿ wajin'ga çinke^{n'} naji^{n'}-biamá. Kí Waha^{n'}çicige
 people the (pl. in a viewing the spec- the (st. ob.) stood, they say. And Orphan
 sub.) crowd tale

íṣa-biamá. Ǫíjébe tḗ áci éṣaⁿbe atí-bi xǐ, tḗ ɕe uṣaí aká wiⁿ gaⁿ
 she sent it Doorway the out- emerging it came, when, but- this told of the one so
 hither, they say.

- tıça^{n'}-biamá. Waha^{n'}çicige aká kúsandé'qti ıça^{n'}ça-biamá, ıjébe té'di
became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the
- t'éça-biamá. Ga^{n'} ıya^{n'} éça^{n'}ba dáda-bi ega^{n'}, ıya^{n'} aká bçúgaqti ága-
killed it, they say. And his she too they cut up the animal, they say as (=hav- ing), his the (sub.) whole cut into slices, they say
- 3 biamá. Ta^{n'}wa^{n'}gça^{n'} waçáta-bajı-biamá. İya^{n'} aká ıçiqçi hébe gáxa-
they say. Nation did not eat anything, they say. His grand- mother the (sub.) [See note.] piece made,
- biamá. Çicta^{n'}-bi ıı, "ıa^{n'}há, ıçiqçi cété ani^{n'} né te," á-biamá, "nıkagahı
they say. Finished, when, O grand- mother, [See note.] that hav- you will, said, they say, chief
- çinké'di. Géce te há, İını, gáté çıadı çaté teda^{n'}," á-biamá. "A^{n'},
to the (st. ob.) You say will O son's that your father eat he may (fem.) said, they say. Yes,
- 6 ga^{n'}, éga^{n'} taté, cpaça^{n'}," á-biamá ıya^{n'} aká Ga^{n'} é'di açá-biamá ıya^{n'} amá.
and, so shall, grandchild, said, they say his the grand- mother (sub.). And there went, they say his the grand- mother (sub.).
- Ga^{n'} ıjébe té'di ubáha^{n'} çéça-bi ega^{n'}, ıjıçısa^{n'}ça çéça-bi ega^{n'}, ağı-biamá
And doorway at the part of tent sent it near en- trance say having, turned herself around sud- denly, they say having, she was return- ing home, they say
- wa'újınga aká. Kı gá-biamá ııaça aká, "Da^{n'}bai-gá, da^{n'}bai-gá, da^{n'}bai-gá,"
old woman the (sub.). And said as fol- in the the one Look ye! Look ye! Look ye!
- 9 á-biamá. Da^{n'}be éça^{n'}be ahı-bi ıı, nıacı^{n'}ga ctewa^{n'} çıngá-biamá.
said, they say. To look emerging arrived when, person soever there was none, they say.
- (Waha^{n'}çicige aká ıya^{n'} çinké waçıonaııı gııaxa-biamá, áda^{n'} háci té'di,
Orphan the his the one invisible made his, they say, there- fore after when,
- a^{n'}ba wéduba^{n'} tédıhi ıı, "ıa^{n'}há, waçıona cki taté há, i^{n'}ta^{n'}," á-biamá.)
day fourth time the, it when, O grand- mother, visible you shall now, said he, they say.
- 12 Kı İctınıke aká gá-biamá, "Wa'újınga wı'áqtei ucté dega^{n'} é te há,"
And İctınıke the (sub.) said as follows, they say, Old woman just one remains but that is the one (!)
- á-biamá. Cı duba^{n'} éga^{n'}i té Wéduba^{n'} tédıhi ıı, úçıkıha^{n'} wı^{n'}
said, they say. Again four times it was so. Fourth time the, it ar- when, sack of buffalo one rived there meat
- ıı^{n'}-biamá ıya^{n'} aká, wajın'ga çinké áagça^{n'}-biamá. "ıa^{n'}há, i^{n'}ta^{n'} waçıona
carried on her his the bird the (st. ob.) she carried the (cv. ob.) O grand- mother, now visible back, they say grand- mother they say.
- 15 cki taté há," á-biamá. Ga^{n'} ıya^{n'} amá açá-biamá, wajın'ga çinké
you shall said, they say. And his the grand- mother (mv. sub.) went, they say, bird the (st. ob.) come back
- áagça^{n'}-biamá. Kı ıı té ıan'ge ahı-bi ıı, ıı té ugájıde açá-biamá.
she carried the (cv. ob.) And tent the (std. ob.) near arrived when, tent the (std. ob.) began to shine with a red light, they say.

- ǰí ɣaⁿ ha kě aɕá-biamá. Níkaciⁿ ga amá égiɕaⁿ-biamá, "Wuhu+!
 Tents border the (lg. went, they say. People the (pl. said to (some one), Oho!
 ob.) they say, sub.) they say,
- Wahaⁿ ɕiŋgé aká waijĩ ga t'éɕa-bi aⁿɕaⁿi ɣí ctě, Ictínike t'éɕě ecaí
 Orphan the (sub.) bird that he we thought when, Ictínike killed it you
 killed it it said
- ɕaⁿ. Wahaⁿ ɕiŋgé iɣaⁿ amá ɕé ɣí atí. Ėbédi ɣĩ ɕé daⁿ, "é-naⁿ- 3
 in the Orphan his (my. sub.) this carry- has To whose carry- she
 past. Orphan mother (mv. sub.) ing on come. lodge ing on goes ? said reg-
 ularly,
- biamá. Gaⁿ daⁿ be najiⁿ-biamá níkaciⁿ ga amá. "Wuhu+! níkagahí ɣí
 they say. And seeing stood, they say people the (pl. sub.). Oho! chief tent
- tě di ɣíⁿ aɕaí, "á-biamá. ǰijébe tě di ahí-bi egaⁿ, wa ɣíⁿ tě gapuk'ité
 to the carry- she said, they at the reached, as (=hav- load on the making the
 ing on went, say. Doorway they say they say ing), her back (ob.) sound "pu-
 her back ki" by falling
- gáxa-biamá. "Hiⁿ, ɣini+, ɕiádi ɕisaĩ ga mégaⁿ cété ɕaté tai-eda+", 6
 she made it, they Oh! son's your father your brother likewise this pile they may (pl.)
 say. wife father could? said, they say. And to see her they came, they say.
 [See note.]
- á-biamá. "Daⁿ bai-gă, daⁿ bai-gă, daⁿ bai-gă! Gátě ctĩ gaⁿ-naⁿ áhaⁿ,
 said, they See (ye)! see (ye)! see (ye)! That too she has done !
 say. thing it regularly
- á-biamá níkagahí aká. Gaⁿ Ictínike aká gá-biamá, "Wa'újĩga wi'áqtei
 said, they chief the (sub.). And Ictínike the (sub.) said as follows, Old woman only one
 say (sub.) they say,
- uctě degaⁿ é ɕiⁿ tě, gaĩ ɣí ěbé tádaⁿ, "á-biamá. Kĩ daⁿ be a-í-biamá 9
 re- but she is the and then who could? said, they say. And to see her they came, they say.
 mains one the one
- Kí égiɕe Wahaⁿ ɕiŋgé iɣaⁿ aká é akáma. "Wahaⁿ ɕiŋgé iɣaⁿ é aká hé,
 And behold Orphan his (the she was the one, Orphan his she is the one (fem.),
 grand- (sub.) they say. grand- mother
- á-biamá. "Haú, wĩan' de aɕiⁿ gfi-gă," á-biamá. Gaⁿ ɕéte wa ɣiⁿ tě ɕizai
 said, they say. Ho, my daughter's bring (ye) him said, they say. And this bundle or the they
 husband bither, pile pack took
- tě, iɣaⁿ ɕiⁿ wa ɣiⁿ hi tě ɕizai tě, waijĩ ga ɕĩkě ctĩ ɕizá-bi egaⁿ, 12
 when, his the pack that she took they when, bird the (st. too took, they as
 grand- (mv. ob.) took it thither (ob.) say say (=hav-
 mother ob.) ing,)
- ubáɣiɕaⁿ ɕa-biamá. Ictínike t'éɕě ɕiĩ kě iɕaⁿ ɕě ɕiĩ kě edábe iɕaⁿ ɕa-
 hung it up, they say. Ictínike killed it the one he put it the one also they put it
 down who down who down,
- biamá. ǰi tě ugájidě qti gɕiⁿ-biamá. Gaⁿ Wahaⁿ ɕiŋgé aká aɕiⁿ akí-bi
 they say. Tent the shining with a sat, they say. And Orphan the taken him back
 (std. ob.) very red light thither, they say
- egaⁿ, jĩngă ɕiĩ kě gɕăⁿ-biamá. Gaⁿ gɕiⁿ-biamá, miⁿ gɕaⁿ-bi egaⁿ. 15
 having, small the one he took to wife, they So sat, they say, taken a wife, having,
 who say, they say
- Najĩha ɕaⁿ íɕiskĩski-qtiaⁿ-biamá, gahá-baji caⁿcaⁿ-bi egaⁿ, qɕaⁿ jě-qtiaⁿ-
 Hair the exceedingly tangled, they say, uncombed remained, they having, exceedingly tangled,
 part say
- biamá. Ictínike igáqɕaⁿ aká, "Wihe, umiⁿ je he iⁿ biqpaɕě te hě!
 they say. Ictínike his wife the (sub.), Younger couch (or lice he made fall by will !
 sister rug) pressure on me accidentally (fem)
- Maⁿ cíaɣaha égaⁿ gɕiĩ kiɕaí-ă hě! Wană deɕagəɕáɣi ehaⁿ! "á-biamá. 18
 At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

592 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Waha^{n'}çicige igâqçaⁿ éçaⁿba gíça-bají'qti gçi^{n'}-biamá. Wa'ú aká giáhe
Orphan his wife she too very sad sat, they say. Woman the to comb
(sub.) for him
- íça-bi xí, uçı'age-na^{n'}-biamá Waha^{n'}çicige aká. Ga^{n'} gçi^{n'}i tē, mi^{n'}gçaⁿi
promised, but, always unwilling, they say Orphan the So he sat sign of taken a wife
(sub.) complete action.
- 3 égaⁿ. A^{n'}ba mi^{n'} ma^{n'}ci tiça^{n'} amá xí, wa'ú çinké júgigçe açá-biamá
having. Day sun was becoming high in the air, when, woman the one with her he went, they
they say they say who his own say
- maja^{n'} gacıbaça. Ahíi tē hā. Neúçicaⁿ wi^{n'} eca^{n'} gçi^{n'} énte éça ahí-
land beyond (the vil- They ar- Lake one near to sat per- there ar-
lage.) rived there rived,
- biamá wa'ú júgigçe. Gçi^{n'}-biamá, ni-xa^{n'}ha kēdi. "Ni éççaⁿ ma^{n'}te
they say woman with her, his Sat, they say, shore by the. Water this (cv. beneath
own.
- 6 bçe tá minke ça^{n'}ja, égiçe çagçe te hā. Agçi-máji ctēctewaⁿ, ga^{n'}
I go will I who though, beware you go lest I come back I notwithstand- still
home- ing,
- gçi^{n'}-gā. Agçi tá minke hā," á-biamá Waha^{n'}çicige aká "Dé gáçaⁿ édaⁿ
sit. I come will I who said, they say Orphan the Fore- head part in par-
back lar (?)
- wégaska^{n'}ça-gā," á-biamá. Dé çaⁿ ídaⁿbē'qti unúcka-biamá. Ga^{n'}
examine me as to it, said, they say. Fore- head the in the very mid- was a depression, they Ga^{n'}
part die say.
- 9 waha^{n'}çicigai égaⁿ waqpáçiⁿ égaⁿ uhíi égaⁿ niéçe da^{n'}ctē-a^{n'}i tē, snaiⁿ
orphan as was poor as was brought up as was hurt perhaps sign of scarred
completed action,
- tē, dé çan'di. Gaⁿ ní kē júhe açá-biamá. Ga^{n'} dáqti çaⁿ éçaⁿbe
sign fore- on the And stream the ford- went, they say. And only the the emerg-
of com- head part. (lg. ob.) ing
- naji^{n'}-bi ega^{n'}, xigçisa^{n'}ça-bi ega^{n'}, wa'ú çinké ugíkie íça-biama. "Edádaⁿ
stood, they having, turned himself around, having, woman the one speaking sent (his voice) What
say they say they say who hither, they say.
- 12 uwibça tē síça-gā," á-biamá. "Ca^{n'} hā," á-bi ega^{n'}, ní kē égiha áíáça-
I told you sign of remember it, said, they say. Enough said. having stream the beneath had gone
past or complete action they say they say (lg. ob.) face
- biamá. Ga^{n'} wa'ú çinké xagé çinké tē ga^{n'} gçíüji tē étaⁿ ni-xa^{n'}ha
they say. And woman the st. was weeping (as she sat) as still he did not as so far bank, or shore
one come back
- kē uhá gaⁿ xagé ma^{n'}çi^{n'}-biamá. Ictáha kē ujéça-bi ega^{n'}, ja^{n'}-biamá
the follow- still weeping walked, they say. Eyelid the weary, they being, slept, they say
(lg. ob.) course (lg. ob.)
- 15 wa'ú aká. Maja^{n'} çaⁿ ni-xa^{n'}ha kē'di pahan'ga ahíi çaⁿíá akí-bi ega^{n'},
woman the (sub.). Land the bank, (or shore) by the first they to the she reached having,
(sub.) (place) they say reached there again, they say
- ē'di ja^{n'}-biamá. Ja^{n'}tē'qti ja^{n'} kē xí, ē'di akí-biamá nú aká. Çiqí-biamá.
there she lay down, they say. Sound asleep she was when, there he reached there man the He woke her by
lying again, they say (sub.) taking hold of her, they say.

"Agí há. Jáhan gá há," á-biamá. Jáhaⁿ tiéégaⁿ wadaⁿ be xi'ji, égié
I have Arise ! said, they say. Arose suddenly, she locked when behold
re-
turned

niaciⁿga aká údaⁿqti akáma, najiha ké' cti údaⁿqti-bi gaⁿ wábagá gaⁿ
person the was very good, they say, hair the too very good, they as hesitated thro' as
(sub.) (lg. ob.) say shame or diffi-
dence

xiéísaⁿfé-biamá wa'ú aká. "Hiⁿ+ ! na! wawéqaqá ehaⁿ+ ! Níaciⁿga 3
she turned herself around, woman the Oh! fie! you are one given to
they say (sub.) abusing people ! (fem.) Man

wiⁿ waqpáfiⁿqti ábxié degaⁿ ní cééandi égihié degaⁿ gfiáji égaⁿ
one very poor I took him the but water at this he went be- he has as
as my hus- neath the but he has
band surface not re-
turned

axáge iéapé minké. Wawéqaqá ehaⁿ+ ! "Téná' ! wíe b'eiⁿ,"
I weep I wait for I who sit. You are one given to ! (fem.) said, they say. Why! I I am,
him abusing people

á-biamá nú aká Caⁿ naⁿ ána'aⁿ-baji-biamá wa'ú aká. "Téná' ! gáfaⁿ 6
said, they say man the Yet still she paid no attention to him, woman the Why! that
(sub.) they say (sub.) (place)

wégaskaⁿaⁿfé te ehé faⁿ'cti daⁿ'ba-gá há." Wa'ú aká xiéísaⁿfé-bi
you examine me as to it will I heretofore see it ! Woman the turned herself
(sub.) around, they say

egaⁿ, daⁿ'ba-bi xi, iⁿtéde ágin iéaⁿ'-bi egaⁿ, íagikigá-biamá. Ki ni-
as (= hav- saw him, they when now (a embraced him, her as kissed him, her own, they And shore
ing), say reversal of previous act, etc.) they say (= hav- ing), say.

yaⁿ'ha ké'di afaⁿ-bi egaⁿ, íat'iⁿ'xe ni-yaⁿ'ha ígabéqin gě uééwiⁿfé-bi 9
(of the) to the went, they as green acum the blown up the collected, they
lake) say (= hav- ing), that arises on water in (the water) scat- say
springs, etc.

egaⁿ, waiⁿ giáxa-biamá wa'ú fiⁿké, waté cti giáxa-biamá Wahaⁿ-
as robe made for her, his own, woman the st. skirt too made for her, his own, Or.
(= hav- ing), they say (ob.), they say.

fiééga aká waiⁿga aⁿ'cte wapúgahaháda-égaⁿ-má hiⁿbé faⁿ cti wáji
phan the bird as if those resembling short-eared owls moccasin the too laid in
(sub.) part numbers

utaⁿ-biamá, waiⁿ faⁿ cti wáji waiⁿ-biamá, jaⁿ- wétiⁿ cti wiⁿ aⁿ'-bi xi, 12
wore as moccasins, robe the too laid on wore as a robe, wood for hit- too one he had, when
they say, part numbers they say, ting they say

íkaⁿ'taⁿ cti wáxa-biamá. Jaⁿ- wétiⁿ ké ihéé-naⁿ'-bi fanⁿ'di waiⁿga aká
tied to it too he made them, they Wood for hit- the laid down the (lg. when bird the
say. ting (lg. ob.) usually, they say (sub.)

gahut' (aⁿ) ihé- naⁿ'- biamá. Gaⁿ igáqfaⁿ éfaⁿ'ba agfaⁿ-biamá dáze-qtei
crying out from was usually they say. And his wife she too they started home, late in the
being hit horizontally suddenly they say afternoon

xi. Éfaⁿ'be aki-biamá í ké. Íí ké bazaⁿ agfaⁿ-biamá xi égié níaciⁿga 15
when. Emerging they reached tent the Tent the pushing went back, they when at length people
(= in sight) they say (lg. line) (lg. line) them say

amá égiéⁿ-naⁿ'-biamá, "Ná! Wahaⁿ fiⁿgé igáqfaⁿ níkaⁿ'-ga ájiqti
the (pl. said to (one) regularly, they Why! Orphan his wife person very dif-
sub.) say, ferent

594 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- akédegaⁿ júgçe agçfi há. Wahaⁿ çingé t'éçai ebçégaⁿ. Haⁿ egaⁿ tceádi
he is but with him she has come back Orphan he has killed I think. In the morning now past
- égaⁿ aça-biamá. "Nä! nřkaciⁿ ga aká údaⁿ hégabáji," énaⁿ-biamá nřaciⁿ ga
so went, they say. Why! person the good not a little, said, usually, they people say
- 3 amá. Akí-biamá ří tē'di Çéama wajin'ga amá hutaⁿ za'ēqtiaⁿ
the (pl. sub.) Reached there, tent to the. These birds the (pl. sub.) crying out made a great noise
- biamá ří tē akí-bi egaⁿ. Ictínike igáqçaⁿ aká, "Intéde, wihé wíci'e
they say tent the (std. ob.) reached there, having. Ictínike his wife the (sub.), But now, younger sister's husband
- umiⁿ je çaⁿ hčbe ágçfiⁿ te, ehé," á-biamá. "Nä, jaⁿ çehá, çici'e hé égiçe
rug the part sit on may, I say, said, they say. No, elder sister, your louse beware sister's husband
- 6 çibiqpáçē te hē," á-bi egaⁿ, umiⁿ je igiçibéqiⁿ çéça-biamá. Ictínike
he let it fall on you by pressure accidentally lest (fem.), they say said, having, rug turned it up for the owner sent it off, they Ictínike say.
- igáqçaⁿ aká xagé-naⁿ caⁿ caⁿ-biamá. Kí' égiçe içádi aká égiçaⁿ-biamá,
the (sub.) weep- regu- ing larly And at length her the said to (him), they say, father (sub.)
- Ictínike é waká-bi egaⁿ, "Majaⁿ çéçaⁿ çéçaⁿ sk édegaⁿ wéçigçaⁿ gaqáqa
Ictínike that he meant, having, Land this this size but old man plan with many branches
- 9 uříçai çaⁿ cti. Cin'gajin'ga xagé iⁿ çactaⁿ ji há," á-biamá iⁿ c'áge aká.
they told of you in the past. Child weeping does not stop for me said, they say old man the (sub.)
- Ictínike igáqçaⁿ é waká-biamá, Wahaⁿ çiciçe qtaçai tē. Kí Ictínike
Ictínike his wife that meant, they say, Orphan she loved the. And Ictínike
- aká égiçe égiçaⁿ-biamá, Wahaⁿ çiciçe ukía-bi egaⁿ, "Kagé, maⁿ sa máqaⁿ
the (sub.) at length said to (him), they say, Orphan spoke to him, Younger brother, arrow-shaft to cut with a knife
- 12 aňgáçe te há. Çiřáhaⁿ maⁿ iⁿ wiňgaxe te há," á-biamá Ictínike aká.
let us two go Your wife's brother arrow let us make for them said, they say Ictínike the (sub.).
- Kí Wahaⁿ çiciçe aká ía-baji-biamá. Kí' ci égiçaⁿ-biamá Ictínike aká,
And Orphan the (sub.) did not speak, they say. And again said to him, they say Ictínike the (sub.).
- "Kagé, Çiřáhaⁿ maⁿ iⁿ wiňgaxe te há. Maⁿ sa máqaⁿ aňgáçe te há,"
Younger brother, your wife's brother arrow let us make for them Arrow-shaft to cut let us two go
- 15 á-biamá. "Ké, jiⁿ çéha, égaⁿ te há," á-biamá Wahaⁿ çiciçe aká. Gaⁿ
said, they say. Come, elder brother, so let, said, they say Orphan the (sub.). And
- Ictínike aká gi'+çēqtiaⁿ-biamá, júgçe açē ta aké-gaⁿ. Waçaha tē itéçē
Ictínike the (sub.) was exceedingly delighted, with him he was about to go, as. Clothing the to put away
- íçē ří, uří'agá-biamá Ictínike aká. "Gaⁿ áçahá-gá! Eátaⁿ itéçaçē tá,"
spoke when, was unwilling for him, Ictínike the (sub.). Still (at any rate) wear the cloth- ing! Why you put should? of they say it away
- 18 á-biamá Ictínike aká Gaⁿ júgçe açá-biamá. Qçabé cúgaqti éiⁿ te řaⁿ ha
said, they say Ictínike the (sub.). And with him went, they say. Tree very thick it may be border

ké' ahí-biamá xī, égiçe zizíka gia' ačá biamá. Kí qčabé á-ičá'-biamá.
 the reached there, when, behold wild flying went, they say. And tree alighted on, they say.
 (lg. ob.) they say

"Wá! kagé, wakída-gá há. Wi' bčáte aja' te há, basna' " á-biamá
 Oh! younger shoot at them ! One I eat I re- cline may pushed on a stick to be said, they say
 (ob.) brother

Ictínike aká. "Ná, ji'neha, wana'qčiqti aŋgáçe," á-biamá Waha'čicige 3
 Ictínike the No, elder in great haste we go, said, they say Orphan
 (sub.)

aká. "Wá! kagé, wi' t'ean'kičá-gá há," á-biamá Ictínike aká. "Dáda",
 the Why! younger one kill for me ! said, they Ictínike the What,
 (sub.) brother say (sub.)

wiji'čé dáda "čé-nan'di, čacta'ji á inahi' áha," á-bi ega', Waha'čicige
 my elder what speaks about does not stop ! truly ! (in said, having, Orphan
 brother whenever, speaking soliloquy), they say

amá é'di ačá-bi ega', wakíde téga' man'dé kē gčizé amá. Úsaŋa ma' 6
 the there went, they having, to shoot in order bow (lg. ob.) Barely, or arrow
 (mv. sub.) say. own, they just about to say.

kē čida'qti ta ta' xī, "Uá há!" á-biamá Ictínike aká, jiji íá-bi ega'. Kí
 the pulled hard fu- the when, Lodge ! said, they say Ictínike the whis- spoke. having. And
 (lg. ob.) on the bow- ture (std. on a limb ing (sub.), per- they say

Waha'čicige aká wakída-bi ega', wi' kúsandéqti ičá'čá-biamá. "Uá
 Orphan the shot at, they having, one through and placed (the bird), they Lodge
 (sub.) say through say. on a limb

há, uá há!" á-biamá Ictínike aká. Uqpačé í xī, hebádi uá amá. 9
 ! lodge ! said, they say Ictínike the Falling from it when, on the way it lodged in a limb, they say.
 on a limb (sub.) a height was coming

"Wuhú! káge-saŋ'ga, i'ne hí čéča-gá há," á-biamá Ictínike aká. "Ná",
 Oho! friend younger climb reach send off ! said, they say Ictínike the No,
 (sub.) brother for me

ji'neha, ga' aŋgáçe te há, á-biamá Waha'čicige aká. "Wá! eáta' ma'
 elder still let us two go said, they say Orphan the Why! where- arrow
 brother, (sub.) fore

ké' cti čaa'na tá, á-biamá Ictínike aká. "Agíhi čéča-gá há" "Ná! dáda" 12
 the too you aban- should? said, they Ictínike the Reach there send off ! Fie! what
 don say (sub.) for it (=Go quickly after it).

wiji'čé dáda "čé-nan'di čacta'ji inahi'-na' áha," á-biamá Waha'čicige
 my elder what speaks when- does not stop truly usu ! (in so- said, they say Orphan
 brother about ever speaking ally liloquy),

aká. Áne čé ga'čá amá. Qčabé té'di ačá-biamá Waha'čicige amá, hidé
 the Climb- to was wishing, they Tree to the went, they say Orphan the base
 (sub.) ing go say. (std. ob.) (mv. sub.),

té'di. "Wá! céma itewačé ma'čín'-gá há. Utcje učúčia'čé xī čisé tai 15
 to the. Why! those to place them away ! Thicket impedes your when tear it lest
 progress

égiče," á-biamá Ictínike aká. Wajin'ga čé wéxi'a' nacki wáji-ma é
 beware, said, they say Ictínike the Bird this ornament head those put that
 (sub.) on thick

wáwaká-bi ega', ca' wai' gē ctěwa' wáji wai' te há wajin'ga čaŋká.
 meant them, they having, in fact robe scattered even put on wore as (com-
 say those who. (complete action)

- Ga' Waha'ñ'çicige wáçaha tē' gēñonud éga' itéğipe çé ama hā', qçabé hidé
And Orphan clothing the pulled off his having to put his was going, tree base
own down they say
- tē'di. Ictínike aká éğiča'-biamá hā, "Qçabé çétē snedé tīgçe," á-biamá
to the. Ictínike the (sub.) said to (it), they say Tree this tall (std. ob.), said, they
(std. ob.) becomes so, say
- 3 Ictínike aká, jiji iá-bi ega' Waha'ñ'çicige waná'a' éga' éga' fe tē
Ictínike the whis- spoke, having. Orphan heard a little as word the
(sub.), pering they say
- wémaxe amá. "Nā! jī'çéha, edéce éga' ā," é amá, dā qáça wada'be éga'.
was asking him about Why! elder what did you say? was saying, head back- looked having.
it, they say. it, they say, ward
- "Edéhe tā. Ga' i'ñ'gi çeti' ga' açi' gēi-de bçatē tá minke, ehé minké,
What I should? Still return- this (mv. so he brings it back, I eat it will I who, I was saying as I
say say me one) when I sat,
- 6 káge-sañ'ga," á-biamá Ictínike aká. Ga' cī çé ama hā', áne qçabé tē. Kī
friend younger said, they say Ictínike the (sub.). And again was going, climb- tree the And
brother, ing (std. ob.).
- cī' éğiča'-biamá Ictínike aká, "Qçabé çétē snedé tīgçe," á-biamá Ictínike
again said to (it), they say Ictínike the (sub.), Tree this tall (std. ob.) said, they say Ictínike
(std. ob.) it becomes,
- aká, jiji iá-bi ega'. Kī cī Waha'ñ'çicige waná'a' éga' éga' cī wémaxe
the whis- spoke, having. And again Orphan heard a little as again was asking
(sub.), per- ing him about it,
- 9 amá. "Nā! jī'çéha, edéce éga'-na' ā," cī é amá. "Nā! edáda" edéhe tā,
they say. Why! elder what have you been? again was saying. Why! what I say should?
brother, saying occasionally they say something
- káge-sañ'ga," á-biamá Ictínike aká. "Ga' edábçetci i'ñ'hi çī", ehé minke,"
friend-younger said, they say Ictínike the (sub.). And very nearly he has the I was saying as I
brother, reached (mv. ob.), I sat,
- á-biamá Ictínike aká. Ga' cī ejaña çé ama áne. Kī cī' éğiča'-biamá
said, they say Ictínike the (sub.). And again further was going, climb- And again said to (it), they say
ing.
- 12 Ictínike aká, cī jiji iá-bi ega', "Qçabé çétē snedé tīgçe," á-biamá. Kī
Ictínike the again whis- spoke, having, Tree this tall (std. ob.) said, they say. And
(sub.), pering they say it becomes,
- Waha'ñ'çicige waná'a' éga' éga' cī wémaxe amá. "Nā! jī'çéha, edéce
Orphan heard a little as again was asking him about Why! elder what have
it, they say. brother you been
- éga'-na' ā," cī é amá. "Nā! edáda" edéhe tā, káge-sañ'ga," á-biamá
saying occa-? again was saying, Why! what I say should? friend younger said, they say
sionally they say something brother,
- 15 Ictínike aká. "Ga' edábçetci i'ñ'hi çī", ehé minke," á-biamá Ictínike aká.
Ictínike the (sub.). And very nearly he has the I was saying, as I said, they say Ictínike the (sub.).
reached (mv. sat, one),
- Cī çé ama hā', cī áne. Ga' wéxuhé'çti ma'çi' ama hā', fe tē waná'a'
Again was going, again climb- And very apprehensive was walking, they word the he heard
they say ing say something
- çtēwa' wéja-na'-bi ega'. Kī éğiče cī' éğiča'-biamá, "Qçabé çétē snedé
notwith- always denied it, as. And at length again said to it, they say, Tree this tall
standing they say (std. ob.)
- 18 tīgçe," cī á-biamá. Çi édihi waná'a' éga', pí wémaxe amá. "Nā! jī'çéha,
(std. ob.) again said, they say. And at that time it understood as, again he was questioning Why! elder
it becomes, say. him. brother,

edéce égaⁿ-na^{n'} ä," cī é amá. "Edéha-máji, á-biamá. Qcabé cétē máxe
 what have you been say- ? again was saying, I said some- I not, said he, they
 ing occasionally they say. thing say. Tree this upper

icábat'u te, ehée hä," á-biamá Ictínike aká. Gaⁿ qcabé tē uti^{n'} ihéçaçá
 let it extend to, I said said, they say Ictínike the (sub.). And tree the hitting he brought
 (std. ob.) it ob. against it here and there

uçicaⁿ naji^{n'}-biamá. "Qcabé cétē snedé tigfē te, ehée hä," á-biamá. Ga^{n'} 3
 going he stood, they say. Tree this tall let it (the lg. I said said, they say. And
 around it (std. ob.) ob.) become suddenly,

qcabé aká máxe icábat'ú amá. Waha^{n'}çicige máxe icábisandē'qti kē'ja
 tree the upper Orphan upper in a very narrow space at the
 (sub.) world extended to, they say. world between (the tree and the upper world)

naji^{n'} amá. "Hé-l!" é ama hä', Waha^{n'}çicige. Gaⁿ xagé-naⁿ caⁿ'ca^{n'} amá.
 was std., they say. Alas! was saying, Orphan. And was crying always they
 they say regularly say.

Najíha ça^{n'} cti naqça^{n'}jé-qti^{n'} amá. Égiçe sabájiqti Qiçá Wéganibe 6
 hair the too was exceedingly tangled, they say. At length very suddenly Eagle Young White
 part Eagle

wáçadaí-ma wi^{n'} ahí-biamá, xagé naji^{n'} taⁿ. "Níaci^{n'}ga edéce çáta^{n'}cé ä,"
 those called that one arrived there, weeping stood the (std. ob.). Person what are you saying ?
 as you stand

á-biamá. "Há, jiga^{n'}! há, jiga^{n'}! há, jiga^{n'}! á-biamá Waha^{n'}çicige aká.
 said, they say. Oh! grand- oh! grand- oh! grand- said, they say Orphan the
 father father father (sub.).

"Haú, kégañgá! ugfa-gá há," á-biamá Qiçá aká. "Aⁿha^{n'}, jiga^{n'}ha," á-biamá 9
 Ho, come, do so! confess ! said, they say Eagle the Yes, O grand- said, they say
 (sub.) father,

Waha^{n'}çicige aká. "Jiga^{n'}ha, qcabé cúgaqti ihéçé qéxi ga^{n'}qti-naⁿ çan'di,
 Orphan the O Grand- tree dense very laid down foot of just that sort (?) at the
 (sub.) father, place, bluff

jiga^{n'}ha, waníta a^{n'}paⁿ núga jin'ga édega^{n'} áçagíaⁿ nanákace-naⁿ wi^{n'} bçiⁿ hä,
 O grand- quadruped elk male small but (in the you were flying over it regularly one I am
 father, animal past) ?

jiga^{n'}ha," á-biamá Waha^{n'}çicige aká. "Haú, ca^{n'} hä," á-biamá Qiçá aká.
 O grand- said, they say Orphan the Ho, enough said, they say Eagle the
 father, (sub.).

"Çiúgaⁿ wiⁿ tí taté," á-biamá. Ga^{n'}açá-biamá Qiçá ama. Cī gī'çaji'qti cī 12
 Your one come shall, said, they say. And went, they say Eagle the (mv. Again very sad again
 grandfather sub.).

Waha^{n'}çicige xagé naji^{n'} amá. Cī égiçe Héga amá ahí-biamá. Cī íe égiça^{n'}i
 Orphan crying was std., they Again at Buzzard the arrived, they. Again word said to him
 say. length (mv. sub.) say.

tē égiça^{n'}-biamá. Cī Waha^{n'}çicige íe tē égiça^{n'} amá. Cī waníta wiⁿ
 the said to him, they say. Again Orphan word the was saying, they Again quadruped one
 say (?)

úwagiçá amá. Cī égaⁿ, "Hau, ca^{n'} hä. Çiúgaⁿ wiⁿ tí taté," á-biamá. 15
 he was telling about to And so, Ho, enough Your one come shall, said, they say.
 them, they say. grandfather

Ga^{n'}açá-biamá Héga amá. Cī gī'çaji'qti cī Waha^{n'}çicige xagé naji^{n'} amá.
 And went, they say Buzzard the (mv. Again very sad again Orphan crying was std., they
 say. sub.) say.

Cī égiçe Máxe amá ahí-biamá. Cī égiça^{n'}-biamá íe tē. Gañ'xi cī
 Again at Crow the (mv. arrived there, Again said to him, they say word the. And then again
 length sub.) they say.

- Waha^{n'}çicige cı égiça^{n'} amá, cı waníta wi^{n'} úwagiça^{n'} amá. "Hau, ca^{n'} hă.
Orphan again was saying, they again quadruped one he was telling about Ho, enough
say,
- Çiğiga^{n'} wi^{n'} tí taté," á-biamá. Ga^{n'} açá-biamá şaxe ama. Cı gı'çajıqtı
Your one come shall, said, they say. And went, they say Crow the (mv. Again very sad
grandfather sub.).
- 3 cı Waha^{n'}çicige xagé najin^{n'} amá. Cı égiçe Wajibesnéde amá ahı-biama.
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there, they say.
- Cı égiça^{n'}-biamá ie tē. Gañ'ı cı Waha^{n'}çicige cı égiça^{n'} amá, cı
again said to him, they say word the. And then again Orphan again was saying to him, again they say.
- waníta wi^{n'} úwagiça^{n'} amá. "Hau, ca^{n'} najin'-gă. Çiğiga^{n'} tí taté,"
quadruped one was telling about to them, they say. Ho, still stand. Your come shall, grand-father
- 6 á-biamá. Ga^{n'} açá-biamá Wajibesnéde amá. Égiçe Qiça^{n'} amá ahı-
said, they say. And went, they say Magpie the (mv. sub.) At length Eagle the (mv. sub.) rived there,
- biamá. "Haú, atı hă," á-biamá Qiça^{n'} aká. "Há, ıiga^{n'}! há, ıiga^{n'}!
they say. Ho, I have come said, they say Eagle the (sub.). Oh! grand-father! oh! grand-father!
- há, ıiga^{n'}!" é amá Waha^{n'}çicige waha^{n'}'e ga^{n'}. "Hau! áhi baca^{n'} ça^{n'}
oh! grand-father! was saying, they say Orphan making a spe- as. Ho! wing bent part the (part)
cial petition
- 9 a^{n'}waç'-ada^{n'} nañ'ka kē ga^{n'} na^{n'}'sa^{n'} çéça-gă. Égiçe ictá nıbça te. Ictá-
grasp me and back the at any rate lie with legs stretched Beware eye you open lest. Eye
(lg. ob.)
- çipi^{n'}'ze jan'-gă," (á-biamá Qiça^{n'} aká). Gı'ın agçá-biamá, qçabé uçica^{n'}
closed recline, said, they say Eagle the (sub.). Carrying him on his back started home, they say, (tree) around
- gawi^{n'}'xe ga^{n'}. Ujéça-qti-na^{n'}'-bi çan'di qçabé gaqa^{n'} gē áta^{n'} iça^{n'}'-na^{n'}'-
flying around as. He was generally very tired (or every time that he was tired) when tree branch the (scat- tered) trod on stood suddenly, each time,
- 12 biamá. 'A^{n'}zigıçá-bi ıı- na^{n'}' cı agçé-na^{n'}'-biamá. Kı cı' égiçe Héga
they say. He rested, they when often again started home often, they And again at Buz- zard
say
- amá ahı-biamá. "Haú, atı hă," á-biamá Héga aká. "Há, ıiga^{n'}! há,
the reached there, Ho, I have come said, they say Buzzard the (sub.). Oh! grand-father! oh!
(mv. sub.) they say.
- ıiga^{n'}! há, ıiga^{n'}!" é amá Waha^{n'}çicige, waha^{n'}'e ga^{n'}. "Hau! áhi baca^{n'}
grand-father! oh! grand-father! was saying, they say Orphan, making a spe- as. Ho! Wing bent part
cial petition
- 15 ça^{n'} a^{n'}waç'- ada^{n'} nañ'ka kē ga^{n'} na^{n'}'sa^{n'} çéça-gă. Égiçe ictá nıbça te
the (part) grasp me and back the at any rate lie with legs stretched Beware eye you open lest
(lg. ob.)
- hă. Ictá-çipi^{n'}'ze jan'-gă há. Ma'çi^{n'} wáspa-máji," á-biamá Héga aká. Ga^{n'}
Eye closed recline ! Walking I do not behave, said, they say Buz- the (sub.) And
zard
- cı gı'ın agçá-biamá, qçabé uçica^{n'} gawi^{n'}'xe ga^{n'}. Ujéçaqti-na^{n'}'-bi çan'di
again carry- started home, they tree around flying around as. Every time that he was when
ing him on his say, back tired, they say

qčabé gaqá gě átaⁿ ičaⁿ'-naⁿ'-biamá. 'Aⁿ'zigičá-bi xī- naⁿ' cī agčé-naⁿ'-
tree branch the trod on stood suddenly, each time, He rested, they say when often again started home,
(scat- tered) they say.

biamá Kī cī' xáxe amá ahí-biamá. "Hau, atí hā," á-biamá xáxe
they say. And again Crow the (mv. sub.) arrived, they say. Ho, I have come said, they say Crow

aká. "Há! xigaⁿ'! há, xigaⁿ'! há, xigaⁿ'!" á-biamá Wahaⁿ'čicige wahaⁿ'e 3
the Oh! grand- oh! grand- oh! grand- said, they say Orphan making a spe-
(sub.). father! father! father! cial petition

gaⁿ'. "Hau! Ahi bacaⁿ' čaⁿ' aⁿ'waⁿ'č'- adaⁿ' nañ'ka kě gaⁿ' naⁿ'saⁿ' čéča-gā.
as Ho! Wing bent part the grasp me and back the at any na' lie with legs stretched
(part) (lg. ob.) rate out.

Égičé ictá nřba te há'. Ictá-čipiⁿ'ze jañ'-gā há," á-biamá xáxe aká.
Beware eye you open lest Eye closed recline ! said, they say Crow the
(sub.).

Gíiⁿ agčá-biamá, qčabé učicaⁿ gawiⁿ'xe gaⁿ'. Ujčeqti-naⁿ'-bi čanⁿ'di 6
Carry- started home, they tree around flying around as. Every time that he was when
ing him on his back tired, they say

qčabé gaqá gě átaⁿ ičaⁿ'-naⁿ'-biamá. 'Aⁿ'zigičá-bi xī-naⁿ' cī agčé-naⁿ'.
tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home
(pl.) they say. often,

biamá. xáxe čīⁿ čđfhi xī'ji, maⁿ'čaⁿ' ictáxaⁿ'xaⁿ gáxa-bi egaⁿ' égičé
they say. Crow the reached there when secretly eyes slightly made, they having, behold
(mv. one) open say

jañ'de kě ugázi daⁿ'ba-biamá. Píqti wahaⁿ'e jaⁿ'-biamá: "Há, xigaⁿ'! 9
ground the made a saw, they say. And now making a spe- he lay, they say: Oh! grand-
(lg. ob.) yellow glare cial petition father!

há, xigaⁿ'! há, xigaⁿ'!" é amá Wahaⁿ'čicige. Égičé Wajībasnéde amá
oh! grand- oh! grand- was saying, Orphan. At length Magpie the mv.
father! father! they say one

áiatiagčá-biamá, hutaⁿ. "Atí hā," á-biamá Wajībasnéde aká. "Há, xigaⁿ'!
was coming very suddenly, crying out. I have come said, they say Magpie the Oh! grand-
they say, out. come (sub.). father!

há, xigaⁿ'! há, xigaⁿ'!" é amá Wahaⁿ'čicige, wahaⁿ'e gaⁿ'. "Hau! Áhi 12
oh! grand- oh! grand- was saying, Orphan, making a spe- as. Ho! Wing
father! father! they say cial petition

bacaⁿ' čaⁿ' aⁿ'waⁿ'č'- adaⁿ' nañ'ka kě gaⁿ' naⁿ'saⁿ' čéča-gā. Égičé ictá
bent part the grasp me and back the at any lie with legs stretched Beware eye
(part) (lg. ob.) rate out.

nřba te há'. Ictá-čipiⁿ'ze jañ'-gā há," á-biamá Wajībasnéde aká. Kī
you open lest Eye closed recline ! said, they say. Magpie the And
(sub.).

Wajībasnéde amá gíiⁿ akí-biamá. Wajībasnéde aká tš'qtei akíjaⁿ'-biamá. 15
Magpie the (mv. sub.) carrying reached there him on again, they say. Magpie the very dead reached there again
(sub.) say.

Wahaⁿ'čicige aká wahaⁿ'a-bi egaⁿ', "Há, xigaⁿ'! há, xigaⁿ'! há, xigaⁿ'!"
Orphan the made a special having, Oh! grand- oh! grand- oh! grand-
(sub.) petition, they say father! father! father!

á-biamá. Qčabé tš učicaⁿ ačá-bi xī égičé Ictínike aká wáčaha ejaí
said, they say. Tree the (std. ob.) around it went, they when behold Ictínike the clothing his
(sub.) say

tš č'di aⁿ'ča agčá-bi té amá, wáčaha Wahaⁿ'čicige ejaí tš áčaha 18
the there abandon- he had gone back, they say, clothing Orphan his the wearing
(col. ob.) ing it

- agçá-bi té amá. Ictínike aká wáçaha të áçaha akí-bi ega^{n'}, wajin'ga
had gone back, they say. Ictínike the (sub.) clothing the wearing having reached there bird
(cl. ob.) it again, they say.
- çañká hutaⁿ-bají'-qti-bí ctéwa^{n'} é'qtcí hutaⁿ gáxe-na^{n'}-biamá. "Qéñji
the ones who not crying out at all, they say without-stand- he himself crying out pretended often, they say. Silent
Silent
- 3 égaⁿ gçi^{n'}-i-gá. Naxíde wánazá'e," é-naⁿ-biamá Ictínike aká. Égiçe
do sit ye. Inner ear you make a great said often, they say Ictínike the (sub.) At length
uproar by crying out,
- Waha^{n'}çicige hidé gçi^{n'} të wajin'ga aká wáçaha aká igídaha^{n'}-bi ega^{n'},
Orphan bottom had when bird the (sub.) wore them the having known him, their own
returned to (col. sub.) (master), they say,
- hutaⁿ za'éqti gçi^{n'}-biamá, Ictínike aká wáçahá-bi ega^{n'}. Ictínike aká
crying out making a great noise sat, they say, Ictínike the (sub.) having worn them. they say. Ictínike the (sub.)
- 6 égiçaⁿ-na^{n'}-biamá, "Qéñji égaⁿ gçi^{n'}-i-gá. Naxíde wánazá'e," á-biamá.
was saying often to (the birds), they say, Silent do sit ye. Inner ear you make a great said, they say.
uproar by crying out,
- Waha^{n'}çicige aká ma^{n'}jíha kě ugína-bi xí, égiçe Ictínike amá écti
Orphan the (sub.) quiver the sought his own, when, behold Ictínike the (mv. sub.) it too
- açi^{n'} agí-bi té amá. Ma^{n'}jíha eja^{n'}-bi kě çiqçe ma^{n'}jíha kě é'di a^{n'}ça
he had returned home with it, they say. Quiver his, they say the (lg. rushes quiver the (lg. there leaving it
- 9 agí-bi ké amá. Ma^{n'} të da^{n'}-ba-bi xí, égiçe hidé gapái d'úba çiqçe të'di
he had returned home, they say. Arrow the (col. ob.) saw, they say when behold base cut sharp some rushes in the
- açi^{n'}-bi ké amá. Miçáha wai^{n'} ça^{n'} cti é'di a^{n'}ça agí-bi ça^{n'} amá. Gi'ça-
he had the col., they say. Raccoon skin robe the (garment) too there it had been left when he had come back, they say. Very
- bají'-qti ma^{n'} të çizá-bi ega^{n'}, hidé gapái të çiçúçuta^{n'}-bi ega^{n'}, cé waníta
sad arrow the having taken, they say, base cut sharp the having pulled straight often, they say, that quadruped
- 12 úwagiçai^{n'}-ma ça^{n'} bçúgaqti égaⁿ t'éwakiça-bi ega^{n'}, agçá-biamá. Ictínike
those about which in the past he killed them purposely, they say having, he started home, Ictínike
he had told
- miçáha wai^{n'} ça^{n'} içéçin agçá-biamá, ma^{n'}jíha kě' cti. Wajin'ga aká
raccoon skin robe the (garment) owner he went homeward, they say quiver the too. Bird the
- xan'ge gí të igídaha^{n'}-bi ega^{n'}, hutaⁿ t'é cti-bi ega^{n'} gia^{n'} átiachaça-biamá.
near com- ing the having known him, their own (master), they say, cried out the too, they say so flying they began, now and then, they say.
- 15 Ictínike aká é'di da^{n'}qti ixijú-bi ega^{n'}, wajin'ga çañká qéñji-naⁿ gçi^{n'}
Ictínike the (sub.) there beyond was proud, as, bird the (pl. ob.) silent often to sit
- wágaji-biamá. Égiçe Waha^{n'}çicige amá cété agí-biamá, ijébe té ubáhaⁿ
commanded them, they say. At length Orphan the (mv. sub.) that seen (std. ob.) coming back, doorway the was coming in
- agí-biamá. Égiçe ga^{n'} akáma, Ictínike aká wáçaha të áçahá-bi ega^{n'}
at the entrance, they say. At length some time sat, they say, Ictínike the (sub.) clothing the (col. ob.) having put on the clothing, they say.
- 18 Kí égiça^{n'}-biamá Waha^{n'}çicige aká, "Ná! çí gáté ánaha të ga^{n'} ánaha
And said to him, they say Orphan the (sub.), Why! you that you wore as still you wear it

hă," á-bi ega^{n'}, ígia^{n'} ɸa ɸéɸa-biamá. Ga^{n'} wáɸaha tē gígɸizá-biamá.
 having said, they he threw it back to him suddenly, So clothing the took back his own, they say. (col. ob.) they say.

Waha^{n'} ɸicige najiha gē ctēwa^{n'} naqɸa^{n'} jēqti kí amá. Akí-bi ega^{n'},
 Orphan hair the (pl.) even exceedingly re- they Having returned there, they say, turned there

ga^{n'} amái tē. Néxe gaɸú wiⁿ gáxe-wakiɸa-biamá. Igaqɸaⁿ ɸínké 3
 they were so for some time. Drum one he caused them to make it, they His wife the (st. ob.)

uíɸa-bi ega^{n'}, "Aⁿwa^{n'} ɸihá-qtí áɸiⁿ hé ɸaⁿ agɸí há. Iⁿc'áge uíɸa-gá há.
 having told her, they Me very lonely I who in the I have Old man tell it to him ! say, moved past back

Níkaci^{n'} ga-ma bɸúgaqti wateigaxe ewókaⁿ bɸa há," á-biamá. Kí igáqɸaⁿ
 The people (pl. ob.) all to dance I wish for them said, they say. And his wife

aká iɸádi ɸínké uíɸa-biamá. Kí iɸádi aká iⁿc'áge wiⁿ agíɸe-wakiɸa-bi ega^{n'}, 6
 the her the (st. ob.) told it to him, And her the old man one having caused them to fetch him, they say, (sub.) father (sub.)

iⁿc'áge ɸiⁿ hí ɸí, ɸé Waha^{n'} ɸicige íe edádaⁿ edé ké bɸúgaqti uíɸa-bi ega^{n'},
 old man the ar- when, this Orphan word what he the all having told to him, they say, (mv. rived ob.) there something

íekíɸe uɸá ɸékiɸa-biamá Kí iⁿc'áge amá égiɸaⁿ aɸá-biamá, ɸí ké uhá.
 as a crier to tell sent him, they say. And old man the to say it went, they say. lodge the fol- it (mv. sub.) to (some- one) (lg. line) lowing.

"Waɸátigaxe te, aí aɸa+! Jíi ɸaⁿ bɸúgaqti cin'gajin'ga aɸaⁿ ska ké ctēwaⁿ 9
 You are to dance, he indeed! Lodges the all children of what size the the soever says (cv. ob.) line

bɸúgaqti waɸátigaxe te, aí aɸa+!" á-biamá. Waha^{n'} ɸicige aká igáqɸaⁿ
 all you are to dance he indeed! said, they say. Orphan the his wife says (sub.)

ɸínké gaⁿ iɸa^{n'} ɸínké ctí júwagigɸá-bi ega^{n'}, uɸúciaɸa aɸá-biamá, néxe-gaɸú
 the one and his the one too having gone with them, his to the middle on the other went, they say, drum who grand- who own, they say, of the tribal circle (ob.)

tē aɸi^{n'}-bi ega^{n'}. Igaqɸaⁿ ɸínké ugíkiá-bi ega^{n'}, égiɸa^{n'}-biamá (Ídiɸáge 12
 the having had it, they say. His wife the (st. ob.) having spoken to her, said to her, they say Belt

sagíqti gráxa-biamá.), "Ídiɸáge gákē aⁿwa^{n'} ɸaⁿ-gá há, ɸidín'dín-gá há.
 very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe níctaⁿ te há," á-biamá. Cí iɸa^{n'} ɸínké cí ámaɸáɸicaⁿ uɸa^{n'} ágigɸáji-
 Beware you let lest said he, they say. Again his the (st. ob.) again on the other to grasp commanded her, his own, grand-mother

biamá. "ɸaⁿhá, ɸicta^{n'} ɸi-gá há. Égiɸe níctaⁿ te há," á-biamá. Ga^{n'} 15
 they say. O grand- mother, do not let go ! Beware you let go lest said he, they say. And

níkaci^{n'} ga amá bɸúgaqti ē di uɸúciaɸa ahí-bi ega^{n'}, gɸi^{n'}-biamá Waha^{n'} ɸicige
 people the all there at the middle having arrived there, they sat, they say Orphan (pl. sub.) circle say,

aká uɸaⁿ'da ɸaⁿ'di. Néxe-gaɸú tē uti^{n'} ihéɸa-bi ɸí, bɸúgaqti níkaci^{n'} ga-ma
 the middle in the Drum the to hit he laid the when, all the people (pl. ob.) (sub.) (place.) it (ob.) it stick hori- zontally, they say

- gahá ihé wáxa-biamá. Gíújawáqtia^{n'}-biamá níkaci^{n'}ga amá néxe-gaxú tē
he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the
- uti^{n'} tē di. İça^{n'}ba^{n'} uti^{n'}-bi xī, ma^{n'}ciáha jīn'ga gahá ihá-biamá. Çéaká
he hit it when. A second time he hit it, when, up in the air (mv.) little the crowd arose and came down again, they say. This (sub.)
- 3 ixa^{n'} aká, "İ^{n'}, úcpaça^{n'}! ana^{n'} piqti-ma^{n'} hē," á-biamá. Júga kē bēúga
his the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the (lg. ob.) every
- gahá iça^{n'}-biamá xī, gateg' iça^{n'}-biamá. Kī iça^{n'}ba^{n'} uti^{n'}-bi xī,
arose and came down again, they say when, in that manner she became suddenly, they say. And a second time hit, they say when,
- ma^{n'}ciáhaqti ihé wáxa-biamá. Gí-bi xī, ıan'de kē kī-bájı cı uti^{n'}-
mv. very high up in the air placed in a line he made them, they say. They were when, ground the (lg. ob.) ing there again
- 6 biamá. Cı pí paháci çéwaçá-biamá. Gakúkuçá-biamá. Níkaci^{n'}ga-ma
they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)
- bēúgaqti ma^{n'}ciáhaqti içéwaçá-biamá. Kī gakúkuçá-bi ega^{n'}, níkaci^{n'}ga-ma
all mv. very high up in the air he sent them thither. they say. And having beat rapidly, they say, the people (pl. ob.)
- uxıde ctēwa^{n'} waçiona-bajı-biamá. Níkaci^{n'}ga-ma ga^{n'}tēqti xī tē'qti-
glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead
- 9 na^{n'} gēiháha wáxa-biamá. Níkaci^{n'}ga-ma bēúgaqti ga^{n'} tēwaçá-biamá,
usu- returning and he made them, they say. The people (pl. ob.) all so he killed them, they say, ally lying one by one say.
- gat'éwaçá-biamá. Çéaká wa'újınga aká, igáçça^{n'} aká cēna^{n'}ba éctı
he killed them by beating (the drum), they say. This (sub.) old woman the (sub.), his wife the (sub.) only those two they too
- ma^{n'}ci gada^{n'}i ça^{n'}ja, idiçáge kē uça^{n'}wakiçai ga^{n'} çicta^{n'}ji wágaji: sıhı
high in the air were blown (up) to through, belt (lg. ob.) he made them grasp as not to let go he com- manded them: feet
- 12 tē ma^{n'}ci gada^{n'}-biamá, júga aká bas'ın' ja^{n'}-biamá. İctınıke iıga^{n'}
the high in the air were blown (up) to, body the (sub.) upside down lay, they say. İctınıke his fath- er-in-law
- éça^{n'}ba ixa^{n'} kē cti cēna^{n'}báqti ugácta-bi ega^{n'}, iıga^{n'} çı^{n'} waha^{n'}'ē-qti
he too his moth- er-in-law the too only those two having been left (not killed by hitting the ground), they say, his fath- er-in-law (mv. ob.) the making a special petition (with fervor)
- gı-na^{n'} amá: "Há, sısıha! wıan'de méga^{n'}, cagçé. Çá'ean'gıçái-gá!" é
was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your rela- tion! said
- 15 ctēwa^{n'} Waha^{n'}çicige aká, "A^{n'}ha^{n'}! Gı-gá há," á-bi ctēwa^{n'}, cı pí uti^{n'}-na^{n'}-
notwith- standing Orphan the (sub.), Yes! Come ! said, nevertheless, again anew beat often they say
- bi çan'di, cı pí gud' içéçē-na^{n'}-biamá. Waha^{n'}'e fıba^{n'}-qtı-bi xī,
they say when, again anew beyond sent him thither often, they say. Making a special petition fully sated (or sat- iated) they say when
- gat'éça-biamá. Cı igáçça^{n'} kē cı éga^{n'}qtia^{n'} amá, cı waha^{n'}'e tē. Cı
he killed him by letting him fall, they say. Again his wife the again was just so, they say, again made a special pe- tition, Again
- 18 Waha^{n'}çicige aká, "A^{n'}ha^{n'}! Gı-gá há, wá'ujın'ga," á-bi ctēwa^{n'}, cı pí
Orphan the (sub.), Yes! Come ! old woman, said, neverthe- less, again anew
- gud' içéçē-na^{n'}-biamá, cı gat'éça biamá. İctınıke enáqtei ucté amá.
beyond sent her thither often, they say, again he killed her by letting her fall, they say İctınıke he alone was left they say.

“Há, káge-saṇ’ga! Há, káge-saṇ’ga! cagṣé hă. Wihaṇ’ga mégaⁿ,
 Oh! friend younger brother! Oh! friend younger brother! I go to you My potential wife likewise,
 ṣá’eaṇ’giṣá-i-gă,” (á-biamá Ictínike aká). Ictínike gaⁿ gat’éṣa-biamá.
 pity ye me, your relation said, they say Ictínike the (sub.). Ictínike at length he killed him by letting him fall, they say.

NOTES.

This myth is a variant of “The Young Rabbit and Ictínike,” on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mac’awakunde, of the \mathfrak{X} a²ze gens.

588, 1. *et passim*, sakib’ ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ɔṇaji te, aⁿṣaⁿi ṣaⁿcti, used by old women instead of ɔṇaji te, ehe ṣaⁿcti. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. uṣade ṣiṣiṅge (*vide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiṅga ḃṣugaqti ḡṣiza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 and 4. Gaⁿ wajiṅga ṣiṅke aṣiⁿ agṣa-bi egaⁿ, nikagahi aka eṣiⁿ akii-biama, Ictínike aka ctí aṣiⁿ akii-biama. This to F. is full of mistakes, being poor Omaha. First, agṣa-bi implies that all the people dwelt in the chief’s tent (or else that when they killed the red bird they were a great distance from the village), so we should substitute aṣá-bi. A similar objection might be urged against akii-biama or aki biama, for which abi biama should be read. The whole sentence, according to F., should be: Gaⁿ wajiṅ’ga ṣiṅké nikagahí ṣiṅké éṣiⁿ abí-biamá, Ictínike ctí é’di aṣiⁿ abí-biamá.
 And bird the one chief the one hav- reached there, Ictínike too there hav- reached there,
 who who ing it they say, for him they say.

589, 8. weṣitaⁿ-tegṣe, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.

589, 14. ecé used here and elsewhere by G., when géce would seem proper (*before* the words commanded to be spoken).

589, 14. ɽe nikaciⁿga, etc., not plain to F.

590, 5. ṣate te-daⁿ+, archaism for ṣate te hě, as is ṣate tai-edaⁿ+ (591, 6.) for ṣate tai hě.

590, 8. tiaṗa aka, the chief.

591, 13. Ictínike t’ēṣṣ ṣiṅke iṣaⁿṣṣ ṣiṅke, etc. Iṣaⁿṣṣ ṣiṅke is superfluous (*vide* F.).

591, 17. Ictínike igaṣṣaⁿ aka, Wihe, umiⁿje he iⁿbiṣpaṣṣe te hě, etc. See a similar speech in the story of Hiⁿqpe-agṣé, pp. 167, 174.

594, 8. Majaⁿ ṣeṣaⁿ ṣeṣaⁿsk edegaⁿ, etc. Said by the chief to Ictínike: “This world is very large, but they have reported that you have various kinds of knowledge.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. *jugçe açe ta akega*ⁿ, the final word is contracted *from aka and ega*ⁿ.

597, 4 and 5. *Wahaⁿçicige maxe içabisandëqti kēja*, etc. *Maxe* is prolonged, thus, *ma+xe*. *He-i*, pronounced, *Hé+i*.

602, 1. *gaha ihe* refers to the crowd (*long line*) of people; *gateg içaⁿ* (602, 4.) to *one person*, the grandmother, who came down *on her feet*; *çëihaha* (602, 9.) shows that they came down one by one and *lay* as they fell.

TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them. One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'weřita'-tegęe' between the fire-place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?)," said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They

placed it beside that which Ictinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ictinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him?" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (*i. e.*, about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short-eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ictinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ictinike's wife began to cry, and she cried incessantly. At last her father said to Ictinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ictinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not

speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife. As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga^{n'} níkaci^{n'}ga aká qubai^{n'} tē, wačípi-na^{n'} átai^{n'} tē, Ukiabi aká. Ga^{n'}š^{n'}
And person the was mysteri- doing things ex- the Ukiabi the And then
(sub.) ous, skillfully ceeded (past
act),
ijín'ge aká dúbai^{n'} tē, wi^{n'} aká na^{n'}i tē, fá^{n'}béi^{n'} jingai^{n'} tē. Hau. Ga^{n'}š^{n'} na^{n'}
his son the were four, one the was grown, three were small. ¶ And then grown
(sub.) (sub.)
aká qubé^{n'} égiga^{n'}qtia^{n'}i tē. Hau. Ga^{n'}š^{n'} ca^{n'}qti i^{n'}qídi^{n'} fi^{n'}nké t'égi^{n'}qé ga^{n'}čai^{n'} tē. 3
the mysteri- was just like his (father). ¶ And then strange to his the one to kill him, wished.
(sub.) ous (sub.) say, father who his own,

- Hau. Ga^{n'} ma^{n'} cíaa i^{n'} be-zíga-ma wi^{n'} ma^{n'} xe íbísandé'qti gawi^{n'} xe
 ¶ And up in the air yellow-tailed hawks one upper world pressing close flying in a
 circle
- ma^{n'} čí^{n'} gáxai tē hā, ijin'ge aká. Wajin'ga jújicē amá. Gan'xi íčádi aká
 walking made his son the Bird he changed himself And then his the
 (sub.). into, they say. father (sub.)
- 3 a^{n'} b íja^{n'} i tē hā. Íčádi aká ja^{n'} -bi xi, égiçe ućixide čéčai tē. Égiçe ígičai tē,
 day lay down by His the lay down, when, at length he looked all around At he found him,
 father (sub.) they, say suddenly. length his own,
- ígidaha^{n'} qti čéčai tē, t'éwačē ga^{n'} čai tē ígidaha^{n'} ja^{n'} i tē íčádi aká. Wa'újinga
 he recognized his own (son) sud- to kill wished the knowing it reclined his the Old woman
 denly, about himself father (sub.)
- čínké ugíkiai tē. "Wá'ujin'ga, Ji gičacíje aká piäji tčábe gáxai,"
 the st. he spoke to her, Old woman, Lodge shivers for another by the bad very did,
 one his own. biting (sub.)
- 6 égiča^{n'} -biamá. Hau. "Ačúha hē," á-biamá. "Edáda^{n'} piäji gáxe téi'te,"
 said to her, they say. ¶ Again (fem.) said, they say. What bad he do should?
- á-biamá iha^{n'} aká. "An'kaji, wá'ujin'ga, t'ea^{n'} čē ga^{n'} čai," á-biamá.
 said, they say his the Not so, old woman, to kill me wishes, said, they say.
 mother (sub.)
- Hau. Ga^{n'} ihuxa^{n'} ihe ačai tē, gčeda^{n'} gáxe, íčádi aká. Iénaxíčai
 ¶ And smoke-hole pass- ing that way he went, hawk made, his father (sub.) He dashed on
 him
- 9 ijin'ge čí^{n'}. Maja^{n'} a^{n'} ba xúwi^{n'} xe čiqé ačí^{n'} tē. Ji čan'di čiqé agí tē. Ji
 his son the Land day turning in pursu- had him. Tent to the pursu- was re-
 (mv. ob.). his course ing place ing turning. Tent
- čan'di égiha kigčé amá. Hi^{n'} qpe gáxe ja^{n'} ké amá. Či ígidaha^{n'} qti íčádi
 to the down had gone thither, Plumage made was lying, they say. Again he fully recognized his
 from above they say. his own father
- amá. Ačí^{n'} ačá-bi ega^{n'}, ačí^{n'} ačá-bi ega^{n'}, ni ma^{n'} te íčé amá. Či
 the (mv. sub.). Having taken him along, they say, having taken him along, they say, water beneath was going
 thither, they say. Again
- 12 huhú gáxe amá. Či íbaha^{n'} -biamá íčádi aká.
 fish made they say. Again recognized him, they say his the
 father (sub.)
- Hau. Či ačí^{n'} ačá-bi ega^{n'}, ačí^{n'} ačá-bi ega^{n'}, ačí^{n'} ačá-bi ega^{n'},
 ¶ Again having taken him along, they say, having taken him along, they say, having taken him along, they
 say,
- wakan'dagi wi^{n'} ni úja^{n'} ké amá. Wakan'dagi kē ućé čé-ga^{n'} čieqču'a
 water monster one water was lying in it, they say. Water monster the enter- went, and inside the
 (lg. ob.) ing animal
- 15 kē ma^{n'} te ja^{n'} amá. Či íčádi aká čí éga^{n'} ma^{n'} táta áíáčai tē. Či ákusan'de
 the within was lying, Again his the again so within had gone. Again out at the other
 (lg. ob.) they say. father (sub.) end
- éča^{n'} be ahí-biamá.
 emerging had reached there, they say.
- Hau. Či ačí^{n'} agčá-bi ega^{n'}, čí jí tē égiha kigčé amá. Hé gáxe
 ¶ Again having taken him along on the again tent the down had gone, they say, Louise made
 way back, they say, (sd. from above say.)
- 18 amá xi, čí íčádi amá ígidaha^{n'} -biamá. Ca^{n'} edáda^{n'} waníta cú gáxe
 they when, again his the (mv. sub.) recognized him, they own, In fact what quadruped prairie made
 say father sub.) they say. chicken
- ctěwa^{n'}, íčádi aká éga^{n'} gáxe amá. Hau. Ma^{n'} tčú gáxe xi, čí íčádi aká éga^{n'}
 even, his the so made they say. ¶ Grizzly bear made when, again his the so
 father (sub.) father (sub.)

gáxe amá. Ingčan'ga gáxe xi, ci ičádi aká égaⁿ gáxe amá. Miⁿ'xa saⁿ
made they say. Wild cat made when, again his the so made they say. Swan

ian'ga ská'-qti-ma wiⁿ égaⁿ gáxe xi, ci ičádi aká égaⁿ gáxe amá. Ci
those very white one so made when, again his the so made they Again say.

gčedaⁿ gáxe xi'tě, égiče iwackaⁿ tě zani cénacě tě, ujéča tě Ukiabi ijin'ge. 3
hawk made when, at strength (or the all he had ex- he became Ukiabi his son. length power) expended, weary

Hau. Maⁿ'xe fěké baqápi ičé gaⁿ'ča tě, četaⁿ aijaⁿ tě (maⁿ'xe ké
Upper this to force his way wished when, this far he came when upper the world (lg. ob.) through by pushing and re- world (lg. ob.)

baqápi aijaⁿ tě, nin'de gataⁿ čáji amá), sındéhi čaⁿ átaⁿi tě ičádi aká.
he pierced it came when, hams that far did they os sacrum the trod on it his the father (sub.). and re- declined

Gaⁿ é t'éčai tě. Haⁿ' ičauágče ačiⁿ égaⁿ aⁿ'ba ké čkitaⁿháqti t'éčai tě. 6
And that killed him. Night throughout having had him day the just half in sight killed him.

Haⁿ'egaⁿtec'qtei xagai tě iji tě'di. "Ukiabi ijin'ge caⁿ'qti gaⁿ t'é amá,"
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they say,

ai tě. Gaⁿ'xi daⁿ'be č'di ahi-biamá. Égiče t'e ké amá. Égiče maⁿ'ačáqti
they said. And then to see him there arrived, they Behold dead lay they Behold very flat on his back say.

jaⁿ ké amá, Ukiabi ijin'ge ké, t'e ké amá. Waséjide níka ičádi aká 9
was lying, they say, Ukiabi his son the dead lay they Indian red paint his the father (sub.) (lg. ob.), say.

čizá-bi egaⁿ, júga jjiidekičá-biamá, xagá-baji'qti gčeiⁿ akáma. Čéxe wiⁿ
having taken, they body he reddened for him in not crying at all was st., they say. Gourd one say, spots, they say,

gasáču gaⁿ waaⁿ gčeiⁿ akáma. Égiče waaⁿ tě čactaⁿ-bi egaⁿ, xagá-biamá.
rattled by so singing was st., they say. At length song the having stopped singing, he cried, they say. shaking they say,

Nikaciⁿga xagé tičéčě amá xi, bčúga xagá-biamá taⁿ'waⁿ čan'di, xagé 12
People were taking up the crying when, all cried, they say village at the, crying in succession, they say

uikaⁿ-biamá. Níkaciⁿga amá Pañ'ka amá Ukiabi i'c'áge ijin'ge t'égičai
they helped him, they People the (pl. sub.) Ponka the (pl. sub.) Ukiabi old man his son killed his own say.

tě nan'de pčaji e-naⁿ áta čskaⁿi.
the heart bad only that ex. they as- treme sumed it. (act)

NOTES.

Another version of this legend was published in the proceedings A. A. A. S., Ann Arbor meeting, 1885, p. 399. Ukiabi was the chief of the Hisada, a Ponka gens.

The lament of Ukiabi, as given by Jenuga zi or Yellow Buffalo, was as follows:

"Tá-ku-čá ha maⁿ-bčeiⁿ čé á-čičⁿ-hé ča ha+a+
 Nán'-de í-sa aⁿ-čičⁿ-ge á-čičⁿ-hé ča ha+a+
 Tá-ku-čá ha maⁿ-bčeiⁿ čé á-čičⁿ-hé-gaⁿ čá ha+a+
 Nán'-de í-sa-aⁿ-čičⁿ-ge hiⁿ-si-čá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!
 I find nothing which can heal my sorrow,"

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai ča", Where Ukiabi was buried."

Yellow Buffalo said that his maternal uncle saw Ukiabi (!). The face of Ukiabi was exceedingly hideous. Lumps were on his forehead, his eyes were large, and his nose, which was small and turned up at the tip, had an indentation across the ridge, which made it appear broken. It seems probable that a historical Ukiabi is here confounded with the original one, judging from the statement in the next legend about the origin of the game of plumstone shooting.

TRANSLATION.

Ukiabi was a mysterious person, exceeding all others in performing wonderful deeds. He had four sons, one of whom was grown, and the rest were small. The grown son closely resembled his father in being mysterious. He looked on his father as a rival and wished to kill him. One day the son changed himself into a yellow-tailed hawk, and flew round and round far above the clouds, very near the upper world. That day his father was reclining in the lodge. By and by the father looked all around and discovered his son in the distance. He recognized him at once, and knew that his son wished to kill him. So he said to his wife, "Old woman, *ŭ-gičacije* does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

UKIABI, THE SUITOR—A PONKA LEGEND.

TOLD BY YELLOW BUFFALO.

Ukiabi i^c'áge aká níkaci^{n'}ga na^{n'}ba wagáqçaⁿ wáçinⁿ tē hā', nú.
 Ukiabi old man the person two servant he had them man.

Mi^{n'} i^cé xī, júwagçe gçi^{n'}-biamá. Gá-biamá, "Kagéha, wa'ú gútedi
 Sun went when, he with them sat, they say. He said as follows, O friend, woman in that
 (down) tent (?)

(wáçixáji) çínké agça^{n'} ka^{n'}bça," wagáqçaⁿ çañká úwagiçaiⁿ tē. Kī, 3
 has not taken a the one I take her I wish, servant the ones he told it to when. And,
 husband who for a wife them

"É'di iⁿwi^{n'}çakié né tai, akiwaqti, kagéha," á-biamá Ukiabi aká.
 There you speak to her you go will, both, O friend, said, they say Ukiabi the
 for me (sub.).

Igáqçaⁿ, wa'újunga aká, gá-biamá, "I, açuhaqti^{n'}, á-biamá. "Mi^{n'}junga
 His wife, old woman the said as follows, How do speak about said, they say. Girl
 (sub.), they say, absurd! something else! (fem.)

údaⁿqti t'a^{n'} akádi áqtaⁿ çí'íi tába," á-biamá. 6
 very good have among those who how possible they give one should? said, they say.
 to you (pl.)

Hau. "Ké, é'di maⁿçin^{n'}i-gá," aí tē. Gaⁿ é'di açu-biamá. Jíaja
 ¶ Come, there walk ye, he the And there went, they say. To the
 said (past act). tent

aí-biamá akiwa. Nú aká (mi^{n'}junga içádi aká) gá-biamá: "Haú,"
 were coming both. Man the girl her father the said as follows, Ho!
 in this direc- (sic), they say (sub.)

á-biamá. Nú çínké- gaⁿ, wa'ú çínké- gaⁿ, wáçaha^{n'}i tē akiwa. "Çin'gajin'ga 9
 said, they say. Man the (st. ob.) both, woman the (st. ob.) and, they prayed to them both. Child

çéçínke údaⁿqti çat'a^{n'}i. A^{n'}baçe níkaci^{n'}ga wi^{n'} gça^{n'} ga^{n'}çai égaⁿ,
 this st. one very good you have a child. This day person one to marry her wishes as,

çigáqçaⁿ éça^{n'}ba aṅgúçikié aṅgúti," á-biamá. Nú çínké fajt amá. Wa'ú
 your wife her too we speak to you we have come, said, they say. Man the st. did not they Woman
 one speak say.

aká ía-biamá, uqçé'qti, "Ébē ā nāci^{n'}ga gça^{n'} ga^{n'}çai çínké," á-biamá. 12
 the spoke, they very soon, Who? person to marry her wishes the one who said, they say.
 (sub.) say,

- "Wikáge aká Ukiabi aké," á-biamá. "Ná, gúdiha gigçai-ä! A'çi'ska
My friend the Ukiabi the one said, they say. Fie! further off enter ye your own lodge (fem. imper.)! Almost (!)
- níaciⁿga égaⁿ bádaⁿ. Cin'gajin'ga çéçinké údaⁿqti at'aⁿ hē. Níaciⁿga
person so ? Child this (st. ob.) very good I have her (fem.) Human being
- 3 wáçixe agíxaⁿbça, Wakan'da wáçixe ctēwaⁿ agíxaⁿbça-máji hē." Gaⁿ
to take as I wish her, my Mysterious to take as soever I do not wish her, my And
her husband own, Power her husband own (fem.)
- agçá-biamá. Akí-biamá. Égiçe Ukiabi i'c'áge aká çizú jaⁿ akáma.
started back, they Reached home, Meanwhile Ukiabi old man the stretched out was recl., they
say. they say. say (sub.)
- ǵáhaⁿ amá. Mañ'gçe gçiⁿ-biamá. Ukiakie agçá-biamá wagáqçaⁿ amá.
Arose from recl. Erect sat, they say. Talking to- started back, they servant the (pl.
they say. together say sub.)
- 6 "Kagéha, ie tē piáji ä. Wikáge aṅgúçaji té," á-biamá. Áma aká
O friend, speech the bad ! My friend let us not tell him said, they say. Other the
about it, one (sub.)
- gá-biamá: "Tēná ! ǵigdahaⁿ gçiⁿi. Eátaⁿ aṅgúçaji tádaⁿ."
said as follows, they say: Why! knowing his he sits. Why we two not tell should ?
about it
- Gaⁿ akí-biamá. "Hau, çikáge amégaⁿ çagçéi," á-biamá Ukiabi i'c'áge
And they reached Ho, your friend he like- you two said, they say Ukiabi old man
home, they say. wise have come back.
- 9 aká. Íqaga gçiⁿ-biamá. "Aṅgáççi, kagé-i," á-biamá. "Ahaú! edádaⁿ edai
the Laughing often he sat, they say. We have come younger said, they say. Oho! what they
(sub.) back, brother (masc.), said something
- éi'te, çikáge mégaⁿ, wágazúqti i'wiⁿçai-gä," á-biamá. Gaⁿ, "Kagéha,
per- your friend likewise, very correctly tell ye me, said, they say. And, O friend,
haps,
- uçi'agai," á-biamá. "Cin'gajin'ga çéçinké a't'aⁿi çan'ja, níaciⁿga wáçixe
they were un- said, they say. Child this st. one we have though, human being to take as
willing, her husband
- 12 agíxaⁿbça, Wakan'da wáçixe ctēwaⁿ agíxaⁿbça-máji hē. Gúdiha
I wish her, my Mysterious Power to take as soever I do not wish her, my Further
own, her husband own (fem.) off
- gigçai-ä hē, kagéha, ewéagai," á-biamá. Úwakiá-biamá Ukiabi i'c'áge
enter ye your ! O friend, she did speak said (they say). He spoke to them Ukiabi old man
own lodge (fem. imper.) to us what precedes,
- aká. "Céçaⁿ hiⁿqpé çan, wá'ujin'ga, iⁿi'í ça-gä" (á-biamá). Ikáge áma
the That (cv. plume the O old woman, hand mine to me said, they say. His other
(sub.) ob.) (cv. ob.),
- 15 çinké indé çan sábekiçai tē. Hiⁿqpé çan ıaqpi çan éji tē, mácaⁿ
the (st. face the he blackened the Plume the crown the put the feather
ob.) (part) (past act.) (st. ob.) head (part) many (past small ob. on for him
- áçahaháqti ǵiáxai tē. Ci áma çinké ci égaⁿ ǵáxai tē. Úwakiá tē.
sticking to it here made for the Again other the (st. again so did the He spoke to the
and there him (past act.) one ob.) (past act). them (past act).
- ǵéha waiⁿi tē, wáhin' cín'çē. Majaⁿ wiⁿ áçadai tē. "Majaⁿ ǵáçandi
Buffalo wore as the robe with the hair Land one he men- the (past
hide robes (past act), outside. tioned it (past act). Land to that (place)

616 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- akí-biamá. Ukiabi gçi' akádi júgçe açi' akí-biamá. Ukiabi i'c'áge aká
they reached Ukiabi sat to the one who with her having they reached Ukiabi old man the
there again, they (sub.) her there again, they say. (sub.)
say.
- ikáge mégaⁿ ja' 'a'há-biamá (or ja' 'a'he-da' ctéa' -biamá). Wagáqçaⁿ-ma
his friends likewise cum ea concubuisse aiunt, cum ea forte concubuisse aiunt. The servants
say.
- 3 wi' ní ujikiçá-biamá, indé çaⁿ bçúga núçakiçá-biamá, wa'ú taⁿ. Ėđihi
one water he caused to fill for her, face the whole made wet (for her), they woman the At that
they say, part say, (std. ob.). time
- gíwajiⁿská'-biamá. Ukiái tē, "çaⁿsi tē wajaⁿ aniⁿ te. Uçihi-báji taité.
she regained her senses, they He spoke the Pflun-stone the gambling you will They shall not win from
say. to her (past act). (col. ob). appliances have you.
- Çat'áji çáci taté Wa'újिंगáqtei cí taté. T'é wíkaⁿbça çí, çat'é te,
You do not a long shall Very old woman you shall reach (s.). To I wish for you if you die will,
die time (s.). there
- 6 éde t'é wíkaⁿbça-máji. Çiha' íe píáji ingáxe. Ėe há, úckaⁿ tē
but to die I do not wish for you. Your word bad made for me. That deed the
mother (ob).
- wíðaxe," aí tē.
I did to you, he the said (past act).
- Hau. "Ké, çagçé te. Ugáhanadáze caⁿ tē, íaia çagçé táçē.
¶ Come, you start will. Dark still when, to the tent you start home must.
- 9 Aⁿ'ba çan'ge çé çí caⁿ," á-biamá. Wa'ú amá agçá-biamá. Kí
Day near goes when all right said he, they say Woman the (mv. sub.) started home, they say. And
- Ukiabi i'c'áge aká cú gáxa-biamá. Lí étaⁿçiⁿ agçá-biamá.
Ukiabi old man the prairie (sub.) hen made, they say. Tent he first started home, they say.

NOTES.

613, 6. çí'íi, perhaps the *fem.* of çí'í.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., aça-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu çĩñke iaji ama, etc. A survival of "mother-right." As Ukiabi had one wife, the mother of his sons, his seeking a young wife is a sign that polygamy was then practiced.

TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one day at sunset and said, "O friends, I wish to marry the single woman who dwells yonder (describing her residence). Both of you will go and court her for me." But Ukiabi's wife said, "How absurd! Do speak about something else! Why should those who have pretty daughters give you one?"

"Go thither," said Ukiabi. So the men departed. They reached the lodge where the young woman dwelt, and thus presented their request to both of them: "You have a very pretty daughter whom a man wishes to marry, so we have come to-day to speak to you about it." The husband said nothing, but the wife spoke immediately, "Who is the man that wishes to marry her?" The two men replied, "Our friend,

Ukiabi, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.—Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concubuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

A DAKOTA STORY.

TOLD BY FRANK LA FLÈCHE.

- Pahan'gadi Caa^{n'} wi^{n'} t'é amá xí', ičádi aká iha^{n'} éča^{n'}ba dahéaqa íí
 Formerly Dakota one died they when, his the his she too on the lodge
 say father (sub.) mother bill
- gičaxa-biamá. Kí íí tē ma^{n'}te sadégčē giáxa-bi ega^{n'}, gahá ihégičá-
 made for their own. And lodge the within scaffold made for him, as (=hav- on it they laid
 they say. (std. ob.) they say ing), him, their own,
- 3 biamá. Kí cénuijín'ga wi^{n'} ígča-bi ega^{n'}, ičádi čínké agčáči^{n'}-biamá.
 they say. And young man one dwell in a lodge, they as (=hav- ing), his father (st. ob.) had his own, they say.
- Kí égičē i^{n'}c'áge na^{n'}ba é'di ahí-biamá, kí niní i^{n'} júgčē gčí^{n'}-biamá
 And at length old man two there arrived there, and tobacco to with him sat, they say
 they say, use (=smoke)
- wi^{n'} čínké. Ca^{n'} décte ičáča. Égičē čé cénuijín'ga ičádi aká gá-biamá:
 one the (st. ob.). Yet they talked first At length this young man his the said as follows, then about another. father (sub.) they say
- 6 "Kagéha, čikáge méga^{n'}, wat'é ké'di macté wai^{n'} máa^{n'}xíqa^{n'} a^{n'}gáče tai
 O friend, your friend likewise, the at the we cut it apart with him we go shall
 corpse (?) (recl. ob.) robe for ourselves
- há, ííha tē," á-biamá. Kí cénuijín'ga aká uéí'agá-bi ega^{n'}, "A^{n'}kají há.
 tent the said he, they And young man the was unwilling, as, Not so
 skin (ob.), say. (sub.) they say
- Éga^{n'} gáxa-bajíi-gá há. Cénuijín'ga ča'éga^{n'}-qti t'é há, e-na^{n'} ctéctēwa^{n'},
 So do not ye ! Young man [in a] very pitia- died alone even if, ble [manner]
- 9 uí'a giča^{n'}čai éga^{n'}, íí gičaxe ihégičai há. Ca^{n'}kéčai-gá há," á-biamá.
 to mel- desired for as, lodge making for they laid their Let the recl. ob. ! said he, they
 low or decay in (the decay own. alone say.
 tent)
- Kí ca^{n'} ičádi aká, "T'é ctí čicta^{n'} ke xí', é'di ígiúda^{n'} déctea^{n'} táda^{n'}.
 And yet his the father (sub.), Dead too he lies finished if, there for his good perhaps will ?
 (sign of surprise or doubt).
- Wai^{n'} wačín'gai éga^{n'}, ííha tē hébe máa^{n'}xíqa^{n'} a^{n'}ga^{n'}čai há," á-biamá.
 Robe we none as, tent the part we cut off for ourselves we wish said, they
 skin say.
- 12 Kí cénuijín'ga aka, "Wáhu'á'! uéíhēqti cka^{n'}onai áha^{n'}. Hín'daké! čé cte-
 And young man the Really! to have your wish fully gratified you wish ! Let us see! go ye at
 (sub.),

cte-aⁿ'i-gǎ há," é wéhusá-biamá. Kǐ iⁿ'éage aká wañ'giçe ía-bajǐ'qti
any rate ! that he scolded them. And old man the all not speaking at all

najiⁿ'-bi egaⁿ', ačá-biamá wat'é ké'ia. Kǐ cénujin'ga aká iⁿ'éage-ma
stood up, as (=hav- ing), went, they say corpse to the (recl. ob.). And young man the (sub.) the old men

íčai xǐ, wa'ú čínké ugíkiá-bi egaⁿ' gá-biamá: "Čánaⁿhá, wasésaⁿ čaⁿ 3
they when, woman the st. spoke to her, as (=hav- ing) said as follows, O wife white clay the
had gone one his own they say: piece

iⁿ'čǐ'čizá-gǎ há. Cé-ma wiⁿ' t'éačǐ-qti-maⁿ' táce," á-biamá. Kǐ wa'ú aká
take mine for me ! Those in sight I kill him indeed (or fully) must, said, they say. And woman the (sub.)

učí'agá-bi egaⁿ', "Caⁿméwačá-ā hě. Waiⁿ' čingái hě. Waiⁿ' máyjaⁿ' tǎi
was unwilling, as, Let them alone ! Robe they have none (fem.). Robe let them cut off for themselves

hě," á-biamá čaⁿ'ja caⁿ' nú aká čactaⁿ'-bajǐ-bi egaⁿ', wa'ú čínké wégičǐze 6
(fem.), say said she, they thought yet man the not stopping speak- ing, they say as, woman the st. was taking it for them (sic),

amá há wasésaⁿ čaⁿ. Gañ'xǐ nú aká čizá-bi egaⁿ', ísañjičá-biamá há
they white clay the And then man the took it, as (=hav- ing), with it, they say
say piece. (=hus- band) band)

wasésaⁿ čaⁿ, caⁿ' bǐuga, indé, na'čki čaⁿ' ctewaⁿ'. Čictaⁿ'-bi xǐ iⁿ'éage-ma
white clay the, in fact all (his body). face, head the part even. He finished, when the old men they say

ačai tǐ sakíba íhe ačá-bi egaⁿ', étaⁿ'čǐ' édi ahí-biamá há, wat'é ké'di. 9
they the passing along- went, they as (=hav- ing), he first there arrived, they corpse at the (recl. ob.).
went side of say

Sadégče tǐ ána-bi egaⁿ' gahá jaⁿ'-biamá, dá čaⁿ' jímaⁿ'čúhe tǐ éčaⁿ'be
Scaffold the he climbed, as (=hav- ing) on it he lay, they say, head the part "breast of the tent" (where the skins are joined, above the entrance)

íčaⁿ'čǐ. Kǐ égiçe iⁿ'éage amá áíamamá uíčaⁿ'be tǐ íčapičǐ'qtei ukíkíe.
he placed the part. And at length old men the (pl. sub.) were coming, up-hill the very slowly talking together.

Cénujin'ga aká waná'aⁿ jaⁿ'-biamá. Kǐ égiçe í tǐ'di ahí-bi xǐ, iⁿ'éage 12
Young man the (sub.) to listen to them he lay, they say. And at length (stl. ob.) they say arrived, when, old men

amá gǐiⁿ'-biamá wañ'giçe. Kǐ pahan'ga aká gá-biamá: "Kagéha, čikáge
the they sat, they say all And first one the said as follows, O friend, your friend
(pl. sub.) (sub.) they say:

mégaⁿ, niní ujǐ-gǎ há. Čénaⁿ háci čikáge niní iⁿ' juan'gigče tabáce,"
lik-e-wise, tobacco all ye ! This time after your friend tobacco to use we with him, must (pl.),
[This last time] our own

á-biamá. Kǐ wiⁿ', "Aⁿ'haⁿ, čikáge wiñ'kǐqtiaⁿ' há. Égaⁿ' údaⁿ há," á-bi 15
said, they say. And one, Yes, your friend does indeed speak truly So good said, they say

egaⁿ', niní ujǐ-biamá. Ujǐ čictaⁿ'-bi egaⁿ', čaná-biamá. Zí ama xǐ niníba
as tobacco filled, they Filled finished, as (=hav- ing), drew a whiff, they It was yes- they pipe
(=hav- ing), say, they say say, low say

ké jímaⁿ'čúhe tǐmáčicaⁿ čisaⁿ'ča. Maⁿ'ci učíxidá-bi egaⁿ', "Hau ! kagéha,
the "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the air he gazed, they as (=hav- ing), Ho, friend

- niní gake'. Ga' cénaⁿ háci niní iⁿ juaⁿ ǵigigǵai. Kí akíǵaha aⁿǵiⁿ taí
 to- that (lg. And this time after tobacco to we are with you, And apart we be shall
 bacco ob.). [This last time] use our own.
- há, niní gake', á-bi ega', eǵǵicaⁿ uǵixidá-biamá ǵi dá ǵaⁿ gaⁿ ǵaⁿ
 tobacco that said, as (=hav- ing), in that direc- he gazed, they say when head the in the the
 (lg. ob.) they say tion part manner part described
- 3 ǵa-biamá. Kí, "Wá! kagéha, ǵikáǵe mégaⁿ, ǵéǵa-ǵaⁿ daⁿ bai-gá há,"
 found it, they And, Oh! O friend, your friend likewise, this place look ye
 say. behind you !
- á-biamá. Kí naⁿbá aká daⁿba-bi ǵi, "Wuhú! kagéha, ée aká há," á-bi
 said, they say. And two the looked, they when, Really! O friend, it is heabout said,
 (sub.) say whom we have heard they say
- ega', aⁿhe agǵá-biamá waⁿǵiǵe. Kí cénujín'ga aká ǵihá u'aⁿsi-bi ega',
 as fleeing went back, they all. And young man the down- leaped, they as
 (=hav- ing), say say (sub.) ward say (=hav- ing),
- 6 wénaⁿxiǵá-biamá. Kí naⁿbá-ma waǵǵi ǵiǵa-bi ǵaⁿja, céwaǵa-bají-bi
 attacked them, they say. And the two being scared though, paid no attention to
 they say
- ega', ǵádi ǵiⁿ ákihaⁿ ǵǵiǵa-biamá. Kí iⁿc'áǵe amá úǵǵai-bi ǵi, waǵǵi
 as his the beyond he pursued him, his And old man the was over. when, being
 (=hav- ing), father (mv. ob.) own, they say. (mv. sub.) taken, they say scared
- ǵiǵa-biamá. Kí ijin'ge aká ágigǵajádǵeti ǵiⁿ-bi ega', "Naⁿxide ǵiǵin'ge
 he fell to the ground, And his son the sitting astride his sat, they as Hearing you have
 they say. (sub.) own say (=hav- ing), none
- 9 ǵanahiⁿi ahaⁿ. Niní iⁿwiⁿji-gá há," á-biamá. Kí iⁿc'áǵe aká, "Há!
 you truly ! Tobacco fill for me ! said, they say. And old man the Ho!
 (sub.)
- ǵepá! há! ǵepá! á-bi ega', ǵizúe jaⁿ niní uiji jaⁿ-biamá. Kí cénujín'ga
 O grand- Ho! O grand- said, as stretched ly- to- filling he lay, they And young man
 child! child! they say (=hav- ing), out ing bacco for him say.
- ǵiǵé niní ké iⁿ ǵictaⁿ amá ǵi, gá-biamá iⁿc'áǵe aká: "Há! ǵepá! há!
 the (st. tobacco the used was finishing, when, said as fol- old man the Ho! O grand- Ho!
 one) (lg. ob.) they say lows, they say (sub.): child!
- 12 ǵepá! ǵepá, ǵá'ean'ǵiǵ-ádaⁿ aⁿ ǵictaⁿ-gá. ǵénaⁿ háci niní iⁿ juaⁿ ǵigigǵe
 O grand- O grand- pity me and let me go. This time after to- to- we be with
 child! child! [This last time] bacco use you, our own
- tá-bi, aⁿǵaⁿǵai égaⁿ caǵǵahii há. ǵepá, ǵá'ean'ǵiǵá-gá," á-biamá. "Égaⁿ
 about, that, we thought as we went there O grand- child, pity me, your own said, they say. So
- naⁿjiⁿ adaⁿ aⁿǵistúba-gá há," á-biamá cénujín'ga aká. Gaⁿǵi iⁿc'áǵe
 stand up and extend your hand ! said, they say young man the (sub.). And then old man
- 15 aká naⁿjiⁿ-bi ega', ǵistúba-biamá. "Há! ǵepá! há! ǵepá!" é caⁿ'caⁿ
 the stood up, they say (=hav- ing), toward him, they Ho! O grand- Ho! O grand- say- con-
 (sub.) say say. say. child! child! ing stantly
- najiⁿ-biamá. Cénujín'ga aká ǵa tégaⁿ-ǵti-bi ctéwaⁿ, aⁿkabájí-naⁿ-biamá.
 he stood, they say. Young man the to just about to, even though, was not so regularly, they say.
 (sub.) laugh they say
- "Ke! maǵǵiǵ-gá há. Éǵiǵe ǵaⁿbaⁿ ajaⁿ minkeⁿdi aⁿwaⁿonicaⁿcaⁿ taí
 Come! begone ! Beware a second I lie by me who lie you go around me often lest
 time

há. Hí-bajii-gă há," á-bi ega^{n'}, gǫ́ékiǫ́a-biamá há cénujin'ga aká. Gan'xí
 Do not ye arrive ! said as made him go homeward, young man the And then
 there they say (=hav- ing), they say (sub.).

cénujin'ga amá qáǫa aǫá-biamá. Kí égiǫe i^{n'}c'áge na^{n'}bá aká ceta^{n'}-na^{n'} qíáǫai
 young man the back to went, they say. And at old man two the still they fell
 (mv. the start- ing place sub.) (=scaffold)

ǫan'di akíǫa ja^{n'} akáma. Kí ǫan'ge ǫé amá ǫí' akíǫa baǫú áíáǫa-biamá, 3
 at the both were lying, they And near at was young, when both with they had gone some-
 place were say. hand (in they say robes over where, they say, they tell
 time)

waǫǫí-bi ega^{n'}, ca^{n'} ca^{n'}ǫankéwaǫé agǫá-biamá. Agǫá-bi ǫí' cǫi' éta^{n'}ǫi^{n'}
 they were as, yet he let them alone he went homeward, He went when again he first
 cowards, they say they say. they say homeward, they say

akí-biamá ǫí tǫ'di cénujin'ga amá. Gan'xí ǫigǫíja-bi ega^{n'} ǫizúe ja^{n'}-
 reached home, lodge at the young man the (mv. sub.). And then washed himself, as stretched lay,
 they say (std. ob.) they say (=hav- ing)

biamá. Kí igáǫa^{n'} ǫínké ugíkiá-bi ega^{n'}, "Égiǫe gǫí ǫí' íǫaqa te há. 6
 they say. And his wife the st. spoke to her, as Beware they when you lest
 one his own, they say (=hav- ing), returned have laugh

Íǫaji ga^{n'}ǫa wackan'-gă há. A^{n'}ci^{n'} waǫǫí gaskí t'éawáǫaǫi^{n'} há," á-biamá.
 Not to desire make an effort ! Nearly being panting I killed them (ac-
 laugh said, they say. scared said, they say. [I made them die from exhaustion.]

Kí i^{n'}c'áge-ma gǫí-bi ǫí' ja^{n'} gáxe ja^{n'}-biamá akíǫa. Kí i^{n'}c'áge aká
 And the old men home, they when to sleep feigning they lay, they both (i. e., the
 say say the man and wife). And old men the (coll. sub.).

wan'giǫe ja^{n'}-bají'-qti nini^{n'} i^{n'} júkigǫe gǫí^{n'}-biamá, íabají'-qti cǫí. Ca^{n'}qti 9
 all not sleeping at all to- us- ing with one they sat, they say, not speaking at all Still, in-
 bacco another

ja^{n'}-bají, a^{n'}ba amá, wan'giǫe. Kí ha^{n'}ega^{n'}tce ǫí' cénujin'ga aká
 not sleeping, it was day, they all. And morning when young man the
 say, (sub.)

dáha^{n'}-bi ǫí' i^{n'}c'áge aká wan'giǫe gí'ǫa-bají'-qti gǫí^{n'}akáma. Kí cénujin'ga
 arose from sleep, they when old men the (coll. sub.) all very sorrowful were sitting, they And young man
 say sub.)

aká gá-biama : "ǫíkáge méga^{n'} wai^{n'} máǫaqa^{n'} ǫagǫí gǫ wi^{n'} a^{n'}i-gă há. Wí 12
 the said as follows, Your likewise robe you cut off you have the one give to me ! I
 (sub.) they say : friends come back (in. ob- jects)

cǫí wai^{n'} a^{n'}ǫí^{n'}gǫ-qti-ma^{n'} há," á-biamá. Kí íǫádi aká, "Tǫná'! é'di aǫǫáhii
 too robe I have none at all said he, they And his the Why! there we arrived there
 say. father (sub.)

ǫa^{n'}ja a^{n'}ǫí'a aǫǫágǫí há, weána^{n'}xíǫai éga^{n'}. A^{n'}ǫí^{n'}-na^{n'} t'éawáǫa-baǫi^{n'}i há,"
 though we failed we have we were attacked as. Nearly we were killed (acci-
 come back dentally?)

á-biamá. "Tǫná'! éga^{n'} taté ubǫí'age ga^{n'}, ǫá-bajii-gă há, ehé ǫí ca^{n'} 15
 said he, Why! so shall I was unwill- as, Go ye not ! I when yet
 they say. ing

a^{n'}ǫaná'a^{n'}-bají onai há. I^{n'}ta^{n'} éde ǫaxáǫai tǫ há," á-biamá cénujin'ga
 you did not hear me you went Now but you weep the past
 said, they say young man act (!)

622 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

aká. Çi ha^{n'} xī cénuij^{n'}ga aká, "Çi ačúha ígaska^{n'}čě ma^{n'}čín^{n'}i-gă há. Wí
the Again night when young man the Again in addi- to try it walk ye ! I
(sub.) (sub.) tion to
ctí hébe i^{n'}čín^{n'} gíi-gă há, čikáge méga^{n'}, wai^{n'} a^{n'}čín^{n'}gč-qti-ma^{n'} áčá,"
too piece having it be ye com- ! your friend likewise, robe I have none at all in- deed,
for me ing back
3 á-biamá. Kí i^{n'}čé^{n'}ge aká wa^{n'}gíčě wáma^{n'}ká-čtewa^{n'}-bají-biamá, učí^{n'}aga^{n'}-bí
said, they say. And old men the all became altogether out of patience with him, they were un- willing, they say
(coll. sub.)
ega^{n'}. Sasú
as. François (François).

NOTES.

619, 10. qima^{n'}čube tš čə^{n'}əbe íčə^{n'}čě, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gákč', tobacco is named, but gákč shows that the *pipe* (niniba) is meant. While this was said the pipe was held out to the corpse.

620, 6. waqí qiačə-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife, "O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

YANKTON STORY.

TOLD BY GEORGE MILLER.

- Gaⁿ Ihaⁿ'ktaⁿwiⁿ taⁿ'waⁿgčaⁿ méiⁿte, cénujín'ga wiⁿ' mīⁿ' ičápe-naⁿ'i
 And Yankton village those per- haps (?) young man one human waited for regu-
 larly
- tě. Níkagáhi ijaⁿ'ge naⁿ'ba ukíkiji tět, wáčixa-báji tět, nújĩngá cti wiⁿ' tět,
 the Chief his daughter two near kin- dred (past the they did not take (past the boy too one the (past
 completed act), sign), sign), act),
- 3 jĩngá. Kĩ níaciⁿ'ga čé mīⁿ' ičápa-bi ehé aká, é wa'ú čaⁿká úwakie gaⁿ'čai
 small. And man this that he waited for I said the he woman the (pl. to talk to desired
 (sub.), ob.), them
- tět, é wéapaí tět. Haⁿ' xī, jí tět'di ahíi tět, jí-saⁿ'čě. Jĩ náza tět'di jaⁿ'i
 the he waited for the Night when, tent at the arrived the tent whitened. Tent rear at the lay
 (past the them (past the (past the (past the
 act), act), act), act), act),
- tět. Gaⁿ ie wána'aⁿ jaⁿ'i tět. Ěgiče cėmī'jin'ga aká akíča ukíkíe
 the And speak- ing listening to them lay the (past the At length young woman the (sub.) both together
 act), act), act),
- 6 átiágča-biamá. Gé átiágča-biamá: "Wihe, é'be níkaciⁿ'ga wiⁿ' Kagé
 began suddenly, they To say as fol- lows began suddenly, they Younger sister, who person one Younger
 say: brother (fem.)
- ú'aⁿ t'aⁿ-wéakičai xī, aⁿ'gačixe taté," á-biamá. "Wuhu+!" ečégaⁿ jaⁿ'i tět.
 causes him (for us, his sis- ters) to enrage the enemy, if, we take him for a husband shall, said, they say. Oho! thinking he lay the
 etc. (past act),
- Gaⁿ wéigčaⁿ gáxe jaⁿ'i tět. Agčá-bi egaⁿ', éwačě-mádi akí-bi egaⁿ', hiⁿ'bé
 And plan making he lay the Having gone back, to his kindred having returned, mocca-
 (past they say, (pl. ob., etc.) they say, sins
 act),
- 9 baté wacii tět. Gaⁿ' giáxai tět. Čáze ičaⁿ'baⁿ' xī, nújĩnga uné ačai tět,
 to saw employed the So they did it the Evening a second when, boy to seek went the
 them (past act), (past act), time him the (past
 act),
- indé čaⁿ ixičahaⁿ'jiwáčě tět'di. Gaⁿ' nújĩnga čin' é'dedí čin' amá, jí-gaxe.
 face the can not be recognized by when. And boy the was mv. there they playing,
 (part) one another (mv. ob.) say,
- Gaⁿxī ičai tět. Gaⁿxī, "Gí-gá haú, Kagé-i," á-bi egaⁿ' gaⁿ' ačaiⁿ' ačai tět.
 And then found the And then, Come ! Younger having said, so having he the
 him (past act), brother, they say him went (past
 act), (masc.) act),
- 12 Gaⁿ' haⁿ' tět ičaugčě'qti gaⁿ' gí'in ačai tět, ɣan'de áčiqáqti. Gaⁿ' nudaⁿ'
 And night the throughout so carrying went the ground across by the And to war
 him on his back (past act), the nearest way.

gíⁿ ačaiⁿ tē. Jenúga wiⁿ t'éčá-bi egaⁿ, íanúga umaⁿe nin'de gáxai tē.
 carry- went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the
 ing him (past on his act). back (past act).

Gaⁿ umaⁿe tē íⁿ-bi egaⁿ, nújīngá cti ágahádi gíⁿi tē. Waticka édegaⁿ
 And provisions the having carried on boy too in addition carried the Creek but (past
 (col. his back, they say, ob.) to it him on (past his back, act). act).

ahí-bi egaⁿ, nújīnga utcijeadi gēin'kičá-bi egaⁿ, umaⁿe hébe íi tē, íá. 3
 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried
 they say, (past act), to him (past meat, act),

“Égičē né te. Caⁿcaⁿ gēin'-gá. Égičē učágas'iⁿ te, gacibaqa!
 Beware you lest. Always sit. Beware you peep lest, outside (the
 go undergrowth)

Agčí tá mīnke há.” Gaⁿ ačaiⁿ tē, wadaⁿbe. Níaciⁿga cte wéčá-báji akíi
 I will return hither And went the as a scout. Person at all found them not he
 (past act), reached there again

tēdi, ukíá-bi egaⁿ, nú naⁿqti ukíe gáxai tē, “Núdaⁿhaṅgá, níaciⁿga cte 6
 when, having spoken to him, man fully speaking made the O war captain, person atall
 they say, grown to him (past act),

čīngai. Edádaⁿ ctēwaⁿ čīngai.” Cí gíⁿ egaⁿ cí ačaiⁿ tē. Cí
 is wanting. Whatsoever is wanting. Again having carried again went the Again
 him on his back (past act).

gaⁿ amá égaⁿ gēin'kičaiⁿ tē, utcijeadi dázēqtei hí xí. Cí wadaⁿbe ačaiⁿ
 having gone thus for he seated him amid the late in the he when. Again as a scout went
 some time (past act), undergrowth evening reached there

tē. Égičē wakída-biamá. Égičē níaciⁿga wiⁿ aⁿpaⁿ wiⁿ t'éčē akáma. 9
 the At length he shot at something, At length person one elk one was killing it, they
 (past act), they say.

Kí nújīnga čínké agíagčē gaⁿčá-bi xíctē, gíteqi tē caⁿ gaⁿ učúdaⁿbe gēiⁿi
 And boy the (st. to fetch him wished, they even, difficult the yet still considering he sat
 ob.) say when, for him (==s)

tē. Gaⁿ níaciⁿga taⁿ gčádai tē. Gaⁿ wéčē ctēwaⁿji t'éčai tē níaciⁿga
 the And person the he crept up the And not having seen him he killed the person
 (past (std. towards (past act). at all him (past act). act).

ké'. Gaⁿxí nújīnga čínké agíagčaiⁿ tē. “Núdaⁿhaṅgá, níaciⁿga wiⁿ t'éčē 12
 the And then boy the (st. ob.) he fetched the O war captain, person one I have
 (past ob.), (past act), killed

há. Wanaⁿqčīn-gá há,” aí tē. Gaⁿ gíⁿ egaⁿ éⁿdi ačaiⁿ tē, íaⁿciⁿ. Éⁿdi
 Hasten ! said the And having carried there went the running. There
 him on his back (past act), (past act),

ahí-bi egaⁿ, nújīnga čínké níaciⁿga ké' gahá átānkičaiⁿ tē. Gaⁿxí agčaiⁿ
 having reached, boy the (st. ob.) person tho on it caused him to tread the And then started
 they say, (past act), dead body (past act), home

tē. Níaciⁿga najiⁿha čaⁿ cti hébe čizá-bi egaⁿ, gaⁿ nújīnga čínké gíⁿi 15
 the Person hair the too part having taken, they so boy the one carry-
 (past (past act), (part) say, ing him on his back

626 THE ÇEGİHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- agçai tē. Gaⁿ wa'ú çanká wasiçēqti gçē tē gaⁿ, "Mi'ágçā" tá miñke,"
started the And woman the (pl. thinking in- started the as, I take for a will I who,
home (past ob.) tently of them back (past wife
act).
- eçēgaⁿ égaⁿ, gi'çēqti gçē tē. Ki pahan'ga majaⁿ ai çan'di akfi tē,
having thought, very glad started the And before laud he was at the he ar- the
the (past ob.) home (past act) approach- (land) rived (past
act),
- 3 i-úçiqçige çan'di. Égiçe i wiⁿ ē'dedi te amá. Ji bēugaqti wahaⁿ-bi
deserted village at the At length tent one was std. there, they say. Tents all removed, they
site (land).
- çi, i wiⁿáqtcı ē'dedi te amá. Ė'di ahı-bi çi, égiçe ijebe tē ctēwaⁿ
when, tent just one was std. there, they say. There arrived, when, behold door-way the en
they say ev
- ma'çin'ka áji-bi egaⁿ, in'tcaⁿqtcı wahaⁿ aça-bi ké amá, i amá uctē amá.
earth having been put on just now migrating they had gone off in a those in the the others
it in small pieces, they say, lg. line, they say, tents (sub.) (sub.).
- 6 Ci ujan'ge kē uhá açaı tē, ugáççā jañ'ge wıuhe açaı tē. Égiçe niaciⁿ'ga
Again road the follow- went the road of the migrating following went the At length person
(lg. ing it (past party closely (past
ob.) act), after them act).
- naⁿ'ba dahadı gçiⁿ akáma. Ė'di ahı-bi çi, égiçe çē nújınga çinkē içadı
two on a hill were sitting, there. There arrived, when, behold this boy the one his
they say, they say, who father
- aká ihaⁿ aká cēnaⁿba akáma. Aı-bi egaⁿ, nújınga íagikigçā-bi egaⁿ,
the (sub.) his the (sub.) those two were st., Having come, they boy having kissed their own, they
(sub.) mother (sub.) they say, say,
- 9 niaciⁿ'ga çinkē íagikigçā-biamá, içadı aká cti, ihaⁿ aká cti. "Údaⁿ hégaⁿçi
man the one they kissed him, they his the too, his the too. Good very
who say, father (sub.) mother (sub.)
- ckáxe édegaⁿ çaxıgçıjuájı," á-biamá. Niaciⁿ'ga aká nújınga çinkē açiⁿ açaı
you did but you injured yourself, said, they say. Man the boy the one took away
(sub.) (sub.) who
- tē ebē ctēwaⁿ uıçā-bájıi tē. Ki ijan'ge amá nújınga çinkē çıngē tē'di
when who soever he did not tell the And his sister the (pl. boy the one was mis- when
it to (past sub.) sub.) who ing
act),
- 12 içiçā-bájı tē'di, t'ēçiçā-biamá. Nújınga içadı aká gā-biamá: "Anıⁿ né
they did not when, they killed themselves, Boy his the said as follows, You took him
find him, their own they say, father (sub.) they say: away
- tē'di uná eté çi údaⁿqti ckáxe çāⁿ'ja, ijan'ge aká enáqtcı nú ukçi égaⁿ
when you tell it ought very good you do though, his sister the him only man near
relation (brother)
- téqigıçai, caⁿ uqpaçē tē gaⁿ t'ē daⁿ'ctē eçēgaⁿ i égaⁿ gaⁿ t'ēçiçai ijan'ge
prized him, so lost the and dead perhaps they thought as so killed them- his sister
their own, selves
- 15 akıçā. Gaⁿ çi çē niaciⁿ'ga aká gaⁿ içadı çinkē uıçai tē çē íe kē
both. And then this man the at any his told it the this spoken the
(sub.) rate father (st. ob.) to him (past
(past act)
- bēuga, e'aⁿ niaciⁿ'ga t'ēçai tē. "Kē, añgáçe tai. Caⁿ hā. Wanáte te
all, how, man he killed the Come, let us go. Enough . You eat shall
(past act).
- hā," ai tē. "Ma'çiⁿ'i-gā. Cubçē tá miñke," ai tē niaciⁿ'ga aká. Gaⁿ
said the Walk ye. I will go to you, said the man the So
he (past act) (past act) (sub.) (sub.).

g'phiⁿi tē. Íkisaⁿ 'phiⁿ 'faí xí, qá'fa ag'faí tē. Wa'ú 'é t'é'xi'pē 'fañká'a akíi
 he sat the Out of sight they when, back he start- the Woman this killed to the ones he
 (past (past act). went again ed back (past act). reached again
 tē. Lijébe maⁿ 'phiⁿ 'ka maⁿ -básē 'jii tē u'fí'p'a'á-bi egaⁿ, 'í maⁿ 'te ahíi
 the Door-way earth cubes of sod piled up the having made fall from a height tent within ar-
 (past (past act). (col. ob.) by pulling, they say, arrived
 tē. Égi'ce wa'ú akí'fa jaⁿ 'xiⁿ 'aⁿ 'he ih'wa'á-bi 'fañká'a. Ė'di ahí-bi egaⁿ, 3
 the Behold woman both reclining they had been laid, they say. There having arrived, ar-
 (past (past act). together (?) say, arrived
 u'fí'zaⁿ tē utaⁿ 'na úbasne jaⁿ 'aká'a. Gañ'xi t'é'xi'pē aká'a.
 middle the space making a split by pushing (?) he was lying, they say. And then he was killing himself, they say.

TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will

take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

ADDRESS TO THE YOUNG MEN.

Niaci ⁿ ga-máce,	waçáxiçfita ⁿ i	núde taxux'	uçiji-çti	xí-na ⁿ ,	edáda ⁿ	wi ⁿ
O ye people,	you work for your- selves	throat	you are very full of	when reg- ularly.	what	one
			[you pant very hard after working]			
çaxíckaxe	taí há.	Wacka ⁿ i-gä	É'be	uçúnaji ⁿ -bajii-gä.	Níkaci ⁿ ga	ukéçi ⁿ
you make for yourself	will pl.	Try (pl.).	Who	do not depend (ye) on him.	Indian	
3 añ'gaçi ⁿ	bçúgaçti	Wakan'da	aké-ga ⁿ	wáxai	tě há,	maja ⁿ '
we who move	all	Wakanda	the sub., so	made us	the	(past act).
					land	on the, though
edáda ⁿ	weágiúda ⁿ	a ⁿ ma ⁿ 'çi ⁿ	wegáxai	gě	bçúgaçti	çi ⁿ gě há.
what	for our advantage	we walk	made for us	the (pl. ob.)	all	wanting
					Land	this (place)
bçúgaçti	wáqe-ma	ugípi	éga ⁿ	waníta	weágiúda ⁿ	Wakan'da
all	the white peo- ple	full	as	quadruped	good for us	Wakanda
						the st. one
6 çá ⁿ 'ja,	bçúgaçti	múçingai.	Pahan'ga	tě'di	waníta	çi ⁿ
though,	all	exterminated by shooting	Be-fore	when	quadruped	the
						his
						(class)
						without any at all
						so

t'ea^{n'} ꝑé aⁿma^{n'}ꝑiⁿi, aⁿꝑa^{n'}ꝑigéꝑa^{n'}qti aⁿma^{n'}ꝑiⁿi, nú éga^{n'}qti aⁿma^{n'}ꝑiⁿi. Kí
 we kill'd we walked, we deciding altogether for ourselves we walked, man just like we walked. And
 i^{n'}teaⁿ téⁿdi úekaⁿ gē e-na^{n'} aⁿgisi^{n'}ꝑéⁿqti aⁿma^{n'}ꝑiⁿ taité ꝑiⁿgē. Wáqe-ma
 now when decid the only those we remember well we walk shall wanting. The white people
 (pl. ob.)
 úekaⁿ eaiⁿ ké aⁿꝑa^{n'}baha^{n'}-báji etéctēwaⁿ, ca^{n'} eꝑáꝑicaⁿ wia^{n'}ꝑiⁿqe taí. Ėdí 3
 deed their the we do not know notwithstanding, yet towards them let us shape our course. In that
 case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

LENUGA NAJIN TO HIS FRIEND GRAY HAT.

ꝑéꝑu Waꝑáge qúde gēí ꝑi, uákie. Iꝑiⁿꝑai ké'ꝑa pí, Wájiⁿdaꝑiⁿ
 Here Hat gray had when, I talked to him. Grandfather at the (place) I was there. Washington
 é áwake, maja^{n'} ꝑéꝑaⁿ wiwíꝑa Iꝑiⁿꝑai ꝑiⁿké wébéiⁿwiⁿ pí. Níkaci^{n'}ga 6
 that I mean, land this (ev.) my Ho whom they have for a grand-father the (st. ob.) I sell it I was there. People
 kéⁿlí amá hídeaiⁿ amá Máhiⁿ-ꝑa^{n'}ga-ma ékiga^{n'}qti wáꝑa^{n'}be. Kí éꝑiⁿqe
 those who were there those lower down the Missouri R. the Americans just like I saw them. And at length

- majaⁿ wégɕiⁿwiⁿ té'di waqpániäⁿjì amá. Iígaⁿɕai aká ujañⁿge údaⁿ wiⁿ aⁿí
land sold their when they were not poor. Grandfather the (sub.) road good one gave me
- há. Iɕáɕiɕa-máji, ádaⁿ waqpáni. Aⁿwaⁿqpani ádaⁿ kí éskana Wakan'da
I have not found there-fore poor. I am poor there-fore and oh that! God
- 3 ɕínké ijin'ge ɕínké, aⁿ'ba eíá kě'ía éɕaⁿ'be pí kaⁿ' ebɕégaⁿ. Éde
the one his son the one day their to the in sight I reach I hope. But
who who
- ugáhanadáze kědi-naⁿ caⁿ'caⁿ bɕiⁿ. Éskana ɕécetaⁿ, Máhiⁿ-jañ'ga-máce,
darkness in it usually always I am. Oh that! henceforth, O ye Americans,
ugaⁿ'ba kě'ía éskana pí kaⁿ' ebɕégaⁿ. Iⁿwiⁿ'ɕaɕaⁿ'i ɕí, éskaⁿ' ebɕégaⁿ,
light to the oh that I hope. You help me if it may be I think that,
- 6 ciñgajiñ'ga wiwía niⁿ'í aɕai kaⁿ' ebɕégaⁿ. Ukít'é ɕéamá Caaⁿ amá pí-
child my alive go I hope. Nation or these Dakota the bad
Foreigners (pl. sub.)
- baji hégabaji ɕí, caⁿ', Máhiⁿ-jañ'ga-máce, edádaⁿ gě áhigiqti waɕá'í
not a little when, still, O ye Americans, what a great many you give to them
(= thing) pl. in. ob.
- waqpáni-báji. Wí naⁿxíde aⁿ'skaⁿ'qti, íe ɕiɕíai aná'aⁿ minké. Nicúde
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.
- 9 ɕé-kědi wáɕe áhigiqti, waqpániqti at'é tá minké. Níaciⁿ'ga-ma úckaⁿ
this by the while a great many, very poor I die will I who. People the (pl. ob.) deed
man
- píaji amá waɕákihíдай ɕí, íe ɕiɕíai aná'aⁿ minké. Ugáhanadáze kě'di
bad the ones you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
who
- caⁿ'caⁿ bɕiⁿ'. ɕécetaⁿ éskana aⁿ'ctaⁿ'be eg éteaⁿ'i éde. Wagaⁿ'ze wiⁿ'
always I am. By this time oh that you see me so (?) should at least but. Teacher one
- 12 Pan'ka qí ɕan'di najiⁿ' há, ɕéɕu najiⁿ'. Waqpáni t'aⁿ aⁿ'ɕaⁿ'bahaⁿ wagaⁿ'ze
Ponka vil- at the stands here stands. Poor there is he knows about teacher
lage me
- taⁿ. Edádaⁿ iñ'teqi gě wagaⁿ'ze taⁿ' na'aⁿ taté. Úckaⁿ iñ'teqi gě
the. What hard for the teacher the he hears shall. Deed hard for the
std. one. me pl. in ob. one
- baxúakiɕé-naⁿ- maⁿ' tá minké. Kí íe kě wagaⁿ'ze taⁿ' ɕéna'aⁿ ɕí,
I cause him to write I use will I who. And word the teacher the you hear when,
usually
- 15 wiñ'ke éskaⁿ enégaⁿ'i, gebɕégaⁿ, Máhiⁿ-jañ'ga-máce. Iɕádiaⁿwaⁿ'ɕai-ma
He speaks perhaps you think, I think that, O ye Americans! Those whom we have had
truly for agents
- wágazu-báji. Úckaⁿ gě iⁿ'udaⁿ'i gě iɕáɕa-máji há. Níaciⁿ'ga-ma
not straight (pl.). Deed the good for the I have not found The persons (pl. ob.).
pl. in ob. me pl. in ob.
- wágazúqti-ma wiⁿ' kaⁿ'bɕa. Wágazú-ma wiⁿ tíɕakiɕé ɕí, iⁿ'wiñ'kaⁿ' ɕí,
the very honest ones one I desire. The honest ones one you send him if, he helps me if,
(pl. ob.) to me
- 18 iɕáni'ía té há. Kí Waɕáge qúde ɕí, íe taté aná'aⁿ té ɕecetaⁿ'-qti éɕiɕe
I may live by means of him And Hat gray you he shall I heard when from that really hap-
pened
time on-ward
- wágazu jingáqti. Wágazu té égaⁿ-naⁿ kaⁿ'bɕa. Údaⁿ há, ebɕégaⁿ.
straight very small. Straight the so only I desire. Good I think that.
- Gúdiha aniⁿ'ía (é)te áhaⁿ, ádaⁿ wéɕihíde sagígi- naⁿ kaⁿ'bɕa. Jaⁿ'ɕinan'ge
In future I live may there-fore. tool hard ones of only I desire. Wagon

- ka^{n'}bça. I desire. Jćskā Cattle I desire. Jćskā jaⁿ 'i^{n'}-ma ka^{n'}bça. I desire. Wé'e Plow I desire.
 those who carry on their backs
- Qúdigáona ka^{n'}bça. I desire. J'an'dinaⁿcpé ka^{n'}bça. I desire. Wémagíxe ka^{n'}bça. I desire.
 Scythe Spade Saw
- Ma^{n'}zě wíuqádaⁿ ka^{n'}bça. I desire. Ca^{n'}ge wáçaha ka^{n'}bça. I desire. Wamúsk-inaⁿúbé 3
 Iron used for nailing Horse clothing "Wheat-grinder" (=grist-mill)
- ka^{n'}bça. I desire. Kí é abçi^{n'} xī, ičániⁿja té áhaⁿ, ebčégaⁿ. I desire. Maja^{n'} gč ianⁿga
 And that I have when I live by means of it will ! I think that. Land the large pl. in ob.
- ctěwa^{n'} abçi^{n'}- máji hā; ádaⁿ wčihíde sagígi- naⁿ ka^{n'}bça hā. Usní
 by any means I have I not there- fore tool hard ones of different kinds only I desire Winter
- gčéba kí ědi čábçi^{n'} Iúga^{n'}čai činkéⁿja pí tē agčí tē, kí ceta^{n'} wčihíde 6
 ten and on it three the one had as a grand-father to the I was there the I have come back the, and that far tool
- sagí- ctěwa^{n'} abçi^{n'}- máji. Ádaⁿ wčihíde sagí gč ka^{n'}bça. Waga^{n'}ze taⁿ
 hard by any means I have I not. There- fore tool hard the I desire. Teacher the (std.) ob.
- ka^{n'}bça tē a^{n'}ča^{n'}bahaⁿ. Kí čkiga^{n'}qti i^{n'}čéckaxai ka^{n'}ebčégaⁿ. Edádaⁿ
 I desire the he knows about me. And just like it for me you make it I hope that. What
- wi^{n'} ičániⁿja té ctěwa^{n'} čingéč hā. Enáqtei ičániⁿja té hā. 9
 one I live by means of it may soever there is none That only I live by means of him may

NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waçage qude gčí xī, rather, Waçage qude ihe gčí xī, *When Gray Hat came back by this route.* Wajiⁿdaçiⁿ, *Washington*, in Ponka notation; but the native phrase, wajiⁿ daçiⁿ, means, *foolish disposition*.

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi naⁿxide aⁿskāqti, etc. The speaker names himself, but the true reference is to his people, the Ponka. Nearly all the personal statements should be so construed.

630, 11. Čecetaⁿ eskana aⁿctaⁿbe eg eteaⁿi ede, *I think that you (pl.) should at least have seen me (i. e., should have come to see me) by this time.* L. gave another reading: Čecetaⁿ eskana aⁿctaⁿbe égaⁿ etaí éde, *I think that you should have visited me ere this.*

630, 15. For gebčégaⁿ, L. reads, ka^{n'}bčégaⁿ, *I hope.* But the other, too, makes sense.

631, 1. ģeskā jaⁿ 'iⁿ-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. ičániⁿja té ahaⁿ, ebčégaⁿ. L. reads, ičániⁿja éte áhaⁿ, ebčégaⁿ, *I think, "I ought to live by means of it!"*

Wagaⁿze in this letter refers to the missionary, *i. e.*, the author.

TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If) there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, cross-cut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

HEGAGA SABE AND JAŁAŃGA NAJIN TO BETSY DICK.

Nújinga	aká	čida ^{n'} be	ga ^{n'} čai.	Wáčala	úwačagi ^{n'} á	tě	gi ^{n'} á ^{n'} be	
Boy	the	to see you	desires.	Clothing	you told us about	the	to see his	
	(sub.)						own	
ga ^{n'} čai.	Uqčéqtcí	čai ^{n'} tč	ga ^{n'} čai.	T'a ^{n'} adi	čatí	tě'di	ca ^{n'} geajin ^{n'} ga	wi ^{n'}
he desires.	Very soon	you the	he desires.	Last fall	you came	when	colt	I gave you
		give it to him						
an ^{n'} čagčč,	gčí.	Nújinga	čai ^{n'} činké	é	aji	há,	gčizaji	há
you took it home.	it has	Boy	he gave the one	he dif.			he did not	colt.
ward,	returned.		it to you	who	ferent		take it back	
Pa ^{n'} ka	aji	ca ^{n'} ge	ta ^{n'} iha ^{n'}	ta ^{n'} ačí ^{n'}	aká,	é	gčizai	ca ^{n'} geajin ^{n'} ga.
Ponka	an-	horse	the its	the he has	the he	took it	colt.	Do not look for
other		(std.)	moth-	(std.)	her	back		
		er						
gičaji-gá!	A ^{n'} wa ^{n'} wa	uğaca ^{n'} -báji.	Cka ^{n'} aji	gčí ^{n'} .	Wawáqpani	hégabáji.		
it, as your own!	Whither	they have not gone	Motionless	sits.	We are poor	not a little.		
		traveling.						
Gajide-ma ^{n'} čín,	nikagahi	waci	ejai	t'é.	Cúde-gáxe	ijin ^{n'} ge,	Qegačiqan,	6
Gajide ma ^{n'} čín,	chief	adherent	their	dead.	Smoke-maker	his son,	Qegačiqan,	
t'é	čicta ^{n'}	gčí ^{n'} .	Pahan ^{n'} gadi	wabáxu	wi ^{n'} cučéačč,	gčíaji.	I ^{n'} tca ^{n'}	cí
dead	finished	sits.	Formerly	letter	one	I sent to you,	it has not	Now again that one
						returned.		
cučéačč.	Mi ^{n'}	čé	h'be	čigí ^{n'} á ^{n'} be	ga ^{n'} čai	nújinga.	T'a ^{n'} da ^{n'}	čatí
I send to you.	Moon	this	part	to see you,	desires	boy.	In the fall	you when
			his own				came	
ča'čičičé	nújinga.	Ca ^{n'} ge	wi ^{n'} čí ^{n'} .	Edáda ^{n'}	úwačaginá	čagčí	bčúga	giná'a ^{n'} ,
had pity on	boy.	Horse	one	he	What	you told us about	you all	have heard of
you				gave		came	back	their own,
				to you.				
čina-báji.	Néxigaxú	enáqtcí	činai.	Mi ^{n'}	čé	h'be	gi ^{n'} á ^{n'} be	ga ^{n'} čai.
they did not	Drum	alone	they	Moon	this	part	to see their	they wish.
beg of you.			asked			own	own	To go to you
			of you.					
ičai	nújinga	wí ^{n'} ga.	Wabáxu	wi ^{n'}	tia ^{n'} čakičé	ičačé	éde	tíaji.
speaks	boy	my.	Letter	one	you cause to	you prom-	but	it has
of it					come hither	ised		not come.
Edáda ^{n'}	tě							What the
								(ob.)
učaket'a ^{n'}	xí'ji,	aná'a ^{n'}	ka ^{n'} bča.	Wabáxu	ča ^{n'}	cuhi	tě	égasáni
you acquire	if,	I hear	I desire.	Letter	the	reaches the	on the fol-	lowing day
						you	the	you find it
wabáxu	tia ^{n'} čakičé	ka ^{n'} bča.	E'a ^{n'}	čaki	číte	aná'a ^{n'}	ka ^{n'} bča.	
letter	you cause to	I desire.	How	you	it may	I hear it	I desire.	
	come to me			reach	be			
				home				

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahaŋga-ma^{n'}čín, son of the chief by that name, of the (Ponka) Wacabe gens. Jałanğa najin was a leader of a dancing society. He should not be confounded with the head chief, Jenuga najin, or Acawage (sometimes called Jałanğa najin). A letter of (the younger) Jałanğa najin, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Jałanğa najin jünğa, the younger

ʔaqaūga najiⁿ, now called ʔenuga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiūga ʔi'i ʔiūke e aji hā. Note the use of ʔiūke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiūga ʔi'i aka.

633, 6. nikagahi waci ʔai t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e ʔictaⁿ gēiⁿ, He is at the point of death, *or*, He is about to die.

633, 11. Nujiūga used *without* aka, probably incorrectly.

TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Pouka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gaḡide-maⁿʔiⁿ, the chief's adherent, is dead. Smoke-maker's son, Qega-ʔiqaⁿ, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABA TO KUCACA, AT THE OMAHA AGENCY,
NEBR. *March 11, 1872.*

Cupí taté ebéégaⁿ. Maⁿ/zepě niníba iⁿwiⁿ/čane ecé, aⁿčá'í čictaⁿ.
 I reach shall I think Hatchet pipe you seek for me you said, you gave finished.
 to that.
 Ceki gí xī, ačīⁿ/ gikičá-gā! Lějiⁿhiⁿ/de wačage aⁿčá'í 'íčačě agíxaⁿbča.
 Ceki is re- when, cause him to bring it Woven yarn head-dress you gave you I wish my own.
 turn- back!
 ing
 Céna.
 Enough.

3

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABA TO CEKI, A PONKA STAYING AT THE
OMAHA AGENCY. 1872.

Ceki, maⁿ/zěškā číja abčīⁿ/, bčízě. Níaciⁿga čábčīⁿ aⁿxīi éde
 Ceki, money your I have, I took it. Person three contended with me but
 for it
 awá'í-májī: Ičáličai čínké, iěškā, Maⁿtcú-níja. Aⁿwaⁿ'ckaⁿiaⁿ/ga, ádaⁿ
 I did not give it to them: Agent the, interpreter, Maⁿtcu-níja. I am strong, there-
 fore
 awá'í-májī Maⁿ/zěškā wíja gčéba itéwikičé, éde wíjáhaⁿ t'é ádaⁿ awá'í. 6
 I did not give it to them. Money (?) my ten I put away for you, but my wife's dead there-
 fore I gave to them.
 Caⁿ'ge naⁿ/ba, jěškā miⁿ/ga edábe, edádaⁿ gaⁿ/ča aⁿ/čagáji uáket'aⁿ, éde
 Horses two, ox female also, what to desire you com- I acquired, but
 manded me
 wíjáhaⁿ t'é, ádaⁿ zani číngé, bčúgaqti číngé. Maⁿ/zěškā čagíctaⁿbe
 my wife's dead, there- all there is every one there is none. Money you see your
 brother fore none own
 kaⁿ'bča, ádaⁿ itéačě. Umáha jé uné amá kí xī, aná'aⁿ kaⁿ'bča. 9
 I desire. there- I put it away. Omaha buf- hunters reach when, I hear I desire.
 fore
 Waqīⁿ/ha ctaⁿ/be xī, égasáni tiaⁿ/čakičé te aná'aⁿ xī. Céna.
 Paper you behold when, the follow- you send to me please I hear when. Enough.
 ing day

NOTES.

635, 5. iěškā, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose *te* and *xī*, the sentence will read, *egasani tiaⁿčakičé xī, ana'aⁿ te, if you will send me (one) on the next day, I may hear it.*

TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABA TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe dāxe iⁿ'taⁿ miⁿ cáđē. Pahan'gadi iⁿwiⁿ'čakaⁿ'āji éde, wagaⁿ'ze
 White I act now moon six Formerly you did not help me but, teacher
 man
- wáqe údaⁿ hégaji tē, wékionaⁿ'čákičē xi, edádaⁿ'ctécte tiaⁿ'čákičē kaⁿ'bča,
 white good not a little as you make me thankful if, whatsoever you send to me I desire,
 man suddenly
- 3 kagéha Wigisičē-naⁿ caⁿ'caⁿ. Ičádi údaⁿ wéđahaⁿ-máji. Naⁿ'paⁿ'hiⁿ
 O friend. I remember only always. Agent (or good I do not know them. I am hungry
 you Father)
- agísičē-naⁿ-maⁿ'. Iⁿ'tcaⁿ wáqe ičádi Pañ'ka-ma qéska wiⁿ aⁿ'í. Údaⁿ
 I remember it usually. Now white agent (or the Ponkas (pl. ox one has given
 man father ob.) to me. Good
- niⁿ' éde čiáqai. Ičádičai áji wiⁿ údaⁿqti atí, é áwake. Wáqtaⁿ'aⁿ'čákičē
 you but he has ex- Agent an- one very good has that I mean. You are pleased with
 are celled you. other come what I am doing
- 6 xi, edádaⁿ wéčihide aⁿ'čá'i kaⁿ'bča, dadíha.
 if, what tool you give I desire, O father!
 to me

NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

636, 1. Pahan'gadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigče piäji), and that the words were "uñdaⁿ'be piäji," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For kaⁿ'bča, I *wish*, F. substituted, kaⁿ'bčegaⁿ, I *hope*.

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or unexpectedly*), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABE TO KUCÁCA. 1872.

Wabáxu faná cé cuééacé. Céaka ičádičai aká údaⁿqti aká, égaⁿ
 Letter you this I send to you. This one agent the very good the so
 asked for (sub.) (sub.) (sub.)
 edádaⁿ úju taité weágibáha gčiⁿ, uná'aⁿ aⁿčagáji té uána'aⁿ. Mácaⁿ skā
 what impor- shall showing to us, sits, to hear you com- as I have heard Feather White
 tant be (pl.) his own about it about it mande-d me about it.
 cúééákičé waqíⁿha. Céki maⁿzěškā tē abčiⁿ. Agči te, ecé. Wébaxú-gā! 3
 I sent it to you paper. Ceci money the I have. I come will you said. Write to us!
 for him
 Wí ubčáⁿ te, ecé. Waqíⁿha uqčé'qtcí kaⁿbčá, wabáxu é áwake. In'ja-
 I I take will, you said. Paper very soon I desire, letter that I mean. We usu-
 hold ally
 naⁿi Umáha ičádičai čínké. Wí wabáxu gíañ'kičé té', aná'aⁿ kaⁿbčá.
 doubt Omaha agent the one who. I letter is caused to when, I hear it I wish.
 him come back for me
 Égaⁿ aňgaⁿčai.
 so we desire.

6

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. ičádičai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Macaⁿ skā, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umáha ičádičai čínké, the Omaha agent, Edward Painter, M. D., of Maryland.

TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceci, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAŇGE-JA^N, A PONKA, TO HIRAM CHASE (WASABE JAŇGA),
AT OMAHA AGENCY.

Iⁿ'naⁿha gí te ágaji-gă. Waqpáni čingé. Wačate k(ě) újawa. Gí-gă
My mother be may command Poor there is none. Food the abundance. Return thou
ing
há. Ihañ'ktaⁿwiⁿ cañ'ge áhigi wá'i, ádaⁿ aňgú wawáqpani-báji. Kí
! Yankton horse many gave to there-fore we are not poor. And
3 wícti údaⁿqti anájiⁿ Naⁿbúwibčaⁿ' minké. Céna.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhañge-jaⁿ, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier *kě* is contracted before *ujawa*, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAŇGE-JA^N TO HIS BROTHER,
MA^NTCU-NAJI^N.

Wabáhi-jin'ga uqpáčě; Caaⁿ' utiⁿ'-baji, niⁿ'ja agčí. Či weánaxičai
Wabahi-jinga fell; Dakotas did not hit alive he came Again they attacked us
him, back.
Céhi t'aⁿ tě' watčicka kě itáxi čaⁿ wañ'gačⁿ aňgáhi. Čaňgagčⁿ dēnaⁿba
Apple- abound the creek the head the we having them we reached Riding on horses seven
tree there.
6 aň'guqčai, kí weánaxičai. Aňxíaⁿčě tíčeaⁿ'čai. Majaⁿ'-ibáhaⁿ wacúce,
we overtook and they attacked us. We threw our- selves down suddenly (f) Knows-the-Land brave,
[We threw ourselves down suddenly in quick succession]
Maⁿtcú-jañ'ga wacúce, naⁿ'pewáčě, niⁿ'ja. Jañ'ga-nađiⁿ wacúce: Caaⁿ'
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota
wiⁿ uhiackáqčⁿ maⁿ íu, Jañ'ga-nađiⁿ Jíňgá-nudaⁿ wacúce.
one very close to him ar- wounded Standing Buffalo. Boy Warrior brave.
row with,

NOTES.

All the Ponkas, except Jiŋga-nudaⁿ, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'aⁿ," or "Where apple trees abound", is probably Willow Creek, a tributary of the Niobrara River, Nebraska.

TRANSLATION.

Little Picker (*or* Grazer) fell, but he has returned alive without being struck by the Dakotas. They dashed on us again. We chased them to the head of Willow Creek (?). We overtook seven horsemen, who assaulted us. We threw ourselves to the ground, to hide, one after another (?). Knows-the-Land was brave; Big Grizzly-bear was brave and dangerous (to the foe); he survives. Standing Buffalo was brave. Standing Buffalo wounded a Dakota with an arrow when he stood very close to him. Boy Warrior was brave.

HEQAGA-SABĚ AND OTHERS TO AN OMAHA.

T'aⁿ/adi Umáha ȳi cupi. Ki nújiŋga wiwiȳa wéȳi'aⁿ úwaȳáȳiŋaⁿ,
 Last fall Omaha house I went thither to you. And boy my ornament you told them about it,
 nuŋaⁿ/ha, qíȳa macaⁿ/ wiⁿ, c'na, iⁿwiⁿ/ȳaná'aⁿ. T'aⁿ/daⁿ ȳatí hă. Maⁿ/zepě-
 otter skin, eagle quill-feather one, enough, you heard about for me. In the fall you came hither Hatchet
 ninȳa uwáȳagíná, gíná'aⁿí hă, zaní nújiŋga. Maⁿ/zě-unáȳiⁿ mácaⁿ-ȳágȳaⁿ 3
 pipe you told them about it, they have heard of it, all boy. Iron shirt head-dress of eagle tail feathers
 waȳáȳe, ȳehá-nacábe, hiⁿbé, waȳá'i 'íȳaȳé, maⁿ/zě-ákaⁿ/ta, c'na, úwaȳáȳiŋaⁿ,
 head cover- ing, buffalo robe smoked dark, moc- casins, you give to us you prom- ised, metal armlets, enough, you told them about it,
 iⁿȳína-ctěwaⁿ-báȳi. Wáȳiⁿ/ ȳiȳiȳa waȳá'i 'íȳaȳé. Gataⁿ/adi ukét'aⁿ éskaⁿ aⁿ-
 we did not beg of you in the least. Disposition your own you give to us you prom- ised. At last to acquire perhaps we
 ȳaⁿ/ȳai, éde edádaⁿ úwaȳáȳiŋaⁿ aⁿ/kají'qtiaⁿ.
 thought, but what you told them about is not so at all. 6

NOTES.

The letter was dictated by Heqaga-sabě in the presence of ȳaȳaŋga-najíⁿ, Ni-ane, and Miȳasi-nikagahi.

639, 1. ȳi cupi seems elliptical; perhaps it should be ȳii ȳaⁿ/ȳa cupi (*to the village I went to you*) *I went to your village*, as he did not go to a single Omaha house to the exclusion of all others.

639, 4. waȳáȳe appears superfluous here. Maⁿ/zě unáȳiⁿ refers to some present rather than to the Ponka *man*, *Iron Shirt*.

TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal armlets. You told them about it; we did not beg of you at all. Of your own mind you promised to give them to us. We have thought, "At last after much delay he may have acquired them;" but what you told them about is not so at all.

UHANGE-JA^N TO CAÑGE-SKA, AN OMAHA CHIEF.

- T'aⁿadi cupí íe údaⁿ iⁿčéckaxe, wéčigčaⁿ áwatégaⁿ wágazúqti
 Last I reached there where you are word good you made for me, thought (or plan) in what way very straight
- iaⁿkičá-gă, dadíha. Aⁿbačé cubčé kaⁿ'bča, éde aⁿwañ'kega. Ki čéamá
 send to me, O father. To-day I go to you I desire, but I am sick. And these
- 3 Caaⁿ amá cti 'ágča wáciⁿ, ádaⁿ xúahégaⁿ cubčá-mají. T'aⁿ xí, cubčé
 Dakota the (pl. sub.) too suffering they have us, there-fore fearing unseen danger some-what I do not go to you. Fall when, I go to you
- kaⁿ'bča. Cañ'gerajin'ga wiⁿ agíaⁿ'bča pí. Pañ'ka céču iⁿčín'čín
 I desire. Colt one I abandoned my own reached there. Ponka there where you are having it for me
- gíwačákičé kaⁿ'bča. Wahaⁿ'činge niníba wiⁿ aⁿ'í 'íčé kaⁿ'bča: uíča-gă.
 cause them to be returning I desire. Orphan pipe one to give promise I desire: tell it to him.
- 6 Edádaⁿ iⁿwiⁿ'čana te wiⁿ'aqtečété uná'aⁿ'a'čákičájí. Edádaⁿ wiⁿ'áqteci
 What you told to me the even one you did not cause me to hear about it. What just one
- čínai níaciⁿga naⁿ'ba: nélixagáú čínai. Aⁿ'ba čéčuádi gaⁿ'čai, éde ní'a,
 asked of you person two: drum asked of you. Day on this they desire it, but you have failed,
- ádaⁿ céna ckaⁿ'na te, zaníqti gíxaⁿ'ča-bají'qtiaⁿ'í. Íe číčíča wiⁿ'čakájí.
 there-fore enough you desire it may, all they do not wish at all for their own. Word your they do not speak truly.
- 9 Kúge wiⁿ' aňgáčiⁿ ádaⁿ céna gaⁿ'čai kúge. Wa'ú níⁿ éde íe číčíča
 Box one we have there-fore enough they de-sire box. Woman you are but word your own
- iaňgáqti íčae. Ugíhita-bájí Wéxi'aⁿ úwačáginá tē ádaⁿ cačé 'íčai éde,
 very large you They are waiting very anxiously for what was promised. Trinkets you told them about them the (past act) there-fore they spoke of it but,
- ní'a ádaⁿ cačá-bájí 'íčai há. Čéna.
 you there-fore not going to you they speak of it Enough.

NOTES.

640, 9. *čičiḡa*, superfluous according to F.

640, 11 and 11. *Ugihita-bajī . . caḡa-bajī 'ičai hă. F. gives another reading: Wéqí'a'á úwagagioná tē ugihita-bájii hă, áda' caḡé 'ičai éde, ouí'a hă, áda' caḡá-bajī 'ičai hă, You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you to-day, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

UHÁÑGE-JAN TO AGENT C. P. BIRKETT. 1873.

Edádaⁿ iⁿ'teqi uwíḡḡa. Pañ'ka níkagáhi úju, Maⁿtcú-wáḡihi,
 What hard for me I tell you. Ponka chief principal, Maⁿtcú-wáḡihi,
 Acáwage, ḡáxe-sábě, Wajíⁿ'agahíga, Gahíge, jaⁿ'inañge aⁿ'íjji, éé iⁿ'teqi
 Acáwage, Black Crow, Wajíⁿ'agahíga, chief, wagon has not this hard for
 hégga-májí. Gaⁿ'adiⁿ'qti jaⁿ'inañge číqti, nán'de čičiḡa, Major, jaⁿ'inañge 3
 not a little for me. Just now wagon you your- heart your own, Major, wagon
 self,
 wiⁿ aⁿ'áá'i kaⁿ'ḡḡa. Íčigḡaⁿ tē Pañ'ka níkagáhi čaḡká weḡé'ckaⁿ'náji,
 one you give I desire. Decision the Ponka chief the ones you do not desire for
 to me them, who them,
 číqtcí inigḡaⁿ waḡá'i kaⁿ'ḡḡa. Níkagáhi beḡga čéḡu eḡégaⁿ- nan'di kí
 just you you deciding give to I desire. Chief all here thinking that usually aud
 them when
 jaⁿ'inañge ké aⁿ'í-bájí ḡí, taⁿ'waⁿ'gḡaⁿ píjji taté, ebé'gaⁿ, Major. Kí 6
 wagon the do not give to if, village bad shall be, I think that, Major. And
 me

edádaⁿ píäji dāxa-máji. Jaⁿinañge nújīnga waí 'íça- biamá, éde ubéí'age.
 what bad I do not. Wagon boy to give they it is said, but I was unwilling.
 to them promised

Maⁿtcú-nájiⁿ taⁿwaⁿgçaⁿ ejaⁿ çan'di jaⁿinañge naⁿbá etégaⁿ; wénaⁿba tē
 Standing Bear gens his in the wagon two probable; the second the
 2 wíjai, éskaⁿ ebçégaⁿ. Iⁿwin'kaⁿ wackañ'-gā!
 it is mine, per- I thought. To help me try!
 haps

NOTE.

641, 2. aⁿi'í (the 3d sing.) should be aⁿi-bajī, in the plural, to agree with the pl. subj. *the chiefs*.

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-game-from-the-thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Majaⁿ çáⁿ añçíçaⁿçai tē' aⁿçí'a tañ'gataⁿ ebçégaⁿ. Umáha mī çáⁿ
 Land the we desire for our- the we shall fail to obtain I think that. Omaha vil- the
 selves lage
 iⁿ'taⁿ aⁿná tañ'gataⁿ. Ççcetaⁿ-naⁿ úwawéci kē cetaⁿ-naⁿ 'iaⁿ'ça-bajī'-qtiaⁿi.
 now we shall ask for. Up to this time pay the so far only we have not at all men-
 tioned it.
 6 Īndádaⁿ nié etē waçin'gai. Gaⁿ çí'áqti çí, gaⁿ úwawéci 'iaⁿ'ça tañ'gataⁿ.
 What pain so- we have none. And failing al- if, then pay we shall mention it.
 together
 Cçc majaⁿ niaçin'ga ukéçin'ga majaⁿ ejaí é'di uçáçine tai hā, ewéagaí hā.
 That land Indian common land their there you can seek for yourselves they said the
 foregoing to us
 Águdi edé cetaⁿ añgaⁿ'ça-báji. Gaⁿ cañ'ge çañká çiegçange éçaⁿba
 Where what so far we have not desired it. And horse the (pl. ob.) your husband he too
 they said
 9 wákihiçii-gā. Gaⁿ cçcna gaⁿ'te uwibça cuçéaçç. Íeskā aⁿwan'gaçiⁿ
 attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them
 aṅgati wíutañ'ga ðedéni çataⁿ'i, píbaji.
 we had as soon as whisky he drank, be (was)
 come hither bad.

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge jaⁿ, to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske	d'úba	a ⁿ wa ^w 'i-gă	há,	kagéha.	Na ⁿ jú	éna	wíi	téiñke,	a ⁿ éáí
Wheat	some	lend me	!	O friend.	Thresh-	that	I give	will,	you give
					ing	quanti-	back	to you	to me
						ty			

té. Wégaⁿze dúba kaⁿ'bça.

when	Measure	four	I desire.
(or if)			

TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.

MAQPIYA-QAGA TO CÁKUČŮ-ČAKITÁWE.

- Waqiⁿha gáčaⁿ cučé. Caⁿ gaⁿ wisíčai tē waqiⁿha cuhí-naⁿ taté.
 Paper that (ob.) goes to you. At any rate I remember the paper reach usu- ally shall.
- Gataⁿadi ájaⁿi édaⁿ, ebčégaⁿ, ci winá'aⁿi kaⁿ'bča. Umaⁿhaⁿ-ma maⁿ'zěskā
 By this time have ? (in a I think that, again I hear I wish. The Omahas money
 you (pl.) so- acted liloquy), from you
- 3 čizá-báji caⁿ'caⁿ iⁿ'taⁿ. Pahan'ga gě'di maⁿ'zěskā čizé caⁿ'caⁿi, éde iⁿ'taⁿ
 do not receive always now. Before at differ- ent times money received always, but now
- čizá-báji, wa'f-baj'qtiaⁿi. Ádaⁿ maⁿ'zěskā čaná tē učfhaji té, wa'f-báji
 they do not get it, they do not give it to us at all. There- fore money you the you have will, they do not give it to us about it
- caⁿ'caⁿ égaⁿ učfhaji há. Wamúske kē gaⁿ'hégaji abčiⁿ' ehé čandi, caⁿ'caⁿ.
 always so you do not have your desire wheat the and not a little I have I said in the it continues. past,
- 6 Majaⁿ' čaⁿ wamúske ɬaŋgá uáji, wégaⁿ'ze gčébahíwiⁿ naⁿ'ba abčiⁿ'. Ěskana
 Land the wheat large I sowed, measure hundred two I have. I have
 čéču niⁿ' ebčégaⁿ wamúske t'aⁿ' ɬi, wačáte t'aⁿ' ɬi. Wataⁿ'zi kē' cti hégaji
 here you are I think that wheat abounds if, food abounds if. Corn the too not a little
- abčiⁿ'. Wáqe nú ejaⁿ kē hégaji abčiⁿ'. Wáqe waqtá ejaⁿ kē bčuga abčiⁿ'.
 I have. White man potato his the not a few I have. White man fruit his the all I have.
- 9 Abčiⁿ' gě'cte hégaji abčiⁿ'. Níkagahiⁿ-ma pahan'gadi weát'abčé Umaⁿ'haⁿ-má;
 I have the things not a I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);
 (what) soever few
- ki iⁿ'taⁿ níkaciⁿ'ga amá údaⁿ'qti maⁿ'čín'i, iⁿ'taⁿ níkagahiⁿ-ma weát'abča-májí
 and now people the (pl. sub.) very good they walk, now the chiefs (pl. ob.) I do not hate them
- há. Caⁿ' kíkui gazaⁿ' gaⁿ' údaⁿ'qti gaⁿ' ɛ'di maⁿ'bčín' há. Níkagahi tē é údaⁿ
 At any calling rate to feasts among so (?) very good so (?) there I walk Chief the it good
- 12 égičé weát'abčé kē égičé piáji čáxe te há. Níkaciⁿ'ga čín' wiⁿ' waqpáni ɬi,
 behold I hate them the behold bad I may do Person the one poor if,
 (mv.)
- nítaⁿ etégaⁿ há, níkagahiⁿ amá i'čín'gai há. Níkaciⁿ'ga wiⁿ' dádaⁿ gaⁿ'čai,
 you ought chief the (pl. sub.) said the fore- going to me Person one what he desires,
 work
- waqpáni ɬi, uikaŋ-gá, aí há níkagahiⁿ amá. Ádaⁿ níkaciⁿ'ga waqpáni čín'
 poor when, help him, said they chief the (pl. sub.). There- fore person poor the
 (mv. ob.)
- 15 ča'éačé iⁿ'taⁿ. Caⁿ'ge wábčín' čaŋká caⁿ cénawáčé, níkaciⁿ'ga waqpáni
 I pity him now. Horse I have the ones at are expended, person poor
 them that (ob.) length (f)
- ctěwaⁿ' awá'i-naⁿ-maⁿ'. Kí jaⁿ'maⁿ'čín' iⁿ' čaŋká enáqtcí uctai há. Wižaⁿ'be
 soever I used to give to them. And wagon car- ried the ones only they re- main I see you

tat éskaⁿ ebégaⁿ. Iⁿ'tcaⁿ cañ'ge ubáhadi áji aⁿ'éin'ge há. Umaⁿ'haⁿ amá
shall perhaps that I think. Now horse on their flank ah- I am with- . Omaha the (pl. sub.)

wáqe gáxe gaⁿ'cai há. Susí júwag'ai níkaciⁿ'ga g'c'ba-dúba wáqe gáxe
white act desire La Flèche he with them person forty white act
man

júwag'ce gaⁿ'cai. Umaⁿ'haⁿ amá b'úga u'f'ag'ai: níkagáhi tē téqig'gai 3
he with them desire. Omaha the (pl. sub.) all are unwilling; chief the prize their
own

cénujiñ'ga b'úga. Wáqe gáxe-má é wiaⁿ't'a'ai há. Kí wáqe gáxaji amá
young man all. White those who act that we hate them And white do not act the (pl. sub.)
man (pl. ob.)

umaⁿ'finka f'é cahi-naⁿ tá amá, níkagáhi amá. Wiⁿ'fidaⁿ'bai xi wáqe gáxe
season this will be reaching you, chief the (pl. sub.) One sees you when white act
man

amá dádaⁿ f'aí-báji etégaⁿ há: níkaciⁿ'ga uk'c'í tē é aⁿ'fa gaⁿ'gai há, 6
the (pl. sub.) what you do not give to him should Indian common the that abandon they wish
(thing)

wáqe gáxe amá Kí wí níaciⁿ'ga uk'c'í tē a'f'aⁿ'b'ca kaⁿ'b'ca-máji há.
white act the (pl. sub.) And I Indian common the I throw away I do not wish
man (thing) for myself

Wiñ'ge aⁿ'fina t'a-ba'faiⁿ, wakégai. Éde iⁿ'taⁿ g'ig'ázu. Cetaⁿ' édiqti
My sister came very near dying, she was sick. But now she has re- covered. So far just there

jaⁿ'ba-máji há, wa'fitaⁿ k'ē áakihide maⁿ'b'eiⁿ há. Ijiñ'ge amá é iⁿ'wiⁿ'fa 9
I have not seen the I attend to it I walk Her son the that to tell me
her (ob.) (mv. sub.)

atí-naⁿi. Waqteá jín'ga h'égaji é'ja b'f'é, kí maⁿ'faⁿ' weáxuhe, ádaⁿ é'ja
has come Vegetable small not a few unto I go, and stealing I fear for them, there. thither
regularly. fore

pí-maji-naⁿ-maⁿ' cetaⁿ'-naⁿ. Jíqti t'ēdi wab'fitaⁿ maⁿ'b'eiⁿ. Majaⁿ' faⁿ
I have not been going so far. The very at the I work I walk. Land the (ob.)
house

w'ahide anájiⁿ há, ádaⁿ é'ja pí-máji-naⁿ-maⁿ'. Éskana majaⁿ' faⁿ jañgá 12
distant (from) I stand there there I have not reached there Oh, that! land the large
fore regularly. (ob.)

níb'ci kaⁿ'b'c'egaⁿ há. É cupí xi, majaⁿ' faⁿ jañgá níb'ci xi, u'f'újaⁿ'be
you pul- I hope That I reach you when, land the large you pul- when, I examine it
verize it (ob.) verize it

etégaⁿ há. Wa'ú wiⁿ ag'f'aⁿ' kaⁿ'b'ca, f'a'faiⁿ wa'ú wiⁿ.
apt Woman one I marry her I wish, Pawnee woman one.

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. CakuΨu-Ψakitawé, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Juwag'ai (instead of Jug'ai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí égaⁿ xi, jaⁿ'be xi, u'f'újaⁿ'be etégaⁿ há, *Oh! if I could only go to you and see it, I might examine it.*

TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húwaŋga	íçádiçai	nínké,	níkaci ⁿ ga	çíçíja	wi ⁿ	a ⁿ wañ'kie	cugçé.	
Winnebago	agent	you who are,	person	your	one	having spoken to me	has gone back to you.	
Cañ'ge	i ⁿ wi'qpaçé-	de	na ⁿ bá	wébaha ⁿ ,	ubésni ⁿ	éç	hă,	a ⁿ çá ⁿ wankié
Horse	I lost	when	two	he knew them,	he found it out	that is it	he spoke to me about it	hă.
Kí	gañ'xi	i ⁿ 'ba ⁿ	hă ;	çupí	xi	uçúkie	juan'çç	íçé
And	at length	he called me		I reach you	if	to speak about it	he with me	promised
Húwaŋga	wama ⁿ 'çá ⁿ	çañká	wébaha ⁿ	éç	há,	éde	íçskă	a ⁿ çin'guga ⁿ
Winnebago	thief	the ones who	he knows them	that is it	but	interpreter	as I have none	I do not go to you
éga ⁿ ,	wabágçeze	wíçaxe	hă.	Éde	éskana	çéba ⁿ	áda ⁿ	wágazúçti
as,	letter	I make to you		But	oh that	you call him	and	very straight
ka ⁿ bçéga ⁿ ,	Si ⁿ 'wanínde	éç	hă.	Wágazúçti	uçíçá	xi,	aná'a ⁿ	ka ⁿ bçéga ⁿ
I hope,	(Henry) Rice	it is he		Very straight	he tells you	if,	I hear it	I hope
Ega ⁿ çti	xi'ji,	Uma ⁿ 'ha ⁿ	íçádiçai	çínké	wabágçeze	íkíçá-gă.		
Just so	if,	Omaha	agent	the one who	letter	send hither to him.		

NOTES.

The Winnebago agent was Howard White. Two Crows, or χ axe çaⁿba, is a leading man of the Omaha Haŋga gens.

647, 1. níkaciⁿga çíçíja, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAŇGE-SKĀ (WHITE HORSE) TO WIRUᳵRA^N NIÑE, AN OTO.

Caⁿ čijĩn'ge t'ć, Heqága-jĩn'ga, aⁿba waqúbe t'ćdi t'ć hă Aⁿ'ska
 Now your son dead, Little Elk, day mysterious on the died By the by
 wakég éde djúba jaⁿ t'ćdi t'ć hă. Níkaciⁿga uckúd éde t'ć hă. Umaⁿ'haⁿ
 sick but a few sleep after died Person kind but died Omaha
 3 amá gĩ'ča-bajĩqtiaⁿ'i hă. Níkagáhi waⁿgiče gĩ'ča-bájĩ, cí níkaciⁿga
 the (pl. are very sad Chief all are sad, again people
 sub.)
 cénujĩn'ga ctĩ gĩ'ča-bajĩ. E-hnaⁿ cénujĩn'ga áta gáxai, taⁿ'waⁿgčaⁿ gčúba,
 young man too are sad. He only young man excel- made, tribe whole,
 lent
 éde gít'ai hă. Ádaⁿ níkaciⁿga gčúba gĩ'ča-bájĩ hă Čijĩn'gegaⁿ, čagína'aⁿ
 but died to it There- people all are sad Čijĩn'gegaⁿ, čagína'aⁿ
 fore you hear of
 son,
 6 t'ćgaⁿ, ádaⁿ waqĩⁿ'ha cučéačě hă. Níkaciⁿ'ga-ma Umaⁿ'haⁿ-ma wawákegai
 in order there- paper I send to you The people the Omahas we are sick
 that, fore
 hă. Wáwakegė- de Maⁿ-gá'ajĩ éctĩ t'ć tai égaⁿ. Haⁿ'adi ȝaⁿ'be; wakéga
 We are sick dur- Maⁿ-gá'ajĩ he too is apt to die. Last night I saw him; sick
 ing
 pšajĩ.
 bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.648, 2. uckud ede, *in full* uckudaⁿ ede.CaŇge-skĀ was the chief of the Maⁿčĩnka-gaxe gens of the Omahas.

TRANSLATION.

Your son, Heqaga jĩnga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Maⁿ-gá'ajĩ, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUKRA^N NIÑE. 1878.

- Φijin'ge aⁿba waqúbe tē'di t'c hā. Φaná'aⁿ tégaⁿ waqin'ha ádaⁿ
 Your son day mysterious on the dead You hear it in order that paper there-
 fore
 cuéačē. Wikáge wēt'ai taⁿwa'gčaⁿ bēúgaqti wéča-bajji hā. Níkagáhi
 I send it to My friend deal to us nation all we are sad Chief
 you.
 amá cti bēúga gī'ča-bajji. Φijin'ge ikáge amá waŋ'giče wakéga-bajji hā. 3
 the (pl. too all are sad. Your son his friend the (pl. all are not sick
 sub.)
 Wawákega-bajji hā. Φijin'ge enáqtei wak'gai, t'c. Níaciⁿga uckúdaⁿ, ki
 We have not been sick Your son he only was sick, dead. Person kind, and
 t'é hā. Kí aⁿniⁿ taŋ'gataⁿ. Eátaⁿ aⁿčigaxe taité aⁿčaⁿbahaⁿ-bajji.
 dead And we live will. How we do for you shall we do not know.
 Wikáge aká Kické aká caŋ'ge wiⁿ gi'í hā, t'e ké'. Kí Ūhaⁿ-jin'ga, 6
 My friend the Kicke the horse one gave dead the (lg. ob.). And Uhaⁿ-jin'ga,
 (sub.)
 Gahíge-wadačínge, Ÿebáha, caⁿ čaná'aⁿ tégaⁿ gáčaⁿ cuéaŋkičai.
 Gahíge-wadačínge, Ÿebaha, now you hear it in order that ob. we send it to you.
 (or well)
 Gahíge-wadačínge igáqčaⁿ čag'čai tē'di t'c hā. Caⁿ wabágčeze čéčaⁿ
 Gahíge-wadačínge his wife you went homeward when dead And letter this ob.
 culí wíutaŋgáqti cí wiⁿ íča-gā há. Aⁿčina'aⁿ aŋgaⁿčai. 9
 reaches just as soon as again one send hither ! We hear about you we desire.
 you

NOTE.

649, 5. aⁿniⁿ taŋgataⁿ, so understood by the author; but it may be intended for aⁿniⁿqa (or aⁿniqa) taŋgataⁿ.

TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kicke, gave a horse on account of the dead (man). Uhaⁿ-jiŋga, Gahíge-wadačínge, Ÿe-baha, Kicke, and I send the letter to you. Gahíge wadačínge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^NTCU-NA^NBA TO WIYAKOI^N.

September 14, 1878.

Činégi aká Sindé-gčecká úkie aká wabágčeze čéčaⁿ cučéčičě há.
 Your the Spotted Tail paid a the one- letter this (ob.) sends it to
 mother's (sub.) brother friendly visit to you
 Sindé-gčejje gaqčəⁿ aⁿwaⁿwaža majaⁿ čəⁿ iⁿwiⁿčə íča-gǎ há. Naⁿbé
 Spotted Tail migrating whither land the (ob.) to tell me send hither ! Hand
 3 ubčəⁿ tē agisiččə-naⁿ-maⁿ; iⁿbaⁿi čde, agisiččə-naⁿ-maⁿ. Majaⁿ dádaⁿ
 I took the I remember from time he called but, I remember from time Land what
 hold (act) to time; me (sort)
 gčičiⁿ taté wágazu aná'aⁿ kaⁿčə. Caⁿ gaⁿ aⁿwaⁿkega héga-máji,
 he sit aball straight I hear I wish. At any rate I am sick I not a little,
 Umaⁿhaⁿ aň'gataⁿ wawákega héga-báji Čənujiň'ga wahéhaji'qti daxe
 Omaha we who stand we are sick not a little. Young man very stout-hearted I made him
 6 kē iⁿtē há, ádaⁿ iⁿčə-máji há, iⁿčə-máji héga-máji. Heqága-jin'ga
 the dead há, ádaⁿ iⁿčə-máji há, iⁿčə-máji héga-máji. Heqága-jin'ga
 (recl. to me there-fore I am sad I am sad I not a little. Little Elk
 ob.)
 ijáje ačičiⁿ. Hau. Čəna 'iwikíčě. Íe djúbaqčeti cučéčičě
 his he had. ¶ Enough I have spoken Word very few I send to you.
 name with you.

NOTES.

Maⁿtcu-naⁿba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Hańga gens up to 1880. Wiyakoiⁿ, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sindé-gčecká, the Omaha notation of the Teton Dakota Siⁿte glecka (Sinte gleška); the regular Omaha and Ponka equivalent is Sínde gčejje (line 2).

TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heqága-jin'ga.

I have spoken enough with you. I send you a very few words.

MACTIN-⁴A^{NSA} TO ǁENUGA-WAJI^{NS}.

Gí-gǎ há. ǂiji^{n'}ǂé aká, Mañgǂiqta, wamúské ákiastá dǂéǂabǂi^{n'} aǂi^{n'}.
 Return thou Your elder brother (sub.), Blackbird, wheat stack eight has.
 Kí wí ákastá dúbá abǂi^{n'}. Kí ǂaná^{a'} ǂí, nǎn^{'de} ǂíudaⁿ eté ǂí. Níka-
 And I stack four I have. And you hear it when, heart you good ought to be. Per-
 ci^{n'}ga uta^{n'}naháqti maⁿni^{n'} nǎn^{'de} i^{n'}ǂi^{n'}pi-mǎjǐ, né tǂé i^{n'}pi-mǎjǐ. Kí 3
 son very solitary you walk heart I am bad by means of, you went the bad for me. And
 Wáǂutáda amá e^{a'}ma^{n'}ǂi^{n'} ǂí, uqǂǂqteí i^{n'}wi^{n'}ǂé ǂéa-gǎ, usnǎjǐ ca^{n'}té.
 Oto the (pl. sub.) how they walk if, very soon to tell me send hither, not cold yet awhile.
 Usnǎjǐ ca^{n'}té, ǂagǂí wíka^{n'}bǂa. Kí Uma^{n'}haⁿ Heqága-jǐn^{'ga} t'é hǎ, é ǂa-
 Not cold yet awhile, you have I desire for you. And Omaha Little Elk dead that you
 ná^{a'} te hǎ. Kí wa^{'u} wiwǎ wakéga hǎ. Kí Pa^{n'}kaǂa né íwiǂuhé. 6
 hear will And woman my sick And to the Ponkas you I fear for you.
 Éskana nájǐ ka^{n'}bǂégaⁿ. Kí wánaⁿju amá a^{n'}ba-waqúbe ǂéǂuádi agǂí tá amá.
 Oh that you go I hope. And thresher the (pl. sub.) Sunday at this place they will have returned.
 ǂiji^{n'}ǂé aká qáde ja^{n'}ma^{n'}ǂi^{n'}-uǐ gǂéba-na^{n'}ba gǎxai, wamúské-qí tǂé. ǁí
 Your elder brother (sub.) hay wagon full twenty made, wheat house the. House
 tǂé údaⁿqti gǎxai. Waqí^{n'}ha ǂaⁿ wíí ǂaⁿ nízé ǂí, ǂta^{n'}be ǂí, waqí^{n'}ha 9
 the very good made. Paper the I give the you re- when, you see when, paper
 (ob.) to you (ob.) ceive
 égaⁿ a^{n'}ǐ-gǎ. E^{a'}ma^{n'}ni^{n'} úckaⁿ i^{n'}wi^{n'}ǂéa-gǎ. Aná^{a'} ka^{n'}bǂéa.
 so give to me. How you walk deed tell to me. I hear it I wish.

NOTES.

Mactin-⁴a^{nsa}, Swift Rabbit, an Omaha of the Iñke-sabě gens. ǁenuga-wajiⁿ, or Philip Sheridan, was the younger brother of Mañgǂiqta, Blackbird, and a member of the Wajiñga-ǂatajǐ sub gens of the ǂatada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MAN^NTCU-NAN^BBA TO PAWNEE JOE. 1878.

- Ca^{n'} waqin[']ha pahan[']gadī ctē cučéwikičé-na[']-ma^{n'} tia[']čakičáji ca^{n'}ca^{n'}.
Now paper formerly at various times I used to send to you by some one you have not sent hither to me always.
- Níkaci[']ga maja^{n'} čaa^{n'}na naí tē ja^{n'}be xī, i[']ča-máji-na[']-ma^{n'}. Níkaci[']ga
Indian laud you abandon went the I see when, I am sad from time to time. People
- 3 wiwíja na^{n'}ba Uma^{n'}ha^{n'}-jin[']ga wáni^{n'} ma^{n'}ni[']- báda^{n'} čska^{n'} ča[']éwačáčē
my two young Omaha you keep them you walk and (pl.) oh that you have pity on them
- ka^{n'}bčēga^{n'}. Ūda^{n'}qti awáginá[']ta ka^{n'}bčā. Kī ukít'ē ja^{n'}ha ca^{n'} Ačábahu,
I hope. Very good I hear of them, my own I wish. And foreigner border for ex-ample. Arapaho,
- Maqpiyaqu, Pádanka, Čáhičē, ja^{n'}ze, Wajáje, Ugáqpa, Pa^{n'}ka, gána
Arapaho, Comanche, Cheyenne, Kansas, Osage, Quapaw, Ponka, that number
- 6 wacta^{n'}be xī, úda^{n'} ma^{n'}ni['] áda^{n'} a^{n'}čásičáji. Kī wí, wisíčē-na[']-ma^{n'}.
you see them if, good you walk there-fore me you forget. And I, I remember you from time to time
- Wícti, ukít'ē d'úba i[']tca^{n'} wa^{n'}be hā. Síndé-gčēcka ta^{n'}wa^{n'}gčā^{n'} eja^{n'}
I too, foreigner some now I have seen them Spotted Tail nation his
- amá, ta^{n'}wa^{n'}gčā^{n'} d'ēčā^{n'}ba, wa^{n'}be hā.
the (pl. sub.), nation (or gens) seven, I have seen them
- 9 Hau. Wa^{n'}be níkaci[']ga wiwíja ca^{n'}ge gčēba-d'ēčabčī^{n'} kī č'di
¶ I saw them Indian (or people) my own horse eighty and on it
- d'ēčā^{n'}ba wa[']i Čaa^{n'} amá. Wí úju minké Síndé-gčēcka ca^{n'}gáqpi^{n'} pí
seven gave to us Dakota the (pl. sub.). I prin-cipal I who Spotted Tail riding a horse I reached there
- a[']i. Mikóoji níkagáhi úju čínké wai^{n'} wí^{n'} úda^{n'}-qti wí^{n'} pí éde cī
I gave to him. Minnecon-jou chief prin-cipal the one who robe one very good one reached there but again
- 12 a[']i hā Dáda^{n'} wíčētē in[']gáxa-báji pí. Maja^{n'} águdi wágazu agči^{n'} xī,
I gave to him. What even one they did not do for me I was there. Laud where straight I sit when,
- a^{n'}čágieta^{n'}be te hā, a[']i hā, Síndé-gčēcka i[']čín'gai. Wáčaha, unáji^{n'}
you may see me, your own said he Spotted Tail said the fore-going to me. Clothing, shirt
- ábčaha gē, zani[']qti awáči. Uta^{n'} gē' cti, ca^{n'} hi[']bé gē' cti, awáči. Bēuga
I wore the pl. every one I gave to them. Leg-gus the too, even mocca-sin the too, I gave to them. The whole
- 15 awáči hā.
I gave to them

Hau. Gañ'ŋi fí maⁿni^{n'}, e'a^{n'} maⁿni^{n'}, údaⁿ maⁿni^{n'} égaⁿ iⁿwi^{n'}ϕ
 ¶ And now you you walk, how you walk, good you walk so to tell me
 íϕa-gă. Winá'aⁱ ka^{n'}bϕa. Ca^{n'} gañ'ŋi ǰáϕiⁿ níkaǵáhi ána t'ai tē aná'aⁿ
 send to me. I hear about I wish. Well and now Pawnee chief how have the I hear it
 you (pl.) many died
 ka^{n'}bϕa. Cí cénujín'ga wahéhaij kí wanáce wahéhaij ána t'ai tē 3
 I wish. Again young man stout-hearted and police stout-hearted how have the
 many died
 aná'aⁿ ka^{n'}bϕa.
 I hear it I wish.

Ahau. Cí waϕáte ckáxe ké, wata^{n'}zi ϕaŋickaxe ké uϕáket'aⁿ éiⁿte,
 ¶ Again food you make the corn you make for the you have ac- perhaps,
 (ob.), yourself quired
 ca^{n'} aná'aⁿ kan'bϕa. Cí wamúskē uϕáji ké' cti uϕáket'aⁿ éiⁿte aná'aⁿ 6
 still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it
 planted (ob.)
 ka^{n'}bϕa. Cí ǵé wanáte, ǵé amá úhiácka wanáte aná'aⁿ ka^{n'}bϕa.
 I wish. Again buf- you eat them, buf- the close by you eat them I hear it I wish.
 falo (sub.)

Hau. Cí úckaⁿ wi^{n'} wiwíŋa uwíbϕa téinke. Waϕáte aŋídaxe
 ¶ Again dead one my I tell to you will. Food I make for
 myself
 héga: wamúskē wégaⁿze kúge ϕábϕiⁿ uáket'aⁿ, ϕawá uϕíci égaⁿ uáket'aⁿ. 9
 a little: wheat measure box three I have ac- difficult to be counted I have ac-
 [= 3,000] quired, quired.
 Cí wata^{n'}zi ké cí ékigaⁿ. Wáqe waqtá ejaí, cé, núǵϕe, maja^{n'}qē,
 Again corn the again like it. White vegeta- their, applic, turnip, onion,
 (ob.) ble
 ǰa^{n'}xi cti, nú cti, házi ǵaŋ'ga cti, na^{n'}pa cti, ca^{n'} wáqe waqtá-ǵiŋga
 parsnip too, potato too, grape large too, cherry too, in fact white small vegetable
 man
 ujii gē bǵúga bǵijut'aⁿ, uhíáϕē. Kí wáqe amá ǵéama píqti wacka^{n'} 12
 planted the whole I have brought I have And white the (pl. these answ to make an
 pl. in ob. to maturity, raised. man sub.) effort

a^{n'}agájii, “Uŋíϕi'agáji-gă,” aí há. Níkaci^{n'}ga wahéhaij'qti na^{n'}ba i^{n'}t'ai
 they have Do not be lazy, they Person very stout-hearted two I have died
 commanded me. say to me

há. ǰáϕiⁿ-ǵahíge ijin'ge, Heqága-jin'ga, t'é há.
 Pawnee Chief his son, Little Elk, dead

Hau. Wacúce cénujín'ga cénaⁿba áta aŋǵaxai, kí akíϕa t'ai há. 15
 ¶ Brave young man those two excel- made, and both died
 lent

Ta^{n'}waⁿǵaⁿ wéϕa-báji. Ca^{n'} Uma^{n'}haⁿ-jin'ga-ma akíϕa wagína'aⁿwakiϕa-gă!
 Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them,
 their own.

Akíϕa wagína'aⁿ tábase. Úwagiϕá-gă Uma^{n'}haⁿ-jin'ga.
 Both they must hear about them, Tell to them young Omaha.
 their own.

Ahau. Maja^{n'} ícpahaⁿ Uma^{n'}haⁿ maja^{n'} ejaí bǵúga bǵiubē. 18
 ¶ Land you know it Omaha land their the whole I have pul-
 verized.

Wi^{n'}áqtei i^{n'}teqi: wanágϕe, ǵéskă, kúkusi, wajin'ga-jíde, ceta^{n'} áhigi
 Just one hard for domestic ani- cow, hog, chicken, so far many
 me: mal,

wábϕiⁿ-múji. Uqǵé'qtei waqi^{n'}ha níze ŋi, ǵiañ'kiϕá-gă, waqi^{n'}ha égaⁿ
 I do not have them. Very soon paper you when, cause to be return- paper such (or
 ing hither, like)

654 THE OĖGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wi ^{n'} one.	Īe Word	āhigi many	gīān'kičā-gā. cause to be return- ing hither.	Cubčē I go to you	ka ^{n'} bčā I wish	etēwa ^{n'} even though	bčī'a-na ^{n'} -ma ^{n'} I have failed from time to time.			
I ^{n'} teqi hā Hard for me	Ca ^{n'} Well,	maja ^{n'} I find	āakihīde, I attend to it,	āda ^{n'} there- fore	cubčē I go to you	ka ^{n'} bčā I wish	bčī'a-na ^{n'} -ma ^{n'} . I have failed from time to time.	Ki And		
3 a ^{n'} bačē to-day	māčē winter	učūgacībe throughout	wīja ^{n'} be I see you	ka ^{n'} bčē I wished	ēde but	bčī'a I fail	xi, when	ci again	čanā'a ^{n'} you hear it	tatē, shall,
cubčā-māji I do not go to you	xi if.	Uma ^{n'} ha ^{n'} -mā The Omahas	čēamā these	a ^{n'} bačē to-day	wakēga sick	hēga-bāji, not a little,	āda ^{n'} there- fore			
nīkaci ^{n'} ga Indian	wahēhaji stout-hearted	na ^{n'} ba two	t'ai hā. died	Cin'gajin'ga Child	wa'ū woman	edābe also	t'ai hā. died	Āda ^{n'} There- fore		
6 wakēga sick	čanā'a ^{n'} you hear it	te may	waqi ^{n'} ha paper	cučēāčē. I send to you.	Cēna Enough	īe word	cučēwikičē. I send to you by (some one).	A ^{n'} ba Day		
wéduba the fourth	tē'di on the	Wacūce t'é. Wacuce dead.	(Ma ^{n'} tcū-na ^{n'} ba) Two Grizzly bears	isañ'ga his younger brother	jūgigčē he with his own	baxūi, writes,				
Mitcāqpe-jin'ga Little Star	ijāje his name	ačī ^{n'} . he has.								

NOTES.

652, 4. Ačabahu, evidently Ma^{n'}tcu-na^{n'}ba's notation of Arapaho, the real name of the latter being Maqpiyato, given in the text as Maqpiyaqu. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta^{n'}wa^{n'}gčā^{n'} dečā^{n'}ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi^{n'} or *Seven Council-fires*, i. e., the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waja^{n'}be" read "Waja^{n'}be tēdi," *when I saw them*.

654, 7. The name Ma^{n'}tcu-na^{n'}ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and moccasins too. I gave them everything.

And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Maⁿteu-na^ba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagēha, íe djúbaqtei wíðaxu euéaéé. *Ŧamá nújĩnga juáwagé cupí*
 Friend, word very few I write to I send to you. These boy I with them I went to you

amá maⁿzēskā wagáxe ééíéⁿ gisíé-naⁿi édegaⁿ maⁿzēskā íá hūga-báji
 the (pl. money debt they have remember it from but money they have not a little sub.) to you time to time *failed

cetaⁿ. Caⁿ ííi-báji xíci tē íⁿfa-máji há. Caⁿ mĩⁿ na^bá tēdĩhi xĩ, cupí 3
 so far. And they do not a long the I am sad . And moon two it reaches when, I reach to you time there you

etúgaⁿ, cetaⁿ majaⁿ fagííⁿ ké'ía. Cééu wataⁿéé wafáci teéaⁿ íehá-nasúge
 apt, that far land you sit at the. There to tan hides you hired them in the past hardened buffalo hide

- dúba tečá^{n'} nújĩnga amá giná'aⁿ ga^{n'}čai čéamá. E'a^{n'} ckáxe tẽ wagáxe tẽ
 four in the boy the (pl. to hear of they wish these you make the debt the
 past sub.) (the sub.). it
- é d'úba ícpacéčá^{n'} tẽ i^{n'}wi^{n'}č íčá-gā. Gañxĩ ta^{n'}čẽ čicta^{n'} tečá^{n'} dúba čaⁿ
 that some you have rubbed the to tell me send hither. And then tanning finished in the four the
 it out past
- 3 wata^{n'}čẽ wačáci tečá^{n'} e'a^{n'} ckáxe tẽ amá'aⁿ ka^{n'}bčá, wictĩ. Wágazúqti
 to tan hides you hired in the how you make the I hear it I wish, I too. Very straight
 them past it
- i^{n'}wi^{n'}č íčá-gā. Cupĩ etégaⁿ ca^{n'} íčádičai i^{n'}čĩn'ginahĩ^{n'} tẽdĩhi xĩ, cupĩ
 to tell to send hither. I reach apt now agent willing for me, his in case that, I reach
 me you past it own you
- tá minke. Čéna wawíčaxu cučéačẽ há. Ca^{n'} uqčẽ'qtei gčia^{n'}čakičẽ
 I will. Enough I write them to I send it to And very soon you cause to have
 you you returned to me
- 6 waqĩ^{n'}ha.
 paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha *čeda-it'ajĩ* sub-gens of the *čatada* gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt?

655, 4. *čeha-nasage*, to be distinguished from *čaha-nuxa*, a green hide.

TRANSLATION.

My friend, I send you a very few words in writing. These young men with whom I visited you have thought from time to time of what they owe you, but so far they have utterly failed to pay their debt. And I am sad because they have given you nothing for a long time.

These young men wish to hear about the four buffalo hides which you hired them to tan when we were with you. Send word hither whether you will cancel part of the debt with (this work on) them, and how you propose doing. And I, too, wish to hear how you will allow for the four hides which you hired them to tan. Send and tell me just how it is. Now, I am apt to reach your land, that is, if the agent is willing for me to go I will come to you. I have sent you enough in writing. You (will please) send a letter back very quickly.

WAQPECA, AN OMAHA, TO TATAŃKA-MANI, A YANKTON.

September 25, 1878.

- Wabágčeze wiⁿ cučéwikičẽ. I^{n'}čá-máji héga-máji. Isañ'ga wĩpa t'é
 Letter one I send for you. I am very sorrowful. His younger brother my dead
- há, ádaⁿ waqĩ^{n'}ha cučéačẽ. Wagíaⁿ-ma^{n'}zẽ, wikáge, uíčá-gā. Pahan'gadi
 there- paper I send to you. Wagíaⁿ-ma^{n'}zẽ, my friend, tell it to him. Formerly
 fore
- 9 wacta^{n'}be tẽ údaⁿqti égaⁿji há. Can'ge cāde wačá'í-má ctẽ čĩngái, é wa'fi.
 you saw us the very good not so Horse six the ones which even are want- that are
 you gave us ing given
 away

Cě'ya pí agčí tě'di, wátciǵaxe atí: can'ge wačín'gěqtiaⁿi. Čaná'aⁿ
 There where I reached back when. to dance they horse we had none at all. You hear it
 you are

wikaⁿbča. Čisan'ga can'ge čingé héga-báji. Ůckaⁿ wiⁿ píaji héga-báji
 I desire for you. Your younger horse he is very destitute of. Dead one bad very
 brother

uwibča cučéačē. Wawákega dúba jaⁿ xi, t'é-naⁿi, níkaciⁿga áhigi t'ai. 3
 I tell you I send to you. We are sick four sleep when, they usually die, person many have died

Cin'gajin'ga číha awána'aⁿ kaⁿbča. Čijiⁿčē cti e'aⁿi číⁿte awána'aⁿ kaⁿbča.
 Child your I hear of them I wish. Your elder too how they I hear of them I desire.
 brother may be

NOTES.

657, 1. Čěta pi agčí tědi wateigaxe ati. Waqpeca gave another reading, as an equivalent: Čěta canǵahi canǵagčí tědi čihniñkě'ya wateigaxe atí. When we returned
 There we reached you we had come back when at you (=at your place) to dance they came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisañga, i. e. Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagiaⁿ-maⁿzē. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are wanting; they have been given away. On my return from visiting you they came to dance; (but) we had no horses at all! I wish you to hear it. Your younger brother is very destitute of horses! I send to tell you a very bad thing: when any of us are sick for four days the sick ones usually die. Thus many persons have died. I wish to hear about your children. I wish to hear about your elder brothers also, how they are.

GAHIGE, AN OMAHA, TO WIYAKOIN, A YANKTON.

September 28, 1878.

Dadiha, in'taⁿ aⁿbačē tčqi ičápahaⁿ. Caⁿ edádaⁿ, dadiha, wéčigčaⁿ
 Father, now to-day trouble I know it. And what, O father, plan
 ctěwaⁿ čingé. In'tcaⁿ aⁿba waqúbe čékē Kagé t'é hā, Wacúce ijae ačín'. 6
 soever there is none. Now day mysterious this Fourth dead Wacuce his he had.
 name

Mawádaⁿčín uíča-gā. Či, dadiha, cénuijin'ga átaqti, Heqága-jin'ga, čí t'é
 Mandan tell him. Again, father, young man very excellent. Little Elk, again dead
 hā. Ta'waⁿgčaⁿ in'taⁿ wawákega héga-báji égaⁿ wéčigčaⁿ ctěwaⁿ čingé.
 Nation now we are very sick as plan soever there is none.

Waqin'ha wiⁿ, dadiha, Heqága-maⁿčín tíčē čaⁿ aⁿčan'bahaⁿ-báji, níaciⁿga 9
 Paper one, O father, Hehaka-mani cause it (ob.) we do not know it, Indian

- ukéčⁱn baxúⁱ čaⁿ égaⁿ. Íe tē wiⁿdéna na'aⁿi éde íe číta na'aⁿ gaⁿčai.
 common it was the as. Word the one-half they heard but word your to hear wish
 written
- Íe áhigi íbahaⁿjí égaⁿ, ádaⁿ waqⁱha íwimáxe cučéačē. Dádaⁿ č wakai
 Word many he did not as, there- paper I ask you I send to you. What that he means
 know fore
- 3 tē aⁿá'aⁿ aŋgaⁿčai hā. Níkaciⁿga-ma, dadíha, Umaⁿhaⁿ-má, pí
 the we hear it we wish The people, O father, the Omahas, anew
 ča'čwačá-gā. Wéčigčāⁿ údaⁿ wegáxa-gā. Iⁿdádi čingé čaⁿja, dadíha,
 pity them! Plan good make for them! My father there is though, O father,
 none
- čaniⁿja tē iⁿudaⁿqti anájiⁿ. Umaⁿhaⁿ-má ča'čwačáčē égaⁿ céhe hā,
 you live the very good for I stand. The Omahas you pity them so I say
 me that
- 6 taⁿwaⁿgčāⁿ čaⁿ.
 nation the.

NOTE.

657, 9. Waqⁱha wiⁿ, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If “wiⁿ” be dropped, read, Dadíha, waqⁱha Heqága maⁿčⁱn tíčē čaⁿ aⁿčaⁿbahaⁿ-báji, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the “wiⁿ” be retained, read, Dadíha, Heqága maⁿčⁱn waqⁱha wiⁿ tíčē édegaⁿ aⁿčaⁿbahaⁿ-báji hā, *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called “Fourth son” has died; his name was Wacuce. Tell Mawataⁿna. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Hełaka mani has sent, as it is written in the Indian language. The Omahas understand about one-half of the words, but they wish to hear your words. (The reader) did not know many of the words, therefore I send a letter to you to question you. We wish to hear what he means.

O father, pity the Omaha people again. Come to a good decision in their behalf. O father, though I have no father of my own, I am benefited by your being alive. As you have (already?) pitied the Omahas, I say that which I think concerning the nation.

MA^NTCU-NA^NBA TO HEQAKA-MANI AND TATAÑKA-I^NYAÑKE,
YANKTONS.

October 3, 1878.

Heqága maⁿ'çiⁿ Łaⁿañ'ga nañ'ge éⁿçaⁿ'ba, waqinⁿ'ha tíⁿçaⁿáiⁿ çⁿ'a bⁿéíⁿzé
 Elk walks Buffalo runs he too, paper which you have sent hither I have taken it
 éⁿgaⁿ íⁿ'be há. Ci waqinⁿ'ha éⁿçaⁿ' cuⁿéⁿçⁿé. Waⁿçigⁿ'çaⁿ ctéwaⁿ' çingⁿ'é há.
 as I have seen it . Again paper this I send to you. Plan soever there is none
 Níkaciⁿ'ga áhigi t'é, cin'gajin'ga wa'í cti edábe t'é. Níkaciⁿ'ga naⁿ'ba 3
 Persons many dead, child woman too' also dead. Person two
 wah'çajiⁿ éⁿ'ga íⁿ'tai há, ádaⁿ' axáge-naⁿ-maⁿ' caⁿ'caⁿ'. Wacúce Mawádana
 stout-hearted so have died to me there I am usually crying always. Wacúce Mandan
 inéⁿgi çinkⁿ'é t'é há, é niníba aⁿ'çiⁿ' çinkⁿ'é éde t'é há. Ci áma kⁿ'é, Heqága-
 his the one dead . he pipe had the one who but dead . Again other the, Little
 mother's brother (sat) (sat)
 jin'ga íjaje aⁿ'çiⁿ'. Níaciⁿ'ga wahéhajiqti waⁿçáxai éde t'ai há. Íçpahaⁿ 6
 Elk his name he had. Person very stout-hearted I made them but they are dead You know him
 etaí, dúdañgáçⁿ'i cañ'ge wiⁿ' éⁿçaⁿ'niⁿ çatí, cañ'ge aⁿ'paⁿ'-hiⁿ-égaⁿ tⁿ'é, é
 ought, we sat on this side horse one you brought here for him, horse the color of elk hair the, that
 Heqága-jin'ga íjaje aⁿ'çiⁿ' kⁿ'é. Cⁿ'çataⁿ' cañ'ge wáⁿ'çiⁿ' agⁿ'í, waⁿçá'i-ma bⁿéíga
 Little Elk his name he had the (ob.) From yonder place horse they brought them back hither those you gave all
 íⁿ'maⁿ'çaⁿ'i Húñañga amá. Wakéga tⁿ'é cetaⁿ'ha aⁿ'çictaⁿ' ctéwaⁿ'ji, ádaⁿ 9
 have stolen from me Winnebago the (pl. sub.). Sick the so far stopped on me not at all, there
 daⁿ'qti íⁿ'pi-máji héga-máji. Íçáe agⁿ'çiⁿ' tⁿ'édi níkaciⁿ'ga áhigi íⁿ'tai, ádaⁿ
 beyond measure I am sad not a little. I talk I sit when person many have died there-fore
 nan'de íⁿ'pi-máji há. Kí éⁿ'é wiwíça amá, Pañ'ka amá, wⁿ'baⁿ' tíçai há,
 heart I am sad And kin- my the (pl. sub.). Ponka the (pl. sub.), us hither
 éde bⁿ'é taté íçápahaⁿ-máji há, aⁿ'wan'kega anájiⁿ égaⁿ. Céamá Caaⁿ'qti amá 12
 but I go shall I do not know I am sick I stand as. Those Real Dakota the (pl. sub.)
 Sínⁿdé-gⁿeecka dádaⁿ wⁿ'éçigⁿ'çaⁿ gáxai aná'aⁿ kaⁿ'bⁿça Maⁿ'zⁿeská' cti bⁿ'éiza-máji,
 Spotted Tail what plan they make I hear it I wish. Money too I have not received,
 wáqe amá aⁿ'í-báji. Cañ'ge cénawáçⁿ'é égaⁿ aⁿ'waⁿ'qpani héga-máji, caⁿ'
 white the (pl. sub.) they have not man (sub.) given to me. Horse made an end of as I am very poor, and
 waqinⁿ'ha cuⁿéⁿwikiçⁿ'é, íe djúbaqti cuⁿéⁿwikiçⁿ'é.
 paper I cause (some one) word very few I cause (some one) to take it to you. to take it to you.

NOTES.

659, 5. *čĩñke*, superfluous (*fide* F.), but given by the chief, who is one of the *aged men*, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are *young men*.

659, 5. e, superfluous, *fide* F. In the next line F. reads “*wađaxe*,” referring it to *one man*, Little Elk; but Maⁿteu naⁿba said, “*wađaxai*,” and seemingly referred to *both men*.

659, 7. *dudañgačĩ*ⁿ, contr. of *duda añgačĩ*ⁿ.

659, 8. *Cejataⁿ*, etc. F. at first accepted this reading, having inserted the commas after “*agčĩ*” and “*wačaiⁿ-ma*.” Subsequently he gave the following reading: *Cejataⁿ cañⁿge wáčĩⁿ agčĩⁿ-ma, wačaiⁿ-ma, bęúga wémaⁿčaiⁿ hă Hújañga amá, The Winnebago have stolen from us all the horses which you gave us, and which we brought back from yonder place where you are.* But G. says that Maⁿteu naⁿba used “*ĩⁿmaⁿ-čaiⁿ*,” as he spoke as a chief, regarding his people's horses as his own.

659, 9. *Wakega tč*, etc. F. and G. read, *Wakéga tčⁿ aⁿčictaⁿ ctěwaⁿ májĩ hă, ádaⁿ daⁿqti iⁿ pimáji hă, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. *bęe tate*, etc. As Maⁿteu naⁿba spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde aňgáče taité aⁿčaiⁿbahaⁿ-bájĩ hă, wawákega aⁿájĩiⁿ égaⁿ*, in the 1st. pers. pl.

TRANSLATION.

O Walking Elk and Running Buffalo, I have received and read the letter which has come. And I send this letter to you. I can not come to any decision. Many persons are dead, including women and children. Two very stout-hearted men have died, so I am crying incessantly. Wacuce (or, Brave), the mother's brother of your Mawataⁿna, and the one who has been the keeper of the sacred pipes, is dead. The other dead man was named Little Elk. I regarded them as very stout-hearted men, but they are dead. You ought to know one of them, Little Elk. When we dwelt on this side of (Omaha Creek?) you brought a horse to give to him. It was a dun horse. The Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

WAQPECA TO TATAŇKA-MANI.

October 9, 1878.

Wágazúqti winá'aⁿ tẽ nãn'de iⁿ'udaⁿ hã. Cin'gajin'ga wiwíja çisíçẽ-
 Very straight I have heard the heart good for me Child my usually
 from you remembers
 naⁿ'i. Wa'ú wiwíja çisíçẽ-naⁿ'i. Waqin'ha cuçai tẽ'di nú sátaⁿ wahéhai'qti
 you. Woman my usually remem- Paper went to when man five very stout hearted
 bers you.
 t'ai hã. Caⁿ' edádaⁿ cañgaxai bçúgaqti aṅgúket'aⁿ'i. Wamúskẽ etí 3
 have And what they have done the whole we have acquired. Wheat too
 died enough
 aṅgúji k' aṅgúket'aⁿ'i. Iⁿ'taⁿ çéçutaⁿçéçẽ éçẽ çíçíja-ma bçúgaqti awási-
 we sowed the we have acquired. Now from this time kin- those who are the whole I re-
 forward dred your
 çẽ-naⁿ-maⁿ' taté, ebçégaⁿ. Gebçé taté, ebçégaⁿ. Wáçutáda é'ja bçé taté,
 member them from shall, I think that. I go that shall, I think that. Oto to I go shall,
 time to time way (pointed out)
 ebçégaⁿ. Aⁿ'ba waqúbe naⁿ'bá tẽdihí xí, Umaⁿ'haⁿ amá d'úba açé taité, 6
 I think that. Day mysterious two by that time, Omaha the (pl. some they go shall,
 sub.)
 ebçégaⁿ. Wakéga çábçin'ha eáwagaⁿ'i. Aⁿ'ba waqúbe wiⁿ'áqtei xí'ctẽ
 I think that. Sick in three so we are (?). Week just one even
 ways (?) when
 t'ç-naⁿ'i. Níaciⁿ'ga amá ní-masániajá-ma e'aⁿ'i ä. Awána'aⁿ kaⁿ'bça,
 they usually die. Person the (pl. those on the other side of how are I hear about I wish,
 sub.) the river they them
 Sindé-gçecka jíi-ma. 9
 Spotted Tail those in his
 village.

NOTES.

661, 3. cañgaxai, in full, caⁿ aṅgaxai.

661, 5. gebçé tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaciⁿ'ga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTAÇABI, AN OMAHA, TO HEQAGA-SABĚ, A PONKA, AT
YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jĩn'ga t'é, Ğahe-tap'ě t'é, Cúqa-
 We have been sick. Wacuce dead, Little Elk dead, Ğahe-tap'ě dead, Cúqa-
 ma^{n'}çi^{n'} t'é, níkaci^{n'}ga úda^{n'}qti t'ai há. Wa'ú wiwíqa wí cénan'ba, wawákegaí,
 ma^{n'}çi^{n'} dead, person very good died Woman my I those two, we have been sick,
 3 na^{n'}jí^{n'}cké'qtcí a^{n'}ni^{n'}'qai. A^{n'}ni^{n'}'qa xĩ, wisíçě hă, áda^{n'} wawíđaxú. Cé-ma
 barely we are alive. We are alive when, I remem- there. I write things to Those
 ber you fore you.
 ciñ'gajĩn'ga-ma Ihañ'kta^{n'}wi^{n'} d'úba wiwíqa-má wađáxe-má úwagiçá-gă,
 children Yankton some those who are my those whom I made tell it to them,
 ta^{n'}wa^{n'} çá^{n'}. Maja^{n'} çá^{n'} a^{n'}'baçé piąji hég-a-báji há: a^{n'}'ba wi^{n'} xĩ,
 village the. Land the to-day is very bad day one when,
 6 níkaci^{n'}ga na^{n'}bá ctě t'ai, kí çábçĩ^{n'} ctě t'ai, kí dúba ctě t'ai, a^{n'}'ba wi^{n'}'áqtcí
 person two for in- died, and three for in- died, and four for in- died, day just one
 stance stance stance
 xĩ. Kĩ cěça^{n'} çé cuhí tě cta^{n'}'be tě ékita^{n'}há wai^{n'}'baxú-gă. Ca^{n'} e'a^{n'}
 when. And (ev. ob) that this reaches you the you see it the at the same time write things to me. Now how
 çanáji^{n'} xĩ, wái^{n'}çécpaxú ka^{n'}'bçá. I^{n'}wi^{n'}'ç íçá-gă
 you stand if, you write things to me I wish. To tell me send to me.

NOTES.

662, 3 and 4. Ce-ma . . . úwagiçá-gă. This sentence may be expressed differently,
 thus: Ihañ'kta^{n'}wi^{n'} d'úba cé-ma ciñ'gajĩn'ga wađáxe-ma úwagiçá-gă.
 Yankton some those children those whom I tell it to them.
 made (or adopted)

662, 7. çé is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, Ğahe-tap'ě and Cúqa-ma^{n'}çi^{n'}, who
 were very good men, have died. My wife and I have been sick, and we barely es-
 caped dying. As we live, I remember you, therefore I write several things to you.
 Tell some of those Yanktons in the tribe, those whom I regard as my children. This
 country is very bad to day; in one day two, three, or even four persons die. And
 when this letter reaches you, and you see it, write to me in return one of equal length
 and about several topics. I wish you to write to me how you are progressing. Send
 hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

- Kagéha, uwíkie cuécaé Kagéha, wiya^{n'}be ka^{n'}bééde a^{n'}wañ'kega há.
 My friend, I speak to I send to you. My friend, I see you I wish, but I am sick
- Añgíni xī, cupí tá miñke, wiya^{n'}be tá miñke. Kí i^{n'}tca^{n'} Uma^{n'}ha^{n'} amá
 I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. sub.)
- cupí-mají ca^{n'}té café 'icé-naⁱ. Café 'icé tē ubéí'age: wawákega 3
 I do not reach yet going to they usually Going to speak- the I am unwilling! we are
 you awhile you speak of it. you ing of
- héga-báji, kí cīcti waéikega. Ata^{n'} añgíni xī, ékita^{n'}há cañgáhi tañ'gata^{n'}
 very sick, and you too you are sick. When I recover when, at the same time we shall reach you
- čískié. Wawásninde tañ'gata^{n'} wamúskē kē na^{n'}jú cī'ái; cīcta^{n'}i xī,
 all together. We shall delay wheat the thresh they have failed; they fin- when, ish
- cañgáhi tañ'gata^{n'}. Waéikega tē cāt'ai tē añgūcti a^{n'}t'ai tē i^{n'}ca-máji há. 6
 we shall reach you. You are sick the you die the we too we die the I am sad
- Ca^{n'} waqí^{n'}ha cēca^{n'} níze xī, uqéé'qtcí cī éga^{n'} waqí^{n'}ha wí^{n'} gčian'kicá-gā.
 Now paper this ob. you re- when, very soon again like it paper one send back to me. ceive it
- xībaona^{n'} cuhí ewéka^{n'}bēa-máji. Waqí^{n'}ha na^{n'}hébai-gā, ecé ícaé taí.
 Missing one another in I do not wish for them. Paper wait ye for it, you say you send please. hither
- Uma^{n'}ha^{n'}-má beúga é áwawaké: wí pahan'ga cuhí ka^{n'}bēa-máji, chískié 9
 The Omahas all that I mean: me before to go to you I wish not. all to- gether
- cañgáhi añačai ata^{n'}ctē.
 we reach you we go at some fu- ture time.

NOTES.

Lion was the keeper of the sacred pipe in the Țada gens. He was the friend of Battiste Deroin and Ckape-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekita^{n'}ha refers here to both tribes, Omahas and Otos. There had been much sickness in each tribe, and when both should recover the Omahas intended visiting the Otos.

TRANSLATION.

My friend, I send to you to speak to you. My friend, I wish to see you, but I am sick. When I recover I will come and visit you. (Note by author.—This may be intended for the whole tribe, instead of the speaker alone.) And now the Omahas are speaking of going to you before I do. I am unwilling for them to speak of going to you. We have many sick among us, and you, too, have sickness. When both you and we recover, we shall all come together to see you. We shall delay, as they have

not finished threshing the wheat. When they finish it, we will come to you. I am sad because you and we too are losing our people by sickness. When you receive this letter send me back one like it very soon. I do not wish the Omahas and the letter to miss (or pass) one another on the way when the former go to you. I desire you to send word hither, saying, "Stop on the way and wait for a letter!" I refer to all the Omahas. I do not wish them to anticipate me in going to you. At some future day we (will) all go together to visit you.

ČKAŁŁO E-YİŇE, A MISSOURI, TO BATTISTE DEROIN.

- Čeja niaci^{n'}ga a^{n'}ča^{n'}t'açe činké wágazu aná'aⁿ ka^{n'}bča : i^{n'}wi^{n'}č íča-gă.
There person he who is jealous of me straight I hear I wish: to tell me send where you are hither.
- Ki cagčé ka^{n'}bčéde wágazuáji, i^{n'}teqi há. Gañ'xi i^{n'}wi^{n'}čaná tíčaččé, wágazu
And I go back I wish, but it is not straight, it is hard And then you tell to me you send straight to you hither.
- 3 aná'aⁿ ka^{n'}bča. Čé wabágčeze čaⁿ níze xi, uqčé'qtcí wi^{n'} ian'kičá-gă.
I hear I wish. This letter the (ob.) you receive it when, very soon one send hither.
- Cin'gajin'ga čičiia, Badize, wakéga tē i^{n'}wi^{n'}ča-gă: awána'aⁿ ka^{n'}l'ča. Ca^{n'}
Child your, Battiste, sick the tell to me: I hear of them I wish. And
- Uma^{n'}haⁿ-mádi i^{n'}uda^{n'}qti anájiⁿ. Kiku eduéhe-naⁿ-ma^{n'}. A^{n'}ba wi^{n'}détaⁿ
among the Omahas very good I stand. Calling I usually am a member. Day part
- 6 tē hičai tē'di Uma^{n'}haⁿ amá wátciğaxe eduéhe-naⁿ-ma^{n'} Wáhiučaqa
the Saturday on the Omaha the (pl. sub.) dance I usually join. Pottawatomi
- Wáčutada amá ačai činte aná'aⁿ ka^{n'}bča. Ačá-báji da^{n'}čtea^{n'}i, ahi
Oto the (pl. sub.) went whether I hear it I wish. They did not go for example, they reached there
- da^{n'}čtea^{n'}i, aná'aⁿ ka^{n'}bča. Edádaⁿ edéce tíčaččé xi, cagčé tá miñke. Ca^{n'}
for example, I hear it I wish. What what you you send when, I go back I will. And
- 9 cagčé ka^{n'}bčéde i^{n'}teqi há Téqi xi'cté, cagčá-máji téiñke. Wágazu
I go back I wish, but difficult for me Difficult if, I will not return to you. Straight
- i^{n'}wi^{n'}čaná tíčaččé údaⁿ xi, cagčé tá miñke. Li guáčicaⁿ čaňká čai xi,
you tell it to me you send it hither good if, I go back I will. Lodge beyond the ones went if, who
- awána'aⁿ ka^{n'}bča, wágazu. Čaňge-skă (Wáčutada níkağahi) Paň'kaqa čé
I hear about I wish, straight. White Horse Oto chief to the Ponkas to them go
- 12 'íče aná'aⁿ ka^{n'}bča, wágazu. Paň'kaqa čé ga^{n'}čai xi, wabágčeze ian'kičá-gă.
spoke I hear it I wish, straight. To the Ponkas to he wishes if, letter send to me. of it go

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Čkałło e-yiñe, who spoke in Oto. Battiste Deroin married the sister of Čkałło e-yiñe.

TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

MAQPIYA-QAGA TO CÁ-KU-ČŮ ČA-KI-TÁ-WE.

October 12, 1878.

Waqi^{n'}ha cučéwikičé ča^{n'} gčjáji éde wiáha^{n'} t'é há čaná'a^{n'} t(e) ebčéga^{n'}
 Paper I sent by some the has not but my brother- dead you hear it may that I think
 one to you (ob.) returned in-law

waqi^{n'}ha cučéčé. Níkaci^{n'}ga ékiga^{n'}qti wiđáxe éde wiáñ'ge egčañ'ge t'é
 paper I send to you. Indian just alike I make you but my sister her husband dead
 há. Čin'gajin'ga eá čańká áda^{n'}be čingai áda^{n'} e'a^{n'} cubčá-máji. Jújti tč 3
 Child his the ones who to look they have there- how I do not go to you. House- the
 after none fore

wakéga-báji uwibča teča^{n'} i^{n'}ta^{n'} wakégai, wañ'gičé'qti. Čéta^{n'} ucté čańká
 they were not sick I told to you in the past now are sick, every one. So far the rest

gigčázu-baji'qtia^{n'}i. Sata^{n'} ja^{n'} xi-na^{n'} t'ai há. Wakéga tč píjji. Pahan'gadi
 have not recovered at all. Five sleep when usu- they Sick the bad. Formerly
 ally die

nán'de i^{n'}uda^{n'}qti-ma^{n'} éde, i^{n'}ta^{n'} i^{n'}ča-máji há. Cubčé ehé teča^{n'} cubčá-máji 6
 heart very good for me but, now I am sad I go to I said in the past I go not to you

tá minke há. Waqi^{n'}ha ča^{n'} cuhí xi, uqčé'qtei gčiań'kičá-ga, winá'a^{n'}
 I will Paper the reaches when. very soon send it back to me, I hear from you

ka^{n'}bča-qti. Níkaci^{n'}ga-ma úda^{n'}qti-na^{n'} t'ai há. Níaci^{n'}ga uckúda^{n'}qti
 I wish very. The people very good some die Person very kind

juáwagče áhigi t'ai há. Nán'de i^{n'}ča-maji'-qti-na^{n'} ca^{n'}ča^{n'}. Ma^{n'}žeska^{n'} čti 9
 I with them many have died Heart very sad for me con- always. Money too
 tinues

wa'f-baji ca^{n'}ča^{n'}. Ca^{n'} áda^{n'} ma^{n'}žeska wi^{n'}četč cta^{n'}baji-na^{n'}. Wéka^{n'}ta^{n'}
 they have not always (pl.). And there- money even one you (sing.) usu- ally. Lariat
 given to us

- ténajiha gazan/de wi^{n'} gian'kičá-gă. Wáčaha abci^{n'} éde, witáhaⁿ t'é, čingé—
 hair on a buf- to plait one send back to me. Clothing I had but, my brother- dead, there is
 falo's head none
- bčúgaqi čingé. Ca^{n'} edádaⁿ wéxi'aⁿ ctěwa^{n'} a^{n'}čín'ge. Uma^{n'}čínka čé
 all is gone. Now what ornament soever I have none. Season this
- 3 ičáugče ca^{n'} máččé áma tějá ctěwa^{n'} wáčaha axíkaⁿbča téínke. Égaⁿ gč'di
 througout in fact winter the at the soever clothing I will desire for myself. So at dif-
 other erent times
- wiža^{n'}be te. Pañ'ka amádi wi^{n'} itíze wabágčeze cúčeákičč. Pañ'ka aké
 I see you may. Ponka with them one together letter I send it to you Ponka it is
 (with you (or at the by a messenger). be
 same time)
- wiⁿ tian'kičai. Pañ'ka aké waqi^{n'}ha wiⁿ tian'kičai, Pañ'ka níkagahi wiⁿ,
 one he has sent to me. Ponka it is he paper one he has sent it Ponka chief one,
 to me,
- 6 Maⁿtcú-najinⁿ aí aká, wí ikágeáččé.
 Standing Grizzly they the I I have him for
 bear say one who a friend.

NOTES.

Cákučú čakitáwe was a Pawnee.

665, 1. te ebčegaⁿ, pronounced rapidly by the speaker, tebčegaⁿ.

666, 2 and 3. F. inserts "čé" and omits "caⁿ," though the latter is thus used by many Omahas.

666, 3. Egaⁿ gčdi, meaning conjectural: perhaps he expected to get the clothing for himself *at different times*. F. renders it "then."

TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA^NTCU-NA^NBA TO BATTISTE DEROIN.

October 10, 1878.

- Íckadábi, níkáǵáhi nańkáce wań'ǵiǵe, níkaciⁿ'ga wíja cuǵaí. Cín'ga-
 Ickadabi, chief ye who are all, people my have gone Child
 to you.
- jin'ga wíja cti cuǵaí. Ƿidaⁿ'be cuǵaí. Umaⁿ'haⁿ údaⁿ wábǵiⁿ-má zaní
 my too has gone To see you have gone Omaha good those whom I all
 to you.
- cuǵaí. Údaⁿ'qti wiⁿ' ké t'é há, Heqága-jin'ga, Ƿáǵiⁿ-ǵahíge ijin'ge; ucté 3
 have Very good one the dead Little Elk, Pawnee Chief his son; the
 gone to you. (recl. ob.) rest
- amá cuǵaí há. Waǵikeǵa-bi aí tē, aná'aⁿ caⁿ' Ƿidaⁿ'be ǵaⁿ'ǵaí 'ǵaⁿ cuǵaí.
 the have gone That you had been they I heard it yet to see you they wish as they
 (pl. sub.) to you s'ck said, to you to you.
- Kaǵéha, níkáǵáhi nańkáce, ǵá'eań'ǵiǵaí-ǵá. Cé-ma níkaciⁿ'ga údaⁿ'qti
 Friend, chief ye who are, have pity on me. Those person very good
- ǵíwakiǵaí-ǵá, ǵa'éǵaǵé ǵíwakiǵaí-ǵá, nan'de-ǵíudaⁿ'qti ǵíwakiǵaí-ǵá. 6
 send ye them back you pity him send ye them back being very glad send ye them back
 to me, to me, to me.
- Cénujin'ga wasísige ǵiǵiǵa-ma wáǵǵahaⁿ'i-ǵá! Níkagáhi ijin'ge ǵińké
 Young man active those who are your pray ye to them, your Chief his son the (st. an. ob.)
- ǵǵáhaⁿ'i-ǵá! Kí iéská nańká, ǵiǵti, Badiǵe isan'ga éǵaⁿ'ba, Wáǵutáda
 pray ye to him, And inter- ye who are, you, too, Battiste his younger he too, Oto
 your own! preter brother
- níkagáhi íe úwagikaⁿ'i-ǵá, iéská nańkáce. Umaⁿ'haⁿ taⁿ'waⁿ'ǵǵaⁿ najiⁿ' 9
 chief word help ye them, inter- ye who are. Omaha nation stand
 preter
- níkaciⁿ'ga amá wasísige átaⁿ'cuǵaí. Éskaⁿ ǵá'eań'ǵiǵa-bádaⁿ 'ǵaí
 people the (pl. sub.) active exceed- have gone Oh that you have pity and (pl.) they
 ingly to you. on me usually do prom-
 ise
- etéǵaⁿ'qti ińǵáxa-ǵá. Umaⁿ'haⁿ níkáǵáhi wań'ǵiǵe cénujin'ga ǵé ti-má
 very apt make for me. Omaha chief all young man this those
 who have
 come
- téǵiwagíǵe'qtiaⁿ'i. Íe edádaⁿ edaí ǵi, Umaⁿ'haⁿ níkáǵáhi éǵaⁿ'qti wáǵíǵaxe- 12
 they prize them very Word what what when, Omaha chief just so they usually do
 highly. say for them
- naⁿ'i, ǵé ti-má nújĩnga. Hau. Céna Wáǵutáda níkáǵáhi nańkáce, wíǵa-
 their these who boy. ¶ Enough Oto that ye who are, I have
 own, have come
- haⁿ'i, kaǵéha. Hau. Íe tē céna wíǵǵahaⁿ cuǵéaǵé.
 you my friends. ¶ Word the enough I pray to you I send it to
 (pl.), you.

TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chiefs' son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Oíos shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

KI-WÍ-GU-TI-DJA-ČÍ-CI TO ČÍ-ČE-ČÍ-TA-WE.

October 21.

Wí mińké, Acáwage čáčińúče, waqíⁿha cučéwikičai hă, čijiⁿčě mégaⁿ.
 I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) your elder brother likewise.

Caⁿ' majaⁿ' čéčaⁿ čaaⁿ'na naí čaⁿ aⁿwaⁿ'qpaníqti anájiⁿ hă. Caⁿ' aⁿ'bačé
 And land this (cv. ob.) (or place) you abandoned went the place me very poor I stand And to-day

3 wičaⁿ'be kaⁿ'bča, u'aⁿ'čingě'qti waqíⁿha cučéwikičai. Gaⁿ'-naⁿ júga
 I see you I wish, for no reason what-ever paper I cause some one to take it to you (pl.) And usually (?) body

wíqtei cí údaⁿ maⁿbčiⁿ' éte-maⁿ', caⁿ' gaⁿ' edádaⁿ aqíđaxe tē údaⁿqti
 I my again good I walk I do this at least, at any rate what I have made the very good for myself

anájiⁿ éde, aⁿ'bačé wamúské itéačě níkaciⁿ'ga cáđě ačiⁿ' éna-béúga itéčě
 I stood but, to-day wheat I piled it up person six had it all together put in a heap

6 náčingě hă.
 was burnt
 to nothing

NOTES.

Kiwigitidjačici, a Pawnee name of *Jenuga wajiⁿ piíji*, *Mad Buffalo*, an Omaha. Acawage čáčińúče, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Čičéčitawe, the Omaha notation of a Pawnee name.

668, 3 and 4. júga wíqtei cí uđaⁿ maⁿbčiⁿ' ete-maⁿ. L. gave as the corresponding *Łoiwere, ró mianáqtei pí hamányi ihákixráyiⁿ ke*. But *ihákixráyiⁿ ke* is the Omaha *aqibčē hă*.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Gipefitawe'). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MA^NTCU-NA^NBA TO HEQAKA-MANI AND TATAÑKA-INYAÑKE.

October 16.

Čútaⁿ qti uwéga cuéwéčé há iⁿ tcaⁿ í wikáge mégaⁿ. Taⁿ waⁿ gčaⁿ
 Very straight I tell you I send it to you now you my friend likewise. Nation

píjji čaⁿ hégaⁿ há: miⁿ čábčeiⁿ wawákegaí, cétaⁿ wagíni-báji; ádaⁿ čat'é
 bad (ev. obj.) not a little moon three we have been sick, so far we have not recovered; there-fore you die

taité uwibčei'agaí, íwit'ábčai-máji. Égiče wačikega čat'ai xí, aⁿ čagčá tai.
 shall I am unwilling for you (pl.), I do not hate you (pl.). Beware you sick you die if you blame me lest.

Čéna. Í-báji-gá. Wakéga tē píjji ca'caⁿ qtiaⁿ i. Maⁿ zēška' cti
 Enough. Do not be coming! Sick the bad remains indeed! Money too

aⁿ čiza-báji, wawáqpani héga-báji. Caⁿ ge-ma Húwaŋga amá cénawačai.
 we have not received, we are very poor. The horses Winnebago sub. (pl. sub.) have made an end of them,

wamaⁿ čaⁿ i; ádaⁿ axína kaⁿ bča agčiⁿ, iⁿ ča-máji iⁿ taⁿ. Taⁿ waⁿ gčaⁿ-má
 they have stolen them; there-fore I fight I wish I sit, I am displeased now. The nations

Pañkama gčebahiwiⁿ kī č' di áta tai; Máqude-má cti, Záge, Wáčutáda,
 the Ponkas a hundred and over have died; the Iowas too, Sacs, Ótos,

Čáčiⁿ, taⁿ waⁿ gčaⁿ-má cti bčúga wakéga héga-báji. Níkağáhi úju
 Pawnees, the nations too all have been very ill. Chief principal

čańká wécpahaⁿ há. Gčedaⁿ- nájiⁿ íjae ačiⁿ aká ígičtaⁿ tá aka há, č
 the ones who you know Hawk stands his name he who has it, (the sub.) he will decide that one (the afore-said)

wágnazu ígaxe tá aka há. Caⁿ ge cáde ča'í há, Gčedaⁿ- nájiⁿ. Ícpahaⁿ
 straight he will do for you. Horse six you gave to him Hawk stands. You know him

taté. Čéna cuéwéwikičé.
 shall. Enough I have sent you by some one.

NOTES.

669, 1. Čutaⁿqti uwibča, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: Iⁿteaⁿ wikage megaⁿ, čutaⁿqti uwibča cučeačai hā. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-iⁿyañke, had written to say that they were coming to visit the Omahas.

TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

- Waqiⁿha aⁿbačé bčízé, uqčéⁿqtei uwíkíe cučéačé, kagéha. Níkaciⁿga
 Paper to-day I have re- very soon I speak to I send it to my friend. Persons
 ceived it, you, you,
 d'úba aⁿwañⁿkie atfi, ikágeawačé-de atfi. Aⁿwañⁿkie amáⁿ xī, nānⁿde
 some to speak to me have I made them my friends, they to speak to me I heard it when, heart
 come, and have come,
 3 iⁿudaⁿqti-maⁿ. Čéna Čaňⁿxī níkaciⁿga t'é hā, Íxuhábi sídadi áma
 was very good for me. Enough. And now person dead Íkuhábí yesterday the
 other
 té'di t'é hā, é níkaciⁿga wiwíña, nūjīnga wiwíña. Ě'be taⁿwaⁿgčaⁿ t'é
 on the dead he person my, boy my. Who nation die
 ctéctéwaⁿ, zaní wiwíña, iⁿča-májī hā. Či níkaciⁿga wiwíña amá cuhí
 soever, all mine, I am sad Again person my the (pl. have
 sub.) reached
 6 canⁿge wačáⁿi tē awánaⁿ iⁿčéⁿqti-maⁿ, nānⁿde iⁿudaⁿ.
 horse you have the I heard it of I was very well heart good for
 given to pleased, me,
 them

Hau. Gañ'xi taⁿwa^ugçaⁿ çiçiai çaⁿ pahañ'ga tē'di t'é iⁿwiⁿçanaⁿ
 And then nation your (pl.) the before when dead you told to me
 tīçaçē awāna'aⁿ tē iⁿça-máji há. Kī iⁿ'tcaⁿ wiⁿçetē t'é iⁿwiⁿçana-báji
 you sent I heard of them the I was sad And now even one dead you have not told to
 hither me
 ádaⁿ nān'de iⁿ'udaⁿ'qti-maⁿ. Kī haú, níkagáhi nānkáçe, cénujiñ'ga 3
 there- heart mine feels very good. And ho! chief ye who are, young man
 fore
 edábe, t'é winá'aⁿi-máji iⁿ'çē-qti-maⁿ. Çécetaⁿ edádaⁿ wiⁿ' íuça
 also, dead I have not heard of I am very glad. From this time what one news
 you
 iⁿwiⁿçana- naⁿ'i kaⁿbçégaⁿ. Añgíni etégaⁿ. Çé wabágçeze bēízē tē'di
 you tell to me only I hope. We recover apt. This letter I receive when
 it
 wáçe xi tē'di atí. Caⁿ wiçaⁿ'bai-máji xáci taité há Wamúskē 6
 white house into it I have And I do not see you (pl.) a long shall Wheat
 man come.
 iⁿçiⁿ'naⁿ'ju-báji xáci taité, ádaⁿ wiçaⁿ'bai- máji xáci taité. Máçē uskaⁿ'skaⁿ
 they not thresh my a long shall, there- I see you (pl.) not a long shall. Winter in a straight
 time fore time
 usní ídaⁿbē'qti tēdihi xi, iⁿçiⁿ'naⁿ'jú taité.
 cold in the very mid- by that time, they thresh it shall.
 die for me

TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Iquhabí died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MANTCU-NA^NBA TO BATTISTE DEROIN AND THE OTO CHIEFS.

- Łucpáha, wibčahaⁿ. Wéčigčáⁿ dáxe tē égaⁿqti iⁿčéckaxe Wácutáda
 Grandchild, I pray to you. Decision I make the just so you make it for me Oto
- nikagáhi nańkáce édabe wibčahaⁿi. Nán'de iⁿčá-máji. Aⁿba ičáugčē
 chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout
- 3 axáge caⁿcaⁿi éde, naⁿbá jaⁿ winá'aⁿi tē iⁿčéqti-maⁿ. Wanágčē aⁿčá'i-ma
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which
 mal you gave to me
- wéčihíde wéđaxe ádaⁿ wakaⁿ'bča-naⁿ-maⁿ, égaⁿ wína égaⁿ aⁿčá'i tē nán'de
 tool I treat them there- I desire them only, as I have as you have the heart
 as (or I use fore them for) begged of you given to me
- iⁿ'udaⁿ, cí wakéga tē ańgini-máji-naⁿ-maⁿ, ádaⁿ cėnujiń'ga wahéhaji'qti
 good for again sick the I have not yet recovered, there- young man very stout-hearted
 me,
- 6 wiⁿ iⁿ't'e, Waníta-wáqe ijiń'ge, Iquhábi ijáje ačín'.
 one of mine Lion his son, Iquhabi his he had.
 is dead, name
- Hau. Čihaⁿ' mégaⁿ nié čičín'ge čanájiⁿ nán'de iⁿ'udaⁿ. Kí čičań'ge
 Your likewise pain you have you stand heart good for And your sister
 mother none me.
- Umaⁿ'haⁿ amá ča'éčai, wanágčē dúba 'í hā, ádaⁿ čičáhaⁿ wańigčitaⁿ'qti,
 Omaha the (pl. have pitied domestic ani- four have there- your sister's works very hard for
 sub.) her, mal himself to her fore husband himself
- 9 ádaⁿ nán'de iⁿ'udaⁿ'qti anájiⁿ. Jíuji wiwípa údaⁿqti anájiⁿ. Cėna cučéwikičé.
 there- heart very good for I stand. House- my very good I stand. Enough I have sent to you.
 fore me hold

NOTES.

672, 5. ańgini-máji-naⁿ-maⁿ, used by a chief, really, wagini-báji hā, *we have not (yet) recovered*.

672, 8. čičáhaⁿ, Čkačpe-yińe, or Sam Allis, the brother of Deroín's wife.

TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Iquhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĀ TO GACTAGABI, A PONKA, AT YANKTON AGENCY,
DAKOTA TERRITORY. 1878.

Pañ'ka níkaci^{n'}ga gḡébahíwiⁿ t'á-bi ai éde ḡaná'aⁿ tégaⁿ waqí^{n'}ha
 Ponka Indians a hundred have died, they say but you hear it in order that paper
 it is said
 cuhíwikiḡé. Níaci^{n'}ga wiⁿáqtcí t'é kě uḡaí, ucté tē uḡá-báji, ijáje aⁿwa^{n'}-
 I cause it to reach you. Person just one dead the they remain- the they did not his we did not
 (recl. told, der tell, name ob.)
 na'aⁿ-báji. Jenuḡa-cáge-jañ'ga enáqtcí aⁿná'aⁿi hā. ḡaná'aⁿ tégaⁿ cuhíḡé 3
 hear them. Buffalo bull hoof large he only we have heard You hear it in order that I cause it
 to reach you
 waqí^{n'}ha. Jenuḡa-cáge-jañ'ga t'é kě ta^{n'}waⁿḡḡaⁿ bḡúga wéḡabaji'-ḡtia^{n'}i,
 paper. Jenuḡa cage jañga dead the nation whole they are very sad,
 (recl. ob.)
 á-bi ḡa^{n'} amá.
 it is said in the letter.

NOTE.

Jabe-skā or Waḡacpe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahutaⁿḡé (Gun) and Macaⁿ (Feather).

TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of Jenuḡa cage jañga alone. I send you the letter that you may hear it. It is said in the letter (which came from the Indian Territory) that the whole tribe is very sad on account of the death of Jenuḡa cage jañga.

JAŃGA-GAXE TO ICTA-MAⁿḡE, AN OTO.

October 25, 1878.

Wamúskě kě i^{n'}naḡiñ'ge. Ícpahaⁿ ḡagḡé náḡiñge. Wamúskě kě 6
 Wheat the is burnt to nothing for me. You knew it you went back it is consumed. Wheat the (lg. ob.)
 náḡiñge. Ícpahaⁿ ḡagḡéde náḡiñge, wamúskě kě. Éde wagáxe té' ctē
 is consumed. You knew it you went back, but it is consumed, wheat the (lg. ob.). But debt the even
 ewéḡḡa tá minke. Índádaⁿ ctē íḡaxa-máji, wamúskě ké náḡiñge
 I fail for them will I who. What soever I do not make by means of, wheat the is consumed (lg. ob.)
 aⁿḡa^{n'}sabe teábe. Éde ta^{n'}waⁿḡḡaⁿ wakéga teábai égaⁿ, wijáha i^{n'}teaⁿ 9
 I suffer greatly. But nation sick very much as, your brother-in-law now

- t'é hä, Cúḡa-ma^{n'}çiⁿ ijáje aḡi^{n'}. Nié a^{n'}ḡi^{n'}gě-qti-ma^{n'}. Cupí 'iáḡe teḡa^{n'}
 dead Cuka-ma^{n'}çiⁿ his name he had. Pain I have none at all. I reach you what I said in the past
- wagáxe ewéḡci'a tē a^{n'}ḡa^{n'}wa^{n'}ḡispégaⁿ, cupí-máji té. Gátega^{n'} cupí
 debt I fail for them the as I am kept back (or re- I may not reach you. In that man- I reach
 strained) on account of it, ner you
- 3 'iáḡe teḡa^{n'}, nié a^{n'}ḡi^{n'}ge ḡi, cupí tá minke; kī wagáxe tē nié a^{n'}ḡi^{n'}ge
 what I promised in pain I have none if. I will reach you; and debt the pain I have none
 the past,
- ḡi, uḡúliágiḡ etégaⁿ. Çéḡé ḡiha^{n'} wakégede i^{n'}tea^{n'}qtei gini. Nújunga
 if, I cause it to be apt (or may). This (recl. ob.) your mother was sick, but just now she has recovered. Boy
- iúḡpaawáḡe ci^{n'}ḡaji^{n'}ga ḡiḡa ḡiha^{n'} wasiḡe- na^{n'}i. Úckaⁿ e'a^{n'} ni^{n'} tē
 I have them for grandchildren infant your your mother remembers usually. Deed how you are the
- 6 wágazúḡti aná'aⁿ ka^{n'}bḡa, ádaⁿ edábe wabáxu cútéaḡe. Kī ci^{n'}ḡaji^{n'}ga
 very straight I hear it I wish, there-fore also letter I send to you. And child
- ḡaḡkácti nié ḡiḡaḡi ḡi, awána'aⁿ ka^{n'}bḡa. Kī ḡiḡaḡaⁿ ḡiḡé cti nié ḡiḡaḡi
 the pl. ob. too pain have none if, I hear of them I wish. And your wife the one too pain she has none
 who
- ḡi, aná'aⁿ ka^{n'}bḡa. Kī wabáḡḡeze tia^{n'}ḡakiḡe (ka^{n'}bḡa). Iḡáwiḡe éde,
 if, I hear it I wish. And letter you send hither to me I wish. I have waited but, for you
- 9 wabáḡḡeze tia^{n'}ḡakiḡáji. Cubḡé te, ecé ḡi, wabáḡḡeze ia^{n'}kiḡa-gá.
 letter you have not sent hither to me. I go to you will, you say if, letter send to me.
- Ga^{n'}ḡi Wáḡutáda- má iḡá- bi aḡ, e'a^{n'} úckaⁿ tē awána'aⁿ ka^{n'}bḡa. Kī
 And then Oto the have it is they how deed the I hear of them I wish. And
 (pl. gone said say, by re-quest)
- na-báji cka^{n'}na ḡi, íe wágazu aná'aⁿ ka^{n'}bḡa. Kī né te ḡi, wágazu
 you do not go you wish if, word straight I hear it I wish. And you will if, straight
- 12 aná'aⁿ ka^{n'}bḡa. Ca^{n'}ge wiⁿ ani^{n'} améde a^{n'}ḡá'i ka^{n'}bḡa. Edéce ḡi,
 I hear it I wish. Horse one you have they say, you give to me I wish. You say something if,
- cupí tá minke. Wédaji waḡá'i wika^{n'}bḡa-máji. Nize ḡi, uḡḡéqtei
 I will reach you. Elsewhere you give them I do not wish for you. You re-ceive it if, very soon
- wabáḡḡeze iḡaḡe ka^{n'}bḡa. Ca^{n'} ta^{n'}wa^{n'}ḡḡaⁿ ḡiḡiḡa níkaḡáhi amá íe dádaⁿ
 letter you send hither I wish. And nation your chief the (pl. word what sub.)
- 15 ctē awána'aⁿ ka^{n'}bḡa. Kī a^{n'}baḡé iḡdádaⁿ i^{n'}wi^{n'}ḡaka^{n'}i tē uḡúwi^{n'}áji.
 ever I hear of them I wish. And to-day what you have aided me the I depend on you for it.
- Ga^{n'} edéce tē wágazúḡti aná'aⁿ ka^{n'}bḡa.
 And what you the very straight I hear it I wish.
 say
- Hau. Pa^{n'}ka-ma eḡácti íe ḡe wágazu aná'aⁿ ka^{n'}bḡa. Pa^{n'}ka-ma
 ¶ The Ponkas there too word the straight I hear it I wish. The Ponkas
- 18 níkaḡáhi déḡabḡi ḡí amaḡa^{n'} juáwaḡe pí amaḡa^{n'}, íe dádaⁿ
 chief eight those who came back I with them those whom I reached, word what
- a^{n'}ḡa^{n'}waḡkáí aḡiḡe-naⁿ ca^{n'}ca^{n'}. Dádaⁿ uḡúwikié ḡatí tédi Pa^{n'}ka íe
 they spoke to me about I have always remembered. What I spoke to you when Ponka word
 about came hither

uφúwikié asíφē-naⁿ-maⁿ'. Iⁿ'baⁿi égaⁿ asíφē-naⁿ-maⁿ'. É waɣaⁿ'be kaⁿ'bɕa.
 I spoke to you I am thinking of from They called as I am thinking of it That I see them I wish.
 about time to time. me from time to time.

Íe uφúwikié asíφē-naⁿ-maⁿ', wágazu iⁿ'na'añ'-gǎ. Kí Maⁿ'tcu-waɕihí,
 Word I spoke to you I am thinking of from straight hear for me. And Maⁿ'tcu-waɕihí,
 about time to time,

Acáwage, Wé's'ǎ-ɣañ'ga, íe eɣaí asíφē-naⁿ-maⁿ'. Iⁿ'baⁿi Maⁿ'tcu-waɕihí; 3
 Acawage, Big Snake, word their I am thinking of from He called Maⁿ'tcu-waɕihí;
 time to time.

íe kě gisíφēɕaí. ɕagísíφē ɣí, hí-gǎ. Pañ'kaɣa ɣí ɕan'di waɕiⁿ'ha
 word the he has caused You remem- when, reach At the Ponkas village at the paper
 him to remem- ber it there.

íφéwaɕákiφē taí. Waɕiⁿ'ha íwiɣiɣá.
 cause it to go please. Paper I ask as a fa-
 thither for them ber of you (!
 see note.).

NOTES.

673, 6 and 7. Observe how Jaŋga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskě kě íɕpahaⁿ ɕagɕéde (or, ɕagɕédegaⁿ) iⁿ'naɕiñ'ge há, *My wheat which you knew about when you went home has been consumed by fire.* Jaŋga-gaxe was an Omaha.

674, 4. uφuhiagié etegaⁿ, in full, uφuhiagiɕē etegaⁿ.

674, 10. Gañɣí Waɕutada-ma íɕa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'ɣí Wáɕutáda-ma íɕá-bi aí, auá'aⁿ há. Égaⁿi té aná'aⁿ kaⁿ'bɕa, *And I have heard that the Otos have gone away. If it is so, I wish to hear it (F.).* Had the Otos gone of their own accord Wáɕutáda amá á-íáɕa-bi should have been used; Wáɕutáda-ma íɕá-bi shows that they went because they were forced or requested.

674, 12. amede. F. prefers the fuller form, amédegaⁿ, as it is said that (you have a horse).

675, 4. Pañkaɣa ɣí, etc. Explained by the third sentence preceding it. Jaŋga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Maⁿ'tcu-waɕihí, Acawage, and Wé's'ǎ-ɣañga.

675, 5. Waɕiⁿ'ha íwiɣiɣa (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waɕiⁿ'ha wíɣiɣa, *I ask a letter to him (or, them), as a favor from you.* F. rendered this, *I ask a letter for you (sic!).* He gave another reading, Waɕiⁿ'ha tiañ'kiɕá-gǎ, *Send a letter to me.* W. said that either wíɣiɣa or tiañ'kiɕa-gǎ should be used. But G. substituted, Waɕiⁿ'ha ɕíɣiɣaí, *They (the Ponkas) beg you to send a letter to them.* The context seems to require this last.

TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuɣa-maⁿ'ɕiⁿ, has died. I am very well. I

spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MAⁿČIⁿ TO HEQAGA-SABĚ.

October 25, 1878.

Caⁿ Paⁿ'ka-máⁿa wabágčeze híáčč. Kí íuča wiⁿ awána'aⁿ: Paⁿ'ka-ma
 And to the Ponkas letter I have And news one I have heard The Ponkas
 (pl. ob.) caused it to arrive about them: (pl. ob.)
 there.
 áhigi t'á-bi aí, gčéba-hí-wiⁿ áta t'á-biamá; níkágáhi sātāⁿ t'á-biamá
 many that they they hundred over have died, they chief five have died, they
 have died say, say;
 3 Níkágáhi ŋāngáqti wiⁿáqtcí t'é amá hā, Aⁿ'paⁿ ŋaⁿ'ga. Caⁿ caⁿ'ge wáčiⁿ-
 Chief very great only one is dead, they Elk big. And horse they usu-
 ally have
 naⁿ'-bi čaⁿ'ja, naⁿ'péhiⁿ t'ai égaⁿ wégčiⁿwiⁿ-naⁿ'-biamá. Caⁿ bčúga wakéga-
 them, though, hungry die as they are selling them, they say. In fact all are sick,
 they say
 biamá Caⁿ gíteqi hégabají-bi, aí. Caⁿ aⁿ'bačé cóna aná'aⁿ. Kí Umaⁿ'haⁿ
 they say. And it is very difficult for them, they say. And to-day enough I have And Omaha
 that heard.

aŋ'gačín' cti wawákega héga-bájii há. Niaci^{n'}ga sátáⁿ t'ai. Čaná'aⁿ ča^{n'}ja,
 we who move too we are very sick Men five dead (pl.). You have though,
 heard it
 ca^{n'} uwibča. Heqága-jin'ga t'é, Wacúce cí íepahaⁿ t'é, Čuqa-ma^{n'}čín' t'é,
 still I tell it to you. Elk little dead, Brave again you know him dead, Čuqa-ma^{n'}čín' dead,
 íepahaⁿ. Čahé-jáp'čé íepahaⁿ. Íxuhábi t'é. Čéna t'ai há. Ki ceta^{n'} 3
 you know him. Čahé-jáp'čé you know him. Íxuhabi dead. Enough they are dead
 And so far
 wak'éga aká wáčictaⁿ-báji-a^{n'}i. Ki in'cte uíčaⁿbe aŋgáče égaⁿ.
 sickness the he has not stopped on us. And as if up-hill we go so.
 (sub.)

NOTES.

676, 3, 4, 5. Caⁿ, superfluous, *vide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Ki ceta^{n'} wak'éga aká wáčictaⁿ-báji ča^{n'}ja, ca^{n'} uíčaⁿbe aŋgáče égaⁿ, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabé was a Ponka and a refugee at Yankton Agency, Dakota.

TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Čuqa-ma^{n'}čín', and Čahé-jáp'čé, whom you knew, are dead. Íxuhabi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagéha, a^{n'}bačé wisíččé-ga^{n'}, wabágčeze wídxu, íe djúba. Kagéha,
 My friend, to-day as I remember letter I make to you, word a few. My friend,
 you,
 íčáe tē éskaⁿ čaná'aⁿ ka^{n'} ebčégaⁿ há. Edádaⁿ wiⁿ máčadi uwibča há. 6
 I speak the perhaps you hear it I hope What one last winter I told you
 Wídxu bčictaⁿ máčadi, íe ké ca^{n'}caⁿ cí uwibča há. Maja^{n'} čéču a^{n'}ma^{n'}čín'
 I wrote to you I finished last winter, word the always again I tell you Land here we walk
 tē Wakan'da aká čéču jút'aⁿ wáxai égaⁿ, čéču a^{n'}ma^{n'}čín'i há. Wáqe amá
 the God the here made us have bodies as, here we walk White the (pl.)
 (sub.) man sub.)

pahan'gamaditaⁿ-má ičádiaⁿ-waⁿčai égaⁿ, weaⁿ'bahaⁿ'i hä. Iⁿ'cte eonáqtcí
 from the first ones the we had them for as, we know them As if they only
 (pl. ob.) agents

níkaciⁿ'ga égaⁿqti-naⁿ'i hä. Kí níkaciⁿ'ga, wa'ú daⁿ'ctě, wiⁿ' íqta gaⁿ'čai
 human beings usually just so And Indian, man woman or, one to desired
 abuse

xi áčiza-bajiⁿ'qti íqta-naⁿ'i hä. Kí cī t'ěwačě gaⁿ'čai xiⁿ'ctě, t'ěwačě-naⁿ'i hä. 3
 if without taking her abused her And again to kill them they wished even if, they usually killed
 at all usually them

Caⁿ' kúkusi cínuda edábe ékigaⁿ'qti wáxe-naⁿ'i, t'ěwačě tě. Ádaⁿ
 In fact hog dog also just like usually treated killed them the. There-
 fore

aⁿwan'gaⁿča-báji. Níkaciⁿ'ga ukéčīⁿ amá edádaⁿ piáji gáxai tě é pahan'ga
 we do not want them. Indians the (pl. sub.) what bad they did the they before

gáxa-báji-naⁿ'i hä. Wanáce amá é pahan'ga gáxai ctěwaⁿ, úckaⁿ piáji tě 6
 they usually did not Soldier the (pl. sub.) they before did it even when, deed bad the

ágigčaqáde-naⁿ'i. Ágigčaqádai égaⁿ, níkaciⁿ'ga ukéčīⁿ úckaⁿ piáji eá
 usually covered their own. They covered their as, Indian deed bad his

Iígaⁿ'čai čínké gíbaha-naⁿ'i. . . . (Kí, kagéha, cī íe d'úba uhéačě
 Grandfather the (st. ob.) usually showed it to him. And, my friend, again word some I add

há. Caⁿ' íe aṅgúai tě níaciⁿ'ga ukéčīⁿ íe eai, ucté wágazúqti, wiⁿ'kěqti 9
 And word our the Indian word their, the rest very straight, very true

edíge há, čaⁿ'ja íe wiⁿ'ke ctěwaⁿ Iígaⁿ'čai čínké wéčiza-báji égaⁿ, ičádičai
 there are and there though word they speak truly even when the President does not, as it were, take agent
 them from us,

čínké íe eai enáqtcí gíqizai tě, é wéteqi héga-aⁿ'čīⁿ-báji, é weágitěqi úju
 the word his only takes from the, it is very hard for us, it our own chief
 troubles (?)

tée.) Kí íe wiⁿ' cī égipe tá minke čaⁿ'ja, égaⁿqti égipe tá minke. 12
 the, it is. And word one again I will say that though, just so I will say that.

Níkaciⁿ'ga ukéčīⁿ-ma majaⁿ' Iígaⁿ'čai aká wéčīⁿwiⁿ-má wa'é gčīⁿ-ma iⁿ'cte
 The Indians land President the (sub.) those who have sold plowing those who continue as if

níkaciⁿ'ga ukéčīⁿ-ma Caaⁿ' wáčadaí-ma weat'ačai hä. Kí cī níkaciⁿ'ga.
 the Indians Dakota those who are called they hate us And again the In-

ukéčīⁿ-ma bčúgaqti eáwakigaⁿ'qti skaⁿ' eonégaⁿ há, édegaⁿ eáwakigaⁿ'-báji 15
 dians all we are just alike you think that but we are unlike

há. D'úba wáqe amačáčicaⁿ' gaⁿ'čai há, kí d'úba aṅkabáji há. É Caaⁿ'
 Some towards the white men desire and some are not so They Dakota

wáčadaí-ma. Kí ékigaⁿ'qti aⁿ'čīⁿ-bi eonégaⁿ'i xi aṅka-aⁿ'čīⁿ-báji há,
 are the ones called. And just alike that we are you think when we are not so

ékigaⁿ-aⁿ'čīⁿ-báji há. Ukíⁿ'é ájičaⁿ'čai aⁿ'čīⁿ'i há. Kí, wáqe-máče, čicti 18
 we are not alike Nation of different sorts we are And, O ye white people, you too

ájičaⁿ'čai oniⁿ'i há, kí aṅgúcti áwagaⁿ'i há. Caaⁿ' amá ctí weat'ačai xi, cī
 of various kinds you are and we too we are so Dakota the (pl. sub.) too they hate us if, again

čicti weat'ačaiⁿ xi, eataⁿ aⁿ'čīⁿ aⁿ'niⁿ'ja tába. Égaⁿ' xi, aⁿ'niⁿ'ja aṅgaⁿ'čai
 you too you (pl.) hate us if, how we are we live shall if, we live we wish
 possibly (?) (That being the case)

- égaⁿ, ^{as,} ^{towards you (pl.)} ^{we go} ^{we wish.} ^{We fail} ^{notwithstanding,} ^{yet} ^{we acquire}
 aṅgaⁿ 'fa tañ'gataⁿ, wáqe gáxe tē. Kī ēdí-naⁿ weágiudaⁿ i etégaⁿ. Cī íe gátē
 we will wish, acting the white the And in it only it will be good it is apt. Again word that
 man (thing). for us
- 3 céna uwíbça hä. Cī íe ájī uwíbça tá mĩnke. Kī aⁿniⁿ'ta aṅgaⁿ 'fa égaⁿ,
 enough I tell you Again word differ- I will tell to you. And we live we wish as,
 ent
- aⁿwañ'xigçitaⁿ i hä. Kī aⁿwañ'xigçitaⁿ i tē weágiudaⁿ i tē aⁿ 'faⁿ'bahaⁿ 'qti
 we work for ourselves And we work for ourselves the it is good for us the we know it very well
 égaⁿ, aⁿwañ'xigçitaⁿ i hä. Degaⁿ umaⁿ 'çinka ^{fé} wéteqⁿ 'qti ég(aⁿ) aⁿ 'çiⁿ' hä :
 as, we work for ourselves But season this we are in great so (?) we are
 trouble
- 6 mactē hégaji égaⁿ wamúskē sí gē wénat'éga hä, ádaⁿ cúga-jĩn'ga çábcĩⁿ
 warm very as wheat seed the withered by there-
 heat for us fore
 dúbá cetaⁿ weágigáxai. Ádaⁿ edádaⁿ ctēwaⁿ aṅxíxaxa-bajĩ'-qti eáwagaⁿ i.
 four so far we have made of There- what soever we have not made at all for we are like that.
 our own. fore ourselves
- Kī caⁿ waqtá ájīçaⁿ 'faⁿ aṅgáçĩⁿ i hä, aṅxíxaxai, nú, wataⁿ 'zi daⁿ 'ctē. Kī
 And in fact vegetable of different kinds we have we have made potato, corn for instance. And
 for ourselves,
- 9 níkaciⁿ 'ga çemá, qĩⁿ 'ha-ská'-ma aⁿ waⁿ 'daⁿ bai tē, "Údaⁿ maⁿ 'çiⁿ i áhaⁿ," aⁿ 'faⁿ 'çai
 person these (pl. ob.), those who have white we see them when, Good they walk ! (in we think
 skins (pl. ob.) thought),
 hä. Ádaⁿ aṅgaⁿ 'çai hä. Kī wéçihíde edádaⁿ çieçĩai gē bęúgaqti iníawáçē
 There- we desire it And tool what your own the all life sustaining
 fore (pl. ob.)
 aⁿ 'faⁿ'bahaⁿ 'i-de umaⁿ 'çinka çábcĩⁿ 'qtcĩ edítaⁿ wéçihíde aṅgáçĩⁿ hä. Kī
 we have known, as, season just three from tool we have And
- 12 aⁿ waⁿ 'çitaⁿ aⁿ 'çañ'gaskaⁿ 'çai údaⁿ tē aⁿ 'faⁿ'bahaⁿ 'qtiaⁿ i, ádaⁿ aṅgaⁿ 'çai
 we work we try it good the we know it very well, there-
 fore
 hä. Kī wabágçeze ^{çéçaⁿ} iⁿ çibaxúĩ tē Wakan'da aká juáwagçēⁿ 'qti gçĩⁿ
 And letter this we write it for the God the really with us he sits
 (cv. ob.) you (sub.)
 égaⁿ i, ádaⁿ éskana majaⁿ 'çai 'iáwaçáça-bajĩ'qti kaⁿ 'aⁿ 'faⁿ 'çai. Aṅgáççaiⁿ
 so, there- oh that land the you do not talk about us we hope. We keep our own
 fore (ob.) at all
- 15 aṅgaⁿ 'çai éde aⁿ 'çíçahaⁿ i. Kī níkaciⁿ ga uáwaçagikaⁿ 'i-macēⁿ ctĩ, aⁿ 'çíçahaⁿ i,
 we wish but we pray to you. And person ye who help us too (or we pray to you,
 on the
 one hand),
 kī ámaçáçicaⁿ -macēⁿ ctĩ aⁿ 'çíçahaⁿ i hä. Umaⁿ 'haⁿ -ma níkaciⁿ 'ga-má
 and ye who are on the other side too we pray to you The Omahas (pl. ob.) the Indians (the pl.
 (or on
 the other
 hand) ob.)
 ça'éawaçái-gä. Ukt'ē-ma zaniⁿ 'qti é aⁿ 'waⁿ wáka-bajĩ, aṅgúona é
 have pity on us. The nations all that we do not mean them, we only that
- 18 aⁿ wañ'xikaĩ.
 we mean ourselves.

NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678, 11. wagazu, parenthetical and explanatory of his use of udaⁿ.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. *ega^a aⁿçiⁿ*, contracted by the speaker, in dictation, to *eg aⁿçiⁿ*.

TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

LE-UḂA^NHA TO A. B. MEACHAM. (Same date.)

Kagéha, wíbčahaⁿ cučéačč tá minke. Ěbč číⁿ ctéctěwaⁿ maja^{n'}
 My friend, I pray to you I send to you I will. Who he is soever land
 čan'di nía ma^{n'}čín' ga^{n'}čai, ebčégaⁿ. Níkaci^{n'}ga íe awána'a^{n'} xī, i^{n'}cte
 in the alive to walk he wishes, I think that. Person word I hear them when, as if
 3 snia^{n'}t'ěqti égaⁿ. Kí maja^{n'} čaⁿ pahan'ga a^{n'}wañ'xigčitaⁿi tě wačáte
 I am very chilly so. And land the before we worked for ourselves the food
 a^{n'}ča^{n'}ni^{n'}qčtiaⁿ a^{n'}xigčitaⁿi há. Gand' é údaⁿ éska^{n'}bčégaⁿ. Níkaci^{n'}ga
 we lived by means of we worked for ourselves And then that good I think that. Person
 qí^{n'}ha-jíde číⁿ ctéctě maja^{n'} čan'di nía ma^{n'}čín' ga^{n'}čai há. Gátč maja^{n'}
 red-skin he is soever land in the alive to walk he wishes That land
 6 íni^{n'}awáčč tégaⁿ Wakan'da i^{n'}wi^{n'}čai égaⁿ, íe uwíbča cučéačč. Ěskana
 life-sustaining in order that God told me as, word I tell you I send it to you Oh that
 wíbčahaⁿ cučéačč íe tě níze ka^{n'}bčégaⁿ. Kč, kagéha, céna wíbčahaⁿ
 I pray to you I send it to you the you re-ceive it I hope. Come. friend, enough I pray to you
 cučéačč.
 I send it to you.

NOTES.

682, 2 and 3. Níkaci^{n'}ga snia^{n'}t'ěqti égaⁿ. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e udaⁿ, etc. Gand (e) has a good meaning, being prob.=gañxī (W.).

TRANSLATION.

My friend, I send to you to petition to you. I think that whosoever exists wishes to live on the land. When I hear the words of (white) persons I am, as it were, very chilly! When we first worked the land for ourselves we lived by means of food. And (?) I think that it is good. Whatever Indian (person with red skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

HUPEÇA TO A. B. MEACHAM. (Same date.)

Kagéha, fe wi^{n'} uwíbça tá minke hà. Ca^{n'} wágazúqti uwíbça
 My friend, word one I will tell you And very straight I tell you
 axíðaxe. Níkaci^{n'}ga ukéçi^{n'} añ'gaçi^{n'} úcka^{n'} çiçíqa qtáa^{n'}çè añ'gaçi^{n'}, áhigi'qti
 I make it for Indian common we who are deed your we who are loving it, very many
 myself (mv.)
 a^{n'}çi^{n'}-báji. Iyíga^{n'}çai maja^{n'} wéçi^{n'}wi^{n'}-má wañ'giçe a^{n'}çi^{n'}. Níkaci^{n'}ga ukéçi^{n'} 3
 we are not. President land those who sold it all we are. Indian common
 añ'gaçi^{n'} a^{n'}wañ'xigçíta^{n'} añ'gaçi^{n'}. A^{n'}wañ'xigçíta^{n'} añ'gaçi^{n'} waçána^{n'}oni^{n'} ä.
 we who are we are working for ourselves. We who are working for ourselves (as do you forget us ?
 mv. we mv.)
 Níkaci^{n'}ga ukéçi^{n'} úda^{n'} añ'gaçi^{n'} íe a^{n'}çí'i-na^{n'}i. Níkaci^{n'}ga ukéçi^{n'} pñäji-má
 Indian common good we who are word we have given Indian common those who
 mv. you from time to time are bad
 edáda^{n'} gáxe ga^{n'}çaji-má ékiga^{n'}qti wackáxe-na^{n'}i. Kí níkaci^{n'}ga úda^{n'}-ma 6
 what to do they who do not wish just alike you usually make us. And Indian those who
 are good
 wéça^{n'}i a^{n'}ma^{n'}çi^{n'} añga^{n'}çai. Céna uwíbça.
 distinguished we walk we wish. Enough I tell you.
 (from others)

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.

MAWADA^NÇI^N TO A. B. MEACHAM. (Same date.)

- Kagéha, íe djúbaqtei íçáe wíbçahaⁿ cuçéaçé tá minke. Íe çíha
 My friend, word very few I speak I pray to you I will send to you. Word your
- jíⁿá-qtei aná^a qí^teté, gickaⁿqti ubçáⁿ-naⁿ-maⁿ há. Aⁿbaçé, kagéha,
 very small I hear even if, very quickly I usually take hold of it To-day, my friend,
- 3 çá^aéawaçáçai kaⁿbçégaⁿ. Çá^aéawagiçái-gá. Píqti, kagé, uáwagikaⁿi-gá.
 you take pity on us I hope. Pity ye us! Anew, friend, help ye us!
- Ki majaⁿ júat^a çanⁱdi, kagé, éskana éⁱdi caⁿcaⁿ aníha wabçítaⁿ
 And land I have grown in the, friend, oh that there always I live I work
- maⁿbçeiⁿ kaⁿbçégaⁿ. Ataⁿ atⁱé ctéctéwaⁿ cinⁿgajinⁿga wiwíha-ma éskana
 I walk I hope. When I die soever child those who are my oh that
- 6 ujañⁿge çíhai uhai kaⁿbçégaⁿ. Ki úckaⁿ çíçíhai edili qí, “Cinⁿgajinⁿga
 road your they fol- I hope. And deed your in that case, child
- añgúai-ma íbahaⁿ açiⁿ etégaⁿ áhaⁿ,” aⁿçáⁿçai. Úckaⁿ çíçíhai uhai
 those who are our knowing to have will be apt ! we think. Deed your they follow
- qí-ónaⁿ, “Údaⁿ etái áhaⁿ,” aⁿçáⁿçai, qtáaⁿçai. Aⁿwaⁿhaⁿe añgaⁿçai há.
 when, only, Good will (be) ! we think, we love it. We pray for some- we wish thing
- 9 Kú, kagéha, céna uwíbçá cuçéaçé há.
 Come, my friend, enough I tell you I send to you

NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before aⁿçáⁿçai, in line 7. The former, eweañⁿgiçai, means, “we think about them.” The latter, aⁿwañⁿgiçáⁿçai, from wagiçáⁿçá, means, “we desire (it for) them, our own (kindred).”

TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think “Our children will be apt to have a knowledge of your deeds!” We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.

ᐃᐱᐅᐢ-ᑎᐱᑎᐱᐅᐢ TO THE PAWNEE AGENT.

- (ᐃᐱᐅᐢᑎᐱᑎᐱᑎ ᐱᐢ ᑦᑦᑦᑦ ᑎᐱᐅᐢ.) ᑦᑦ ᐱᐢ ᐱᑎᐱᑎ ᐱᐢ. ᐅᑭᐱ ᐱᐢ ᐅᐢᑦᑦᑦᑦᑦᑦ
 Skidi lodge at the he stood. Dead they I have heard So if very straight
- ᐱᑎᐱᑎ ᐱᑎᐱᑎᐱᑎ. ᐅᐱᐅᐢᐅᐢ ᐅᐢᑦᑦᑦᑦ, ᑦᑦᐱ ᐱᐢ, ᑦᑦᐅᐱᐱᐢ ᐱᐢ. ᐃᐱᐅᐢ ᑎᐢᐅᐱᐅᐢ
 I hear it I wish. You who stand as agent, I ask a fa- I pray to you Pawnee chief
- ᑎᐱᑎᐱᑎᑦ, ᑦᑦᐱᐢ, ᑎᐢᐅᐱᐅᐢᑦ ᐱᐢ ᑦᑦ ᐅᐢᐅᐢ ᐱᐅᐢ ᑦᑦ ᑦᑦᑦᑦᑦᑦᑦᑦᑦᑦ. 3
 ye who are (st.), I ask a fa- person he who what he had the straight cause it to be for me.
 vor of you, lies dead (whole)
- ᑦᐱᑭᐱᑦ ᐅᐢᐅᐢᐅᐢ ᐱᐢ, ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ. ᑦᐱᑭᐱᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 Straight you do it for me if, to tell me about send hither. Straight to tell me of you send if,
 mine mine hither
- ᑦᐱᑭᐱᑦ ᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᑦᐅᐢᐅᐢᐅᐢ. ᑦᐱᑭᐱᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 I see you the just like it I pray to you I send to you. Land this abandon- went formerly.
- ᑦᐱᑭᐱᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ. 6
 Land his the yet not moving at all so he sat and then yonder he stood the what he had,
 caᑦ ᐱᐢ ᑦᑦᑦᑦ, ᐅᐢᐅᐢᐅᐢ, ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢ, ᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢ, ᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᑦᑦ
 for lodge in the, horse, ox too, and wagon too, and what he had the
 in- stance them (pl. in ob.)
- ᑦᐱᑭᐱᑦᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ. ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 very straight to tell me about send hither. And child for example one perhaps he had the
- ᐱᑎᐱᑎ ᐱᑎᐱᑎᐱᑎ. ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᑎᐢᐅᐱᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ. 9
 I hear I wish. Recaru kiribaski chief he before speak to him My friend,
 about it.
- ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ. ᐅᐢᐅᐢᐅᐢ, ᐅᐢᐅᐢᐅᐢ ᑎᐢᐅᐢᐅᐢᐅᐢ, ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ.
 what he had the ask him. My friend, you who are interpreter, I pray to you. What
- ᐅᐢᐅᐢᐅᐢ ᑦᑦ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ. ᐅᐢᐅᐢᐅᐢ, ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 he had the you know it apt. My friend, Indian common I walked the always I am not,
- ᑦᐱᑭᐱᑦ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ. 12
 white deed I do as what he abandon- he the very straight I make by means I wish.
 man of my own
- ᑦᐱᑭᐱᑦᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 Very straight you cause it to be for me if, very soon to tell me about send hither. I hear of my own if,
- ᑦᐱᑭᐱᑦᑦᑦ ᐅᐢᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢᐅᐢ.
 plan I make for myself will.

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida maᑦᐢ, a member of ᐃᐱᐅᐢ naᑎᐱᐅᐢ's sub gens, who had resided with the Pawnees for years. After the death of this Omaha his name was assumed by another old man, likewise a member of the sub-gens.

685, 1. The first sentence is explanatory.

685, 9. ᐅᐢᐅᐢᐅᐢ ᐅᐢᐅᐢᐅᐢ, the Omaha notation of the Pawnee name.

TRANSLATION.

(He dwelt at the Skidi village.) I have heard it said that he is dead. If it be so, I wish to hear very accurately about it. O you who are the (Pawnee) agent, I ask a favor of you, I petition to you. O ye who are the Pawnee chiefs, I ask a favor of you; get for me all that the deceased owned. If you act uprightly for me in getting my own property for me, send hither to tell me about it. And if you send hither honestly to tell me about my own, I (will) send to you to petition to you, which is just the same as my seeing you (face to face?). Formerly he (the dead man) abandoned this land and departed. His land here has been lying altogether idle; but when he was yonder where you are he had possessions; and I wish you to send and tell me just what he had, whether articles in the lodge, horses, oxen, wagons, or anything else. And I wish to learn whether he left a child. Speak first to the chief *Recaru kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

HUPEČA TO ČI-QKÍ-DA-WI ČE-CÁ-ČU.

- Ca^{n'}, *Čá*čⁱn-máce, wiśíč^e-naⁿ-ma^{n'}i. Wiqa^{n'}bai kaⁿbč'gaⁿ ča^{n'}ja, wabčⁱ-
Well, O ye Pawnees, I think of you occasion- I see you I hope though, I have
ally.
- taⁿ édega^{n'} iⁿ'taⁿ bčⁱčetaⁿ xⁱ, wiśíčai. Níkaci^{n'}ga wiqa^{n'}bai-máce, ána čat'ai
been working, and now I have fin- if, I remember Person ye whom I have seen, how you have
ished you (pl.).
- 3 winá'aⁱ ka^{n'}bča: íwimáxe cuč^eč^eč^e. Níkaci^{n'}ga aŋ'gačⁱn wacta^{n'}bai teč^{a'}
I hear about I wish: I ask you a I send to you. Person we who move you saw us in the
you question past
- iⁿ'taⁿ údaⁿ aⁿčⁱn'. Maja^{n'} čan'di čatfi tč'di wacta^{n'}be, maja^{n'} aŋ'čⁱn' i čaⁿ
now good we are. Land in the you came when you saw us, land we sit in the
hither
- wacta^{n'}bai wáqe amá cka^{n'}i bčⁱúgačti égaⁿ aŋgáxai. Maja^{n'} saŋiqti Iŋgaⁿčai
you saw us white the (pl. they all so we do. Land very firm President
people sub.) stir
- 6 aká wegáxai wč^eč^eč^eč^e aⁿma^{n'}čⁱn ádaⁿ wiśíčai iⁿ'ča-máji íwimáxe cuč^eč^eč^e hā.
the has made for we are very we walk there- I am sad I ask you a I send to
(sub.) us glad fore you question you

NOTES.

Čiqkidawi čecačn, the Omaha notation of the Pawnee, *Riqkidawci recaru*, according to L. Sanssouci.

686, 2 and 3. ana čat'ai winá'aⁱ kaⁿbča, others express it more fully: ána čat'ai édaⁿ ebčégaⁿ aná'aⁿ ka^{n'}bča (501, 9), and ána ca^{n'} čat'ai činte winá'aⁱ ka^{n'}bča (512, 1). See, also, 482, 11 (tč' iⁿte ca^{n'} aná'aⁿ ka^{n'}bča), and 506, 1 (tčska^{n'} giná'aⁿ ga^{n'}čai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA^NWA^N-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA^N-JA^N,
YANKTONS.

Pahan'gadi uma^{n'} činka ama tē'di nīkaci^{n'}ga wacta^{n'}be čatī. Kī ē'di
Formerly season other in the person you saw them you came And then
hither.

nīkaci^{n'}ga dūba fe ūdaⁿqti wačá'ī tē gisičē-naⁿ ca^{n'}caⁿ. Kī i^{n'}taⁿ wačítaⁿ
person four word very good you gave to them the they re- contin- always. And now to work
membered ued

čicta^{n'}ī xī, čida^{n'}be taitē ebčēgaⁿ. Wawákega héga-báji. Níaci^{n'}ga a^{n'}taí 3
they finish when, they shall see you I think that. We have been very sick. People we have
died

hā. W'čə-baji'qtia^{n'}ī, ádaⁿ čī égaⁿ a^{n'}čisičai caŋgáhi taŋ'gataⁿ. Nīkagáhi
We are very sad, there-fore you so we remem-ber you we shall reach you. Chief

amá calī tē'di cēna-ctēwa^{n'}-báji, ádaⁿ aŋgú wačəsičəčə-bi eska^{n'} é agčī
the (pl. they when you (pl.) showed not even the-fore we that you remembered us (introductory that) perhaps that they
sub.) reached you returned

nīkagáhi amá, ádaⁿ caŋgáčai. Djo aká caŋ'ge čí'ī tē čatī tē'di éde 6
chief the (pl. there-fore we go to you. Joe the (sub.) horse he gave the you came
sub.) hither

cačə-báji; i^{n'}taⁿ ikáge činké gisičai. Maxé-čə^{n'}ba aká caŋ'ge čí'ī tečə^{n'}
he does not go to you; now his friend the (st. ob.) he remem-bers him. Two Crows the (sub.) horse that he gave to
you in the past

čatī tē'di, i^{n'}taⁿ ikáge činké gisičai. A^{n'}paⁿ-jaŋ'ga aká čatī tē'di caŋ'ge
you when, now his friend the (st. ob.) he remem-bers him. Big Elk the (sub.) you when horse
came hither

čí'ī; i^{n'}taⁿ ikáge činké gisičai. Čatī tē'di Húpečə caŋ'ge wiⁿ wi'í; i^{n'}taⁿ 9
he gave you; now his friend the (st. ob.) You when Hupečə horse one I gave you now
came hither

agisičē, wikáge. Cēna ijáje aŋgídaxu cučə^{n'}čai. Ucté amá waŋ'gičē
I remember it, my friend. Enough his name we write our own we send to you. The rest all

caŋ'ge ci'í-ma čikáge amá bčúga wagíta^{n'}be cačē ta amá. Čin'gajin'ga
horse those to whom you gave your the (pl. sub.) all to see them, their own they will go to you. Child

wíŋa ūwagičə-gā. A^{n'}waŋ'kega édega^{n'} a^{n'}čīⁿ-naⁿ a^{n'}číⁿ. Aníŋa xī, 12
my tell it to them. Me sick but so nearly I died. I live if,

awágisičē, awágíŋa^{n'}be ka^{n'}bčə.
I remember them, my own, I see them, my own I wish,

NOTES.

687, 2. *nikaci^{ga} duba, four persons, Joseph La Flèche, Two Crows, Big Elk, and Ta^{wa}-gaxe jiŋga. Hupeča, the fifth man, dictated the sentence in which his name occurs.*

687, 4. *či egaⁿ, emphatic, čieniⁿgaⁿ, etc. (F.), you truly are the one. W. makes či égaⁿ, etc.,=Uwikie onañkáce, aⁿčisičai égaⁿ caŋgáhi tañgataⁿ, O ye whom I have addressed, since we remember you, we will go to you.*

687, 5. *cena-etěwaⁿ-bají, etc. They did not receive even the slightest attention (F.); You (pl.) showed not even the slightest attention (ceñactěwaⁿ-bají?); They did not get anything at all (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.*

TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupeča gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, Ta^{wa}-gaxe jiŋga, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA^{WA}-GAXE-JIŊGA TO MI^{GA}BU, A YANKTON.

Čečani^{ta}ⁿ, ni^{si}ha, cañ'ge aⁿčá'i-ma wañ'gič'qti čingai. Gaⁿ wigiñⁿbe
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own
 kaⁿ'bča. Ádaⁿ edádaⁿ etéctěwaⁿ, ni^{si}ha, íe údaⁿqti aⁿčá'i tíčaçe kaⁿbčegaⁿ.
I wish. There-fore what soever, my child, word very good you give to me you send hither I hope.
 3 Waqinⁿ'ha uqč'qtič'i gíañ'kič'i-gā.
Paper very soon send back to me.

TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA^NTCU-NA^NBA TO PANYI-NAQPAOL.

Iaⁿckáha, wiúcpa mégaⁿ, waqiⁿ'ha gaⁿ' cuééwikiéé. Caⁿ' níkaciⁿ'ga
 My sister's son, my grand- likewise, paper any- I cause to be taken And person
 child
 d'úba taⁿ'waⁿggaⁿ çiçinai gaqqaⁿ' éé gaⁿ'çai aí, aná'aⁿ, éde íwimáxe
 some nation your migrating to go wish they say, I have heard, but I ask you
 cuééačé. Kí ána ná-báji cīⁿte cī aná'aⁿ kaⁿ'bça, wágazúqti aná'aⁿ 3
 I send to you. And how you do not perhaps again I hear it I wish, very straight I hear it
 many go
 kaⁿ'bça. Kí gañ'xi níkagáhi nañkácé, cī ána ná-báji éiⁿte cī wágazu
 I wish. And and then chief ye who are, again how you do not perhaps again straight
 many go
 winá'aⁿi kaⁿ'bça. Gañ'xi aṅgú čéčutaⁿ tē wakéga tē wágini aṅgáçai
 I hear from I wish And then we from this the sick the we recover we go
 you (time)
 ha. Usní tē ékitaⁿ çinṅé taté. Né tai tē iⁿ'ça-máji. Majaⁿ' çan' úmaka 6
 Cold the as far as none shall (be). You will go the I am sad. Land the cheap
 ekáxe çaaⁿ'nai tē iⁿ'ça-máji. Gañ'xi majaⁿ' çan' údaⁿ pahan'ga iⁿ'taⁿ
 you make you abandon it the I am sad. And then land the good first now
 içápahaⁿ. Iⁿ'taⁿ majaⁿ' çan' údaⁿ pahan'ga tē içápahaⁿ, ádaⁿ majaⁿ' çan'
 I know it. Now land the good first the I know it, there- land the
 fore
 téqiágiçé. Iⁿc'áge ut'ai çan' winá'aⁿi kaⁿ'bça. Ádaⁿ uqéç'qci dāze hébe 9
 I prize mine. Old man they the I hear of you I wish. There- very soon evening part
 died in
 níze xi, içaçé té.
 you when, you will please
 receive send it hither.
 it

NOTES.

This letter was sent to Panyi-naqpaçi and his son, who were Otos.

689, 9. Iⁿc'age ut'ai çan', etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTAČABI TO HEQAGA SABĚ, MACA^N, AND MAWATA^NNA,
YANKTON AGENCY, DAKOTA TERRITORY. 1879.

- Caⁿ zaní wíbčahaⁿi hă, níkaciⁿ'ga nankáčĕ. Kí caⁿ' aⁿ'bačĕ'qtcí
Now all I petition you (pl.) , person ye who are. And at any rate this very day
- uágacaⁿ kaⁿ'bčĕgaⁿ gaⁿ wiqaⁿ'bai kaⁿ'bčĕ. Čĕ-ma ciñ'gajiñ'ga-ma
I travel I hope as I see you (pl.) I wish. These the children
- 3 wačáxe-ma awágiqaⁿ'be kaⁿ'bčĕ hă. Năn'de isaⁿ'čín'ge. Ce Síndé gčĕcká
those whom I made I see them, my I wish Heart cause of gladness I That Tail Spotted
own have none.
- ataⁿ' gčíⁿ' éiⁿte é iⁿwiⁿ'č íčai-gă. Gáčaⁿ etaⁿ'be xī uqčĕ'qtcí ékitaⁿ
how far sits perhaps that to tell me send ye! That (cv. ob.) you see it when very soon simulta-
neously
- iⁿ'baxūi-gă.
write ye to me.

NOTE.

Ictačabi was an Omaha; Heqaga sabĕ and Macaⁿ were Ponkas, refugees among the Yanktons; and Mawataⁿna was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

LE-MI^N-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY
NAPECA, AT SANTEE AGENCY, NEBRASKA.

- 6 Čiadi čidaⁿ'be gaⁿ'čĕde t'ĕe hĕ. Wáqa-nájiⁿ čidaⁿ'be gaⁿ'čai. Iⁿ'áge
Your father to see you wished, but he is dead Waqa-najin to see you wished. Old man
- t'ĕe hĕ. Čiān'ge čidaⁿ'be gaⁿ'čĕde, číci'e wačítaⁿ ěgaⁿ, aňgáča-báji
is dead Your younger sister to see you wished, but, your sister's husband works as, we do not go
- tañ'gataⁿ. Máčadi čiān'ge nújiŋga wiⁿ' ídačĕde, gít'ee hĕ'. Čéja tĕ
we shall. Last winter your younger sister boy one gave birth to, but, he is dead to her Yonder the
- 9 e'aⁿ' číŋgé čanájiⁿ, ciñ'gajiñ'ga čaňká e'aⁿ' číŋgé najiⁿ' xī, awána'aⁿ
nothing being the matter you stand, child the ones nothing the matter they stand if, I hear of them
- kaⁿ'bčĕ. Čisan'ga aká naⁿ'baⁿ indé-wagáxe gčíčai hĕ. Iⁿ'áge aká
I wish. Your younger brother the (sub.) twice "face-picture" has sent it back Old man the (sub.)
- gáaⁿátaⁿ wakéga a-í tĕ caⁿ'caⁿ ít'e hĕ. U'aⁿ'číŋgé čiān'ge aká čidaⁿ'be
from that un- seen place sick he was the continuing died from it For no reason your younger sister the (sub.) to see you
- 12 gaⁿ'čai.
wishes.

NOTES.

This is one of the few letters dictated to the author by women.

690, 6. *ɕiadi* probably refers to *Hexapa*, mentioned by *Jabe skā* in his letter, p. 477.

690, 7. *ɕiḡaṅge*, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). *Waqanaji*ⁿ wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

LOUIS SANSSOUCI TO HAŊGA-CENU.

- Waqiⁿ'ha* *giaⁿ'ɕakiɕé* *ɕaⁿ* *gɕí.* *Winá'aⁿ* *tě* *údaⁿ* *hă.* *ɕanḡa* *maⁿ'niⁿ*
 Paper you have sent the has returned. I hear from the good. You live you walk
 back to me. you
- tě* *taⁿ'waⁿgɕaⁿ'-ma* *gɕí'ɕai,* *ɕiná'aⁱ* *ɕí,* *nān'de* *gíudaⁿ'i.* *Iuɕa* *aⁿ'ɕá'i* *kě*
 the the gentes are glad, they hear when, heart good for them. News you give the
 from you. me
- uɕágacaⁿ* *maⁿ'niⁿ* *kě'ia* *údaⁿ'qti* *maⁿ'niⁿ* *tě* *ctí* *ɕí,* *cí* *píḡi* *tě* *ctí* *iⁿ'wiⁿ'ɕa-* 3
 you travel you walk to the very good you walk the too when again bad the too you have not
 you tell me if, you tell me if, again bad even if you tell me if,
- náji.* *Ki* *údaⁿ* *maⁿ'niⁿ* *ɕí,* *iⁿ'wiⁿ'ɕaná* *ɕí,* *cí* *píḡi* *ɕíctě* *iⁿ'wiⁿ'ɕaná* *ɕí,*
 told And good you walk if, you tell me if, again bad even if you tell me if,
 me.
- iⁿ'udaⁿ* *téiⁿte.* *Ėdí* *ɕí,* *taⁿ'waⁿgɕaⁿ'-ma* *ɕéma* *uáwagíɕa* *té.* *Úckaⁿ* *aⁿ-*
 good for it may be. In that case, the gentes these I will tell it to them. Deed you
 me
- ɕaⁿ'ɕawaⁿ'xe* *tě* *uwíɕa* *tá* *miṅke.* *Níkaciⁿ'ga* *umaⁿ'ɕínka* *ɕénaqtcí* *t'e-má* 6
 asked me about the I will tell to you. People season only this those who
 died
- waɕána'aⁿ* *ckaⁿ'na* *tě* *uwíɕa* *tá* *miṅke.* *Wacúce,* *Gahíge* *isaṅ'ga;* *Maⁿ-*
 you hear about you wish the I will tell it to you. Wacúce, Gahíge his younger Two
 them brother;
- tcú-naⁿ'ba* *isaṅ'ga,* *Cúɕa-maⁿ'ɕiⁿ*; *ɕáɕiⁿ-gahíge* *ijín'ge,* *Heqága-jín'ga;*
 Grizzly bears his younger Cuɕa-maⁿ'ɕiⁿ; Pawnee-Chief his son, Little-Elk;
 brother,
- Wáqa-nájiⁿ* *isaṅ'ga,* *Íɕuhábi;* *ɕahé-jáp'ě,* *Maⁿ'tcú-naⁿ'ba* *ḡaⁿ'cka;* *Wéjiⁿ'cte* 9
 Waqa-najiⁿ his younger brother, Iɕuhabi; Jabe-jap'ě, Maⁿ'tcu-naⁿ'ba his sister's son; Wejiⁿ'cte
 brother,
- akádi* *Nímaⁿ'haⁿ* *ijín'ge,* *He-snáɕa;* *Iⁿ'tcāṅ'gaɕa,* *Maⁿ'tcú-naⁿ'ba* *isaṅ'ga;*
 in the Nemaha his son, He snaɕa; Intcaṅgaɕa, Maⁿ'tcu-naⁿ'ba his younger
 brother;
- Gɕedaⁿ'-nájiⁿ* *ḡáhaⁿ,* *Wáɕaɕi,* *Ictásanda* *akádi,* *Kidahanu* *ijín'ge;* *Cyú-*
 Standing Hawk his brother-in-law. Wac'aji, Ictasanda in the, Kidahanu his son; Prairie-

- jiŋga ijin'ge, Maŋgé-jin'ga; Lé-čiiⁿ ijin'ge; Éde-gáhi ijañ'ge, Țaⁿ'ze-
 chicken his son, Small-Breast, Buffalo Rib his son; Fire Chief his daughter, Țaⁿ'ze-
 hañ'ga igáqqaⁿ; Sí-jaŋga igáqqaⁿ; Mañ'gčičaⁿ igáqqaⁿ, Maⁿ'tcú-xi ijañ'ge;
 hañga his wife; Big Foot his wife; Mañ'gčičaⁿ his wife, Maⁿ'tcuxi his daughter;
 3 Wacúce ijañ'ge naⁿ' ké; Waúqtawáčē igáqqaⁿ; Īkadábi iúcpa; Ța-saⁿ'-
 Wacuce his grown the Lover his wife; Īkadabi his grand-
 daughter (recl. ob.); child;
 nájiⁿ iúcpa; Čáge-dúba ijañ'ge; He-saⁿ'nida ijañ'ge; Kawáha ijañ'ge;
 najiⁿ his grand- child; Čage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;
 Taⁿ'waⁿ'gaxe iⁿ'c'áge iúcpa: Wacúce ijin'ge, Ī'di-á-i-najiⁿ'; kī Pañ'ka
 Village-maker old man his grand- child; Wacuce his son, Īdi-a-i-najiⁿ'; and Ponka
 6 iⁿ'c'áge, He-xápa t'e. Īuča áji t'aⁿ' čaⁿ'ja, uwíbča-máji tá miŋke
 old man, Scabby-Horn dead. News other exists though, I will not tell you.
 Wačána'aⁿ ckaⁿ'na Ți, pí waqiⁿ'ha íča-gā. Maⁿ'tcú-naⁿ'ba aká wabájiⁿ
 you hear about you wish if, anew paper send hither. Two Grizzly bears the message
 them (sub.)
 čéťē cučéčai: Waqiⁿ'ha naⁿ'baⁿ' cučéwikičē čaⁿ gčičaⁿ'čakičáji-naⁿ', ádaⁿ'
 this sends to you: Paper twice I have sent it to you by some one (see note) you have not sent it usu- ally, there- fore
 9 íčaⁿ'baⁿ' ačána'aⁿ'ji taté. Údaⁿ'qti maⁿ'bčeiⁿ.
 a second time (=ever) you shall not listen to it. Very good I walk.

NOTES.

Louis Sanssouci is the son of an Omaha mother.

Hañga-cenu was an Omaha staying at the Pawnee Agency.

691, 3. tē ctī . . . tē ctī (F's reading); but W. gave, údaⁿ'qti maⁿ'niⁿ' tē'ctī c'
 pāji tē'ctī iⁿ'wiⁿ'čanáji.

692, 7. čaⁿ, intended for čaⁿ'ja, *though*, which makes sense.

TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gabige's younger brother; ČuȚa-maⁿ'čičiⁿ, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Īquhábī, Waqa-najiⁿ's younger brother; Țahe-jap'ē, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; Ī'tcañgača, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'áji, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Țaⁿ'ze hañga (*or* Henry Blackbird); Big Foot's wife; Mañ'gčičaⁿ's wife, the daughter of Maⁿ'tcu-xi; Wacuce's grown daughter; Lover's wife; Īkadabi's grandchild; Ța-saⁿ'-najiⁿ's grandchild; Four Hoof's daughter;

Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Wacuce's son, Ēdi-ai-najiⁿ; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.

CA^NTA^N-JINGA TO T. L. GILLINGHAM.

- Caⁿ'taⁿ-jin'ga waḥitaⁿ ḥéckaⁿna tē waḥitaⁿqti. Naⁿ'za ú'e ḥaⁿ' cti
 Little Wolf to work you wished for the he has worked Fence field the too
 him very hard.
- ánasē. Ki égaⁿ údaⁿ ḥéckaⁿna tégaⁿ gáxe. Ki égaⁿ gáxe éde ḥéama
 he has And so good you wished like the he has gáxe éde but these
 fenced in. And so good you wished for him done. done (sub.)
- Umaⁿ'haⁿ amá píäji-naⁿ giáxai-naⁿ caⁿ'caⁿ. Ú'e-iḥanasē ḥícéḥaⁿi; cañ' 3
 Omahas the (pl. bad only have done usu- Fence of a field they have the
 sub.) to him ally always pulled to pieces;
- ge-ma ḥatēwakiḥe-naⁿ'i ú'e eñá ḥan'di. Gañ'xi wawéci 'i-baji-naⁿ'i, gi'ḥaji'qti-
 horses they have caused usu- field his in the. And then pay they have contin- very sad he
 them to eat ally ally not given ually, (has been)
- naⁿ'i. Ēskana íe ḥíḥa iⁿwiⁿ'ḥakaⁿ íḥaḥē kaⁿ'bḥa. Iḥádi ḥínké uíḥ íḥa-gā.
 usu- Oh that word your you help me you send I wish. His the one to tell send
 ally. ally. hither father who to him hither.
- Gañ'xi áahucíge ḥaⁿ'ja íḥádiḥaí aká wáḥitaⁿ-báji-naⁿ'i, ádaⁿ iⁿ'ḥa-máji-naⁿ- 6
 And then I insist on it though agent the does not deal with usu- there- I am sad usu-
 ally. (sub.) them (as offenders) ally, fore ally
- maⁿ'. Ádaⁿ íe ḥíḥa iⁿwiⁿ'ḥakaⁿ íḥaḥē kaⁿ'bḥa. Gañ'xi, kagéha, "Wanáḡḥe
 I am. There- word your you help me you send I wish. And then, my friend, Domestic ani-
 fore hither mal
- wáḥiñ-gā," ece gaⁿ égaⁿ ḥáxe éde, ḡḥéba-cádē wábḥiⁿ éde, ḥéama iⁿ'maⁿ-
 keep them, said it you as so I have but, sixty I had them but, these they stole
 me, said it you as so I have done done (sub.)
- ḥaⁿ'i, cénawakiḥaí. Cí' hacídaⁿ ḡḥéba-cádē cí' iⁿ'maⁿ'ḥaⁿ'i. Naⁿ'baⁿ'kigḥe 9
 from have made an end Again afterwards sixty again they stole from On two occasions
 me, of them.
- wanáḡḥe bḥúga t'eañ'kiḥe-naⁿ'i. Kagéha, jaⁿ cañ'ge-ḡi ḥáxe xi'ctē,
 domestic ani- all they have killed usu- My friend, wood horse-house I made even
 mal ally for me ally. ally when,
- iⁿ'maⁿ'ḥaⁿ-naⁿ'i.
 they have usu-
 stolen from me ally.
- Hau. Gañ'xi, kagéha, ḥáḥiⁿ-naⁿ'páji ijin'ge cañ'ge taⁿ iⁿ'maⁿ'ḥaⁿ'i ḥā. 12
 And then, my friend, Pañi-naⁿ'paji his son horse the he has stolen
 (std. ob.) from me
- Iⁿ'baxu ḡḥiⁿ' aká, iḥádiḥaí cti, wáge ucté amá cti, cañ'ge taⁿ íbahaⁿ'i.
 To write for he sits the one agent too, white the others (pl. too, horse the they know
 me who, people sub.) him. (std. ob.)
- Ēskana, kagéha, iⁿwiⁿ'ḥakaⁿ kaⁿ'bḥégaⁿ. Caⁿ' égaⁿ giáxai wáḥagáji etéde.
 Oh that, my friend, you help me I hope. And so to do to him you should have com-
 manded them.
- Gañ'xi xiñai, t'eaⁿ'ḥé ḡaⁿ'ḥai. Aⁿ'hucigai. Dádaⁿ wiwíña tē waḡpáḥ iñ'gaⁿ'ḥai. 15
 And then fought, to kill me they wished. They spoke sau- What mine the to lose (?) they wished
 cily to me. ally for me.

- Ádaⁿ iⁿ/maⁿčaⁿ enáqti najiⁿ. Wáqe bęúga aⁿčaⁿ/bahaⁿ/i, čé iⁿ/maⁿčaⁿ/i
 There- to steal from alone they stand. White man all they know about me, this they stole from
 fore me me
- tě. Ádaⁿ čskana, kagéha, wačitaⁿ áčagáji kaⁿbčégaⁿ čétaⁿ. Aⁿwaⁿ/tiⁿ
 the. There- oh that, my friend, to deal with you com- I hope this (std. He hit me
 fore oh that, my friend, them as mand him ob.).
- 3 t'eaⁿ/čé gaⁿ/čai x'ctě, iⁿ/čitaⁿ-báji. "Gíčit égañ-gă," ecé kaⁿbčégaⁿ. Téqiqti
 to kill me he wished even he did not deal with Do deal with the of- you I hope. Very hard
 when, the offender for me. fender for him, say it
- iñgaxai u'ágča uwibča cučéčé. Tíčačáji x'i, waiⁿ/maⁿčaⁿ caⁿ/caⁿ iñgáxe
 they have the suf- I tell you I send to you. You do not if, to steal them from always he will
 done for me fering do it a- send hither me
- tá-aká Cañ'ge taⁿ/ enáqtei iⁿ/čičiⁿ gčí; ucté tě iⁿ/čitaⁿ-báji. Ůčkaⁿ wiⁿ/
 gainst Horse the that alone he has brought rest the he has done Deed one
 me. (std. ob.) mine back: nothing for me.
- 6 čé xína akádi, wa'ú ní ağı ičé-ma wábisan/de watci-naⁿ; čde wáčitaⁿ-báji
 this he about the woman water those who go holding them he vio- usu- but he does not deal
 fights one who (?), after it down by press- lates ally; with them as
 ure offenders
- ičádičai aká. Isañ'ga mégaⁿ gáxai, čé wábisan/de watci, čitaⁿ/ékaⁿbča
 agent the His younger likewise does it, this holding them cotío, to treat I wish it
 (sub.), brother down by pres- ure him as an offender for him
- čaⁿ/ja, caⁿ/ čitaⁿ-báji.
 though, yet he does not deal
 with him.

NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Panter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tegaⁿ gaxe, *contr. fr.* tě egaⁿ gaxe.

692, 13. Iⁿbaxu gčíⁿ aka, the author. Čačíⁿ naⁿpaji ijiñge, *i. e.*, Niⁿdahaⁿ.

693 and 694, 15. t'eaⁿ/čé gaⁿ/čai. Caⁿtaⁿ-jiñga was assaulted by Taⁿwaⁿ-gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.

My friend, ȡaŋi-na-pai's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (*i. e.*, Ta'wa'-gaxe jinga). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

ᑭᐱᑕᐢ^N-NA^NPAJĪ TO HIS SON, NI^NDAHAN^N.

ǰáqin' akádi ci xǰǰi, uqčǰ' qti gí-gǰ. Né xǰǰi, úcka' pǰǰi' qti uá'a'nsi
 To the Pawnees you if, very soon return. You if, deed very bad I have
 leaped into
 há, áda' uqčǰ' qti wǰa' be ka'n' bǰa' há. Či', uqčǰ' qti, Tcáza-čín' ge, čisan' ga
 there very soon I see you I wish You, very soon, Tcaza-čingo your younger
 brother
 júwagčǰe gí-gǰ. Tcáza-čín' ge, né tǰ'di úcka' pǰǰi' qti ani' né há. Níkaci' ga 3
 with them return. Tcaza-čingo, you when deed very bad you took away People
 amá bǰúgaqti íai há. Wamúskǰe ují kǰ'di čagčǰi ka'n' bǰa. Ákihiǰe
 the (pl. all have spoken Wheat platted in the you return I wish. Attend to it
 sub.)
 wacka' gí-gǰ. Waqin' ha cuhi xǰǰi, waqin' ha uqčǰ' qti gíai' kičǰa-gǰ,
 try return ye! Paper reaches you when, paper very soon cause to be return-
 ing to me,
 čiji' čǰe méga'. Čéaka ičǰadičǰai aká ha' gǰéba-čǰabčǰi ja' učka' t'a' 6
 your elder likewise. This one agent the night thirty sleep deed to ex-
 ist (?)
 ingǰaxai, áda' i' ča-mǰai- na' ca'n' ca'. Áda' uqčǰ' qti čagčǰi ka'n' bǰa. ǰáqin'
 has made there- I am sad un- ally. There- very soon you return I wish. Pawnee
 for me, fore
 amá ča'čǰičǰai xǰ' ctǰe, uqčǰ' qti učǰa gǰíai-gǰ. I'wí' ča gǰíai-gǰ.
 the (pl. they have pitied even if, very soon to tell it be sending back (pl.). To tell me be ye sending
 sub.) you back (pl.). back.

NOTES.

695, 1. ʒaʔiⁿ akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, awadi would have been used.

695, 1 and 3. uckaⁿ piäjiⁿti, etc. See the charge made against Niⁿdahaⁿ in the preceding letter. The father says that he was punished (for his son's offense).

Niⁿdahaⁿ is addressed in lines 1 and 2; Teaza ʔiñge, in lines 2, 3, and 4; and Niⁿdahaⁿ from line 5 to the end.

TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Teaza-ʔiñge, return very soon with your younger brothers! Teaza-ʔiñge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you, Niⁿdahaⁿ) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

- Jaⁿckáha, ʃuça dádaⁿetē aⁿʔiñⁿge. Caⁿ aⁿwaⁿqpani, ʒaⁿckáha.
 Sister's son, news whatever I have none. Still I am poor, sister's son.
- Aⁿctaⁿbe tē caⁿcaⁿqtiaⁿi. Taⁿwaⁿgçaⁿ cti nānⁿde ʔçágis-a-máji añⁿgaⁿ.
 You saw me the it has always continued so. Nation too heart I am uneasy about I am so.
 my own
- 3 Waqpáni bçiⁿ. Ádaⁿ nugéadi wiçaⁿbai ʔi, újawa ekáxai agísiçe, nānⁿde
 Poor I am. There- last summer I saw you when, abundance you made I remember, heart
 fore
- iⁿudaⁿ-naⁿ-maⁿ.
 it is very good for me.
- Hau. Aⁿpaⁿ-wadaⁿbe ʔiñké Ihañⁿктаⁿwiⁿ amádi ẽdí ʔiñkéiⁿté
 ¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits/whether
- 6 iⁿwiⁿç ʔça-gä. Maⁿze-naⁿpⁱn isañⁿga, máçadi Umaⁿhandi tí hä, é
 send hither to tell me. Iron Necklace his younger last winter to the Omahas came that
 brother,
- áwake. Pañⁿka d'úba gí-bi aí, éde cetaⁿ agí-bajji. Cúde-gáxe ijáje
 I mean him. Ponka some that they they but so far they are not Smoke Maker his
 are return- say, ing his nam
- açiⁿ, ʔañgáqti ʔcpahaⁿi. Umaⁿhaⁿ d'úba Pañⁿkaça açaí, iⁿtaⁿ aⁿba-waqúbe
 he has, very great you know him. Omaha some to the Ponkas went, now mysterious day
 (=week)
- 9 sátaⁿ açaí. Cetaⁿ añgú aⁿná'aⁿ-báji Umaⁿhaⁿ amá ʔçama caⁿ
 five have gone. So far we we have not heard. Omaha the (pl. these in fact
 sub.)

a'waⁿ waḡa aḡai wéḡaḡaⁿ-máji. Caⁿ úkie aḡa-báji, cí íé uné etí aḡa-báji.
whether they I do not know about And to talk they did not and to hunt too they did not
have gone them. go, buffalo go.

Waḡitaⁿ uḡine aḡai, wáḡe amádi. Áhigi t'ai níaciⁿga. Gráḡaⁿ waḡiⁿha,
Work to seek have white among Many have people. That (cv. paper,
their own gone, people them. died ob.)

íáⁿckáha, nize xi, uḡéⁿqtcí íanⁿkiḡa-gá. Kí Aⁿ'paⁿ-wadaⁿ'be cínké é'dedí 3
sister's son, you're when, very soon send to me. And He who sits looking at the Elk (pl.) he is
ceive it there

xi, iⁿwiⁿ'ḡa gríḡa-gá, wanaⁿ'qéiⁿqti. Wigáḡaⁿ aká éḡai. Íuḡa jínⁿjínⁿ'ga
if, to tell me send back, very hastily. My wife the has him News small ones
(sub.) for a relation. of various
kinds

ḡat'aⁿ xi', iⁿwiⁿ'ḡa gríḡa-gá. Cubḡa-máji xi', wigáḡaⁿ cuḡé taté. Cuḡé
you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to
you

ḡaⁿḡé éḡaⁿ, íwimáxe cuḡéaḡé. Caⁿ' íuḡa cínḡéⁿqti éḡaⁿ, iⁿ'taⁿ waḡiⁿ'ha 6
as she desires it, I ask you I send to you. And news there is none as, now paper
at all

cuḡéaḡé.
I send to you-

NOTES.

696. 2. nánde içagisá-mají aṅgaⁿ. *Without* aṅgaⁿ, the phrase would mean, "I am uneasy about my own nation." Used *with* aṅgaⁿ, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani béiⁿ, used (*fide* W.) as well as a^wnaⁿqpani (see line 1).

696. 3. Ádaⁿ nugeädi wiqaⁿbai xi, etc. xi generally has a future reference, but it can refer to the past. A fuller reading is, Ádaⁿ nugéädi wiqaⁿbai tē'di, újawa ckáxai tē agísičē tē', nán'de in'udaⁿ-naⁿ-maⁿ (W.).

696, 5. *čĩnkéĩnte*, *contr. fr.* *čĩnké éĩnte*. So *gaⁿč égaⁿ*, for *gaⁿča égaⁿ*, in line 697, 6.

TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

JAÑGA-GAXE TO ICTA-MA^NŎE.

Waqiⁿ/ha ɣaciqti ɛgaⁿ cuɛɛwikiɸe^ʔ hiɟi ɣiⁿ/ɛtɛ, wágazu gáxa-gá.
 Paper a very long time ago I caused to be taken to you it has not reached there even if, straight make it.

Cinⁿ/gajinⁿ/ga ɸiɬa nié ɸiŋgɛ ɣi, awánaⁿ/aⁿ kaⁿ/bɸa. Eⁿ/aⁿ maⁿ/niⁿ/ tɛ údaⁿ/qti
 Child your have no pain if, I hear about them I wish. How you walk the very good

3 maⁿ/niⁿ/ wináⁿ/aⁿ kaⁿ/bɸa. Panⁿ/kaɬa waqiⁿ/ha ɸiŋké é ɸɛɸaɸɛ ä. Panⁿ/kaɬa
 you walk I hear it about you I wish. To the Ponkas paper the (cv. that have you ? send it To the Ponkas

waqiⁿ/ha ɸaⁿ é ɸeaⁿ/ɸakiɸɛ tɛ, ie edai tɛ wágazu iⁿ/wiⁿ/ɸa gíɸa-gá.
 paper the that you have sent it the, words what they said the straight you tell me send back.

Awánaⁿ/aⁿ kaⁿ/bɸa, Panⁿ/ka, wiɬti. Taⁿ/waⁿ/gɸaⁿ naŋkáɛ, úkaⁿ/eⁿ/aⁿ wágazu
 I hear about them I wish, Ponkas, I, too. Nation ye who are, deed how straight

6 wináⁿ/aⁿ kaⁿ/bɸa. Caaⁿ ɸéama iⁿ/tcaⁿ gɸɛbahiwiⁿ naⁿ/ba atí-biamá. Atí
 I hear about you I wish. Dakota these now two hundred have come it is said. They come

éteaⁿ/ tá ama. Aⁿ/báɸe atí taité. Êⁿ/a waⁿ/újɪŋga ɸiŋké agínaⁿ/aⁿ kaⁿ/bɸa,
 will, at some future time. To-day they shall surely come. There old woman the one I hear about her, my own I wish,

écti nié ɸiŋgɛ ɣi. Miⁿ/-aⁿ/bá-ɸiⁿ áwake. Êcti nújɪŋga (Iⁿ/bɸitu) cinⁿ/gajinⁿ/ga
 she, has no pain if. Moon Moving by I mean her. She, boy Blackbird child

9 eɬá ɸaŋká awánaⁿ/aⁿ kaⁿ/bɸa, nié ɸiŋgɛ ɣi. Waⁿ/ú gɸaⁿ/ ɸiŋké anáⁿ/aⁿ kaⁿ/bɸa,
 her the ones I hear about them I wish, has no pain if. Woman the one whom I hear has married about her I wish,

écti nié ɸiŋgɛ ɣi. Índádaⁿ wakⁿ/ɛga ɛtɛ aⁿ/ɸiŋⁿ/ge, nié aⁿ/ɸiŋⁿ/gɛqti há. ɸéama
 she, has no pain if. What sick soever I have none, pain I have none at all. These

taⁿ/waⁿ/gɸaⁿ/ amá uⁿ/áɸa toábai. Gaɸaⁿ/ uⁿ/ɛɸai bɸúga, taⁿ/waⁿ/gɸaⁿ/.
 nation the (pl. sub.) suffer exceedingly. Migrating have scattered all, nation.

12 Iɸádiɸai aká maⁿ/zɛská waⁿ/í-báji. Waqiⁿ/ha cuhi tɛ níze ɣi, uɸɸɛⁿ/tqci
 Agent the (sub.) money has not given to them. Paper reaches the you re- when, very soon

iaⁿ/ɸakiɸɛ te. ɸiɬaⁿ/ ɛti ɸiɟaⁿ/ edábe nié ɸiŋgɛ ɣi, awánaⁿ/aⁿ kaⁿ/bɸa.
 you will send it to me. Your too your also (more have no pain if, I hear about them I wish.

Hau. Índádaⁿ wanágɸe wajinⁿ/ga, kúkusi ɛti uhiwaɸai gíck uhiwaɸa-gá.
 ¶ What domestic animal bird, hog too they raise them quickly raise them !

15 Majaⁿ/ ɸaⁿ mɛúdi níube ákiihide ɸiúba-gá. Waqtáⁿ daⁿ/ɛtɛ gíck ují ɣi,
 Land the last spring you plowed to it plow it ! Fruit (or vegetable) whatever is quickly if,

waɸitaⁿ údaⁿ há. Waɸitaⁿ úluⁿ/ɣtiaⁿ/. Canⁿ/ge daⁿ/ɛtɛ wániⁿ ɣi, gaⁿ/ gickaⁿ/qti
 to work good Work (is) very good. Horse soever you have if, so very quick,

waŋitaⁿwakiŋa-gñ, majaⁿ ɕan'di. Can'ge-ma ɕihama ɕéwaŋaji-gñ, gaqé
 cause them to work, land on the. The horses do not give them to any one
 that comes along, aside
 ɕéwaŋaji-gñ. Iⁿtaⁿ waŋitaⁿ tē e-naⁿ údaⁿ, gátēgaⁿ uwibɕa cuŋéaŋé. Caⁿ
 do not send them. Now work the that only good, in that manner I tell you I send to you. And
 wabáŋgeze níze ɕí, íe údaⁿqtiaⁿ uqŋé'qtcí iaⁿɕakiŋé te.
 letter you re- when, word very good very soon you send hither will.
 ceive it by some one

3

NOTES.

698, 3. waŋiⁿha ɕiñke, *i. e.*, waŋiⁿha ɕaⁿ. Naña, in ɕiwiere, stands for both ɕiñke and ɕaⁿ, in ɕegiha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati eteaⁿ taama, a parenthetical expression.

698, 8. Iⁿbɕitu, parenthetical, the Omaha notation of the Oto Iⁿdriⁿqtu.

698, 9. Waⁿu gɕāⁿ ɕiñke, etc. Amended thus: Waⁿu gɕāⁿ ɕiñké níe ɕiñgé ɕí, anáⁿ kaⁿbɕa, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. taⁿwaⁿgɕaⁿ ama and taⁿwaⁿgɕaⁿ, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Miⁿ-aⁿba-ɕiⁿ. I wish to hear about the children of her son, Blackbird. Are they well? I wish to hear about the woman whom he has married. Is she well? I have no sickness whatever; I am without any disease. These Omaha gentes have suffered exceedingly. All the nation has scattered; the people have removed. The agent has not given them money.

When the letter reaches you please send me one very soon. I wish to hear whether your grandparents are well.

Whatever domestic animals, birds, and hogs the white men raise, do you raise quickly! Cultivate the land carefully which you cultivated last spring. It is good work to plant vegetables quickly. Work is very good. If you have horses make them work the land very quickly. Do not give away the horses to anybody that comes along. Do not send them off to another land. I send to you to tell you that work is now the only good thing. When you receive the letter please send me very good words speedily.

JENUGA-WAJIⁿ TO WAJIⁿSKĀ, AN OTO.

- Īe djúbaqtcī wabágčeze wíðaxe cučéačē. Caⁿ úckaⁿ e'aⁿ xī, winá'aⁿ
 Word very few letter I make to you I send to you. And deed how if, I hear from you
- kaⁿbčā. Wíctī údaⁿqti anájiⁿ čéču. Čě'ja nugěadi cupí tē'di íe wiⁿ wí'í
 I wish. I too very good I stand here. Yonder last summerⁿ I reached when word one I gave you
- 3 pí éskaⁿ bčégaⁿ. Eátaⁿ čatíaji. Čě'ja Gahíge-wadáčinge cuhí tečan'di íe
 I I thought that. Why you have not come. Yonder Saucy Chief reached in the past word there
- wiⁿ iⁿčīⁿ gčī. Edádaⁿ tē wíwja gaⁿ wíbaⁿ gaⁿ aⁿ'ba áakihídčqti agčīⁿ.
 one he brought back to me. What the my as I called as day I watched it very I sat closely
- Kī Gahíge-wadáčinge íe wiⁿ ačīⁿ gčī: ihučajiⁿqti čatí xī, iⁿúdaⁿqti-maⁿ tē.
 And Saucy Chief word one brought it back: you did not consult me at all you if, it would have been good for me.
- 6 Kī aⁿ'ba wíbčade tē ákihaⁿ hí égaⁿ, čatíaji tē hā. Caⁿ číhaⁿ číadi céna
 And day I mentioned the beyond reached as, you did not come And your mother your father only
- awásičē-naⁿ-maⁿ, iⁿúdaⁿqti-maⁿ. Caⁿ edádaⁿ wí'í tē čatíaji tē (ičápagčā
 I remember us- I do, it (is) very good for me. Now what I gave the you did not you hesitated on them ally
- číaji tē), iⁿčā-máji tčábe. Aⁿ'cte čí iⁿčīⁿ čā'in'ge gaⁿ. Kī edádaⁿ aⁿ'čā'iaⁿji
 you were not coming, I am sad very. As if you you despised mine so. And what you did not give me
- 9 tē ičápagčā číaji tē. Kī čě'ja cupí tē'di edádaⁿctē aⁿčíðaxa-máji,
 the you hesitated on account of it you were not coming And yonder I reached when whatsoever I did not make for myself,
- wabčítaⁿ-máji. Kī agčī xī, wabčítaⁿ-qti-maⁿ. Caⁿ wamúské, nú ctī,
 I did not work. And I have when, I have worked very hard. And wheat, potato too, returned
- wahába ctī, aⁿgúji, égaⁿ čaxíckaxe kaⁿbčégaⁿ. Majaⁿ čan'di waⁿigčitaⁿ.
 corn too, we have planted, so you do for your- I hope. Land in the to work for him- self
- 12 údaⁿqtiā'i. Majaⁿ čan'di wéčigčāⁿ gāxa-gā. Níkaciⁿ ga waⁿigčitaⁿ ctaⁿ'be
 is very good. Land in the mind make it. Person works for himself you see him
- xī, "Čé čégimaⁿ tá minke," ečégaⁿ-gā. Kī é údaⁿ ebégaⁿ, majaⁿ čan'di
 when, This I do this I will, think that! And that good I think that, land in the
- waⁿigčitaⁿ tē. Céna uwíbčā cučéačē. Wabágčeze iⁿčénai égaⁿ, cučéačē.
 to work for him- the. Enough I tell you I send to you. Letter you (pl.?) as, I send it to self have begged of me you.
- 15 Éskana enégaⁿ xī, íe dádaⁿctē winá'aⁿ kaⁿbčégaⁿ, íe údaⁿqti. Nugěadi
 Oh that you think if, word whatsoever I hear from you I hope, word very good. Last summer that
- pí tē'di dūba jaⁿ xī agčī.
 I when four sleep when I came back. was there

NOTES.

Ienuga-wajjⁿ—see 651.

700, 5. ihuⁿçajjⁿqti çati xī iⁿudaⁿ-qti-maⁿ te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Saucy Chief at all.*

700, 7 and 8. iⁿçapagça ciäji tē, parenthetical and explanatory: we can read either “edadaⁿ wiⁿi tē iⁿçapagça ciäji tē iⁿçä-maji tcabe,” or “edadaⁿ wiⁿi tē çatiäji tē iⁿçä-maji tcabe.” The former can be rendered thus: *I am much displeased because you hesitated about coming on account of* (your having given me nothing in advance of) *what I gave you.* (See line 9.) The latter is plain: *I am much displeased because you did not come when I gave you something.*

TRANSLATION.

I send you a letter of a very few words. I wish to hear from you how matters are. I, for my part, am doing very well in this place. I thought that when I went to see you last summer I went to give you one piece of advice. Why have you not come? When Saucy Chief returned from his visit to you he brought me one word (from you?). I invited you to come as I had something, and so I watched the days very closely, expecting your arrival. And Saucy Chief brought back one word: I would have been very glad if you had come without consulting him at all! And when the time had gone beyond the day which I mentioned to you you had not come. I remember your father and mother from time to time with pleasure. But I am much displeased because you did not come when I offered to give you something. It was as if you despised my possessions (which I intended giving you after your arrival). You did not come because you held back on account of your having given me nothing (when I was there). And when I reached yonder where you are I had made nothing at all for myself, I had done no work. But since my return home I have been working very hard. We have planted corn and potatoes, and have sowed wheat, and I hope that you may do likewise. It is very good to work for one's self in the land. Come to some decision with regard to the land. When you see a man working for himself think, “I will do thus.” I think that it is good for one to work the land for himself. I have told you enough. I send you a letter because you begged one of me. If you think thus (*i. e.*, wish to do as I have advised), I would like to hear from you any good words whatever. When I was with you last summer I returned here in four days.

MA^NTCU-NA^NBA TO WIYAKOI^N.

Jāⁿckāha, fe çha tē ana'aⁿ hā. Aⁿwaⁿçakić tīçaçē tē iⁿçēqti-maⁿ
 Sister's son, word your the I have You speak to me you have the I am very glad
 heard it sent hither
 hā. “Negiha, winçgi mēgaⁿ,” ecē tē aⁿçagçahaⁿqti hā, ēde nīkaciⁿga-ma
 Mother's my moth- likewise, you the you prayed to me most but the people
 brother, er's brother said that earnestly
 çī'ūde hēga-bāji ā, iⁿc'ūge- naⁿ uctai. Kī Pañ'kaqā cti āiāçai hā, Jūci'āma 3
 have aban- very ! old man only they re- And to the Ponkas too they have to the Pawnees
 doned the place main.
 cti āiāçai hā, Waçūtadaqā cti āiāçai hā, mēha cti ga'ū açai. Ādaⁿ
 too they have to the Otos too they have spring too to they have There-
 gone gone hides scrapes went fore

702 THE ʕEGIIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- iⁿc'áge-naⁿ uctai. Íʕae teʕaⁿ bɛí'a taté ebɛ́égaⁿ. Údaⁿ dáxe bɛí'a taté
old man only are left. What you mentioned formerly I shall surely fail I think that. Good I do it I shall surely fail
- ebɛ́égaⁿ. Aʕíqibɛa níaciⁿga ɛí'údai égaⁿ úkizáqti atfi, ádaⁿ, ɪaⁿckáha,
I think that. I hesitate on account of probable failure person scarce as not at home they have come, there-fore sister's son,
- 3 ɛínáqti ɕíkáge mégaⁿ, iⁿ'udaⁿ ckáxe- naⁿi ádaⁿ awáckaⁿqti taté.
you only your friend likewise, good for you make it usually there-fore I make a great effort shall.
- Bɛí'a taté ɕaⁿ'ja caⁿ' aⁿɕaⁿ'ɕacigáji-gá. ɕíkáge mégaⁿ, caⁿ' bɛí'aqti ɕaná'aⁿi
I shall fail though still do not speak against me on account of it! Your friend likewise, still I fail altogether you (pl.) hear it
- ctéctéwaⁿ' ɕá'eaⁿgiɕái-gá. Taⁿ'waⁿgɕaⁿ' waqpaɕiⁿ tɛ áhigi uwíbɕa éé há
even if pity (ye) me! Nation poor the much I have told that is it
- 6 bɛí'a tɛ. Ci waiⁿ' tɛ iⁿ't'aⁿi ɕaⁿ' awá'i etéde aⁿɕiⁿ'ge há Maⁿ'zɛskáⁿ cti
I fail the. And robe the I had it the I should have given to them, but I have none Money too
- bɛíza-máji. Ki níkaciⁿ'ga-ma, qⁿtáwiɕai héga-máji. Dádaⁿ wiⁿ'i-máji taté
I have not received. And the people, I love you (pl.) very much. What I shall not give to you
- iⁿ'ɕa-máji há. Íwit'ábɕai-máji. Ataⁿ' aⁿnɪai tɛ cetaⁿ' eaⁿ'kiɕai caⁿ'caⁿ'
I am sad I do not hate you (pl.). How long we live the so long we have each other as kindred always
- 9 taté. ɕí canⁿ'ge t'aⁿ' amá gazaⁿ' ɕanájiⁿ, ádaⁿ waɕiɕpaɕiⁿ ctéctéwaⁿ'ji
shall. You those who have many horses among you stand, there-fore you are poor not by any means
- há. Éde wí, canⁿ'ge ɕiⁿgɛádiⁿqti anájiⁿ. Bɛ́uga ɕútaⁿqti uwíbɕa.
But I just where there are no horses I stand. All very straight I tell you.
- Níkagáhi naⁿkáce, wanáce ɕiɕiⁿa ɕaⁿká, níkagáhi ijinⁿ'ge naⁿkáce, ci
Ye who are chiefs, soldier your they who are, chief his son ye who are, again
- 12 níkagáhi ijanⁿ'ge-macéⁿ cti, aⁿ'waⁿ'qpaɕiⁿ égaⁿ caⁿ' ɕá'eaⁿ'ɕaɕé te wíbɕahaⁿ'
chief ye who are their daughters too, I am poor as still you pity me the I pray to you
- cuɕéaɕé. Aⁿ'waⁿ'qpaɕiⁿ tɛ caⁿ'caⁿ'-qti-maⁿ', ádaⁿ ɕe-má níkaciⁿ'ga-ma
I send to you. I am poor the I am continually, there-fore these the people
- ti-má iɕágaskaⁿ'bɛe ctéctéwaⁿ' caⁿ' wábɕi'a taté ebɛ́égaⁿ. Wíbɕahaⁿ' tɛ
those who have come I make the experiment notwithstanding still I shall fail in regard to them I think that. I pray to you the
- 15 céna há. Sindé-gɕecká édedi géiⁿté uɕikie te iⁿ'wiⁿ'ɕ iɕa-gá. Waqⁿ'ha
enough Spotted Tail whether they (in pl.) are there has spoken to you the to tell me send hither. Paper
- ɕaⁿ' bɛízé há, tíɕaɕé. Miⁿ'ɕumaⁿ'ci waɕáté hí tɛ'di bɛízé há.
the I have ob. received it Noon meal arrived there when I received it

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 4. aⁿɕaⁿ'ɕacigáji-gá, *fr.* iɕacige. Changed by W. to aⁿɕaⁿ'ɕaciáji-gá (*fr.* iɕaci), *Do not talk against me because I give you no food!* Amended by G. thus: Aⁿɕaⁿ'ɕaciáji

kaⁿbçegaⁿ, *I hope that you will not talk against me*, etc. Uçacige still has a *personal* reference, and it is very probable that such a use of çacige and içacige may yet be found.

702, 6. waiⁿ tẽ iⁿt'aⁿi çãⁿ awaⁿi etede aⁿçĩnge hã. The use of "tẽ" is puzzling. W. suggests this: Waiⁿ iⁿt'aⁿi çãⁿ ena ectetẽwaⁿ awaⁿi etede, aⁿçĩnge gaⁿ ectẽwaⁿ (or ectẽwaⁿ aⁿçĩnge gaⁿ) bẽi'a tate ebçegaⁿ, *I ought to give them even my only robe, but I have none, so I think that must fail* (to do as they wish). G. reads, Ci waiⁿ iⁿt'aⁿi çãⁿ awaⁿi etedegaⁿ, aⁿçĩnge hã, adaⁿ bẽi'a tate ebçegaⁿ, *I should have given them my robe, but I have none, therefore I think that I shall fail*.

702, 8 and 9. eaũkiçai caⁿcaⁿ tate, archaic, *vide* G., for eaũkiçẽ caⁿcaⁿ taite, which is the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—I include your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

CANĠE-SKĀ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca^{n'} cé níkaci^{n'}ga éčĕ wíaqti cučai há. Kī íeskā nínké níkagáhi
 Now that person kins- my real have gone . And inter- you who chief
 man
 cína^{n'}ba ča'čwačáčĕ ka^{n'}čĕga^{n'}. Ca^{n'} maja^{n'} ča^{n'} wéahíde ča^{n'}ja, waqpani
 those two you pity them I hope. And land the ob. distant though, poor
 only
 3 éga^{n'} čida^{n'}be cučai. Nān^{n'}de gíuda^{n'}qti wackáxe ka^{n'}bča. Uáwačaxa^{n'}i
 as to see you have gone to you. Heart very good you make them I wish. You aid us
 ka^{n'}bča. Kī gátĕ áji wi^{n'} uwíbča. Uma^{n'}ha^{n'} iñā^{n'}ge aká edáda^{n'} a^{n'}ča
 I wish. And that an- one I tell you. Omaha his sister the (sub.) what he aban-
 other done
 čĕ gĕ wi^{n'} giša^{n'}čai, áda^{n'} číčaha^{n'} cučĕčai há. Wi^{n'} ča'í xī, Uma^{n'}ha^{n'}-má
 he the one wishes her there- to pray to she sends to One you if, the Omahas
 went (pl. in ob.) you give her
 6 ači^{n'} wáčaci tai. Kī Kucáca iha^{n'} éča^{n'}ba úwagičá-gā há. Kī e'a^{n'}
 to keep you will employ And Kucaca his she too tell it to them ! And how
 it them. mother
 xī'čĕ, Kucáca waqi^{n'}ha wi^{n'} gíā^{n'}kičĕ té há. Wágazu i^{n'}wi^{n'}ča éi^{n'}te.
 even if, Kucaca paper one he will send back to me . Straight to tell me whether.
 Kī cé níkaci^{n'}ga éčĕ wiwíša cuhí xī, e'a^{n'} cuhí éi^{n'}te awáginá'a^{n'}
 And that person kins- my reach if, how reach whether I hear about them.
 man my own
 9 ka^{n'}bča. Waqi^{n'}ha iā^{n'}čakičĕ ka^{n'}bča.
 I wish. Paper you send hither to me I wish.

NOTES.

704, 3. uawačaxa^{n'}i, from úwaša^{n'}. See uša^{n'} and uwagiša^{n'} in the Dictionary.

704, 4. Uma^{n'}ha^{n'}, i. e., Sida ma^{n'}čĕi^{n'}, who died among the Pawnees.

TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

WAJIŅGA-SABĒ TO BATTISTE DEROIN AND KE-ȚREȚE.

Ca^{n'} Wá^{n'}utáda amá maja^{n'} macté kě'ja gaq^{n'}ai' fé ga^{n'}'^{n'}ai ȡi'ctě,
 And Oto the (pl. land warm to the migrate to go they wish even if,
 sub.) (ob.)
 i^{n'}wi^{n'}'^{n'} ȡ í^{n'}ga-gă. Cȡi ȡáȡi ga^{n'}'^{n'}ai-báȡi ȡi'ctě, ȡúta^{n'} i^{n'}wi^{n'}'^{n'} ȡ í^{n'}ga-gă.
 to tell me send hither. Again not they do not wish even if, straight to tell me send hither.

NOTES.

WajiŅga-sabĒ, Black Bird, is an Omaba, grandson of the celebrated chief of that name. Ke-ȡreȡe, Spotted Turtle, is an Oto chief.

705, 2. ȡáȡi ga^{n'}'^{n'}ai-báȡi is a mistake. It should be either fé ga^{n'}'^{n'}ai-báȡi, literally, *they-do-not-wish to-go*, or ȡá-báȡi ga^{n'}'^{n'}ai, literally, *they-wish not-to-go*.

TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJI^N-SKĀ TO GAHIGE.

Ca^{n'} agȡi^{n'} hă. Umáhamádi agȡi' éga^{n'} ȡá'ea^{n'}'^{n'}ai éga^{n'} i^{n'}'ka^{n'}-na^{n'}'i. 3
 Just I have returned. To the Omahas I have returned as they pity me as they have as a condoled rule.
 with me
 Djó ȡi^{n'}ke'di agȡi' éga^{n'}, é'di anáȡi^{n'} hă. Waȡátě úda^{n'}qti bȡáte a^{n'}'ȡe^{n'}qtei
 Joe to him who I have returned as there I stand. Food very good I eat it very gently
 a^{n'}'ȡi^{n'}. Céama Caa^{n'} amá atí-biamá. HúȡaŅga amádi atí-biamá. Ceta^{n'}
 he keeps Those Dakota the (pl. have come, it Winnebago to the (pl.) have come, it in order
 me. sub.) is said. is said. So far
 waȡa^{n'}'ba-máȡi. Gasáni ctéctě waȡa^{n'}'be tá mi^{n'}ke. U'ágȡa^{n'}qti-éga^{n'} agȡi' hă 6
 I have not seen them. To-morrow or (some day) there- I see them will I who. I suffered greatly I have come
 after
 Kȡi ca^{n'}'ge-má ctí uȡéȡai éga^{n'}, ceta^{n'} gacibe agȡá-máȡi hă. Uáwakié tē
 And the horses too are tired as, so far outside I have not gone I talk to them the (act)
 back
 ctí ceta^{n'}'-na^{n'} a^{n'}'ȡa^{n'}'bȡa^{n'}-ctéwa^{n'}-máȡi. Ca^{n'} ȡéȡu agȡi' tē íȡapa^{n'} tai-éga^{n'},
 too so far only I am far from having enough of it. And here I have the you (pl., in order
 returned know it that (pl.),
 uwi^{n'}bȡa cuȡéȡai hă. Ca^{n'} maja^{n'} ȡéȡu agȡi' tē i^{n'}'ctě nyú i^{n'}'uda^{n'}'qti éga^{n'} 9
 I tell you I send to And land here I have the merely to breathe is very good for me
 you (pl.) returned
 hă. Ca^{n'} pahan'ga a^{n'}'wa^{n'}'da^{n'}baí gě éga^{n'} ca^{n'}'ca^{n'}'qti gȡi^{n'}' amá hă. Kȡi
 , And before we saw them the (pl. in ob.) so continually are sitting , And

- wamúskě ctī bčúga ugíji amégaⁿ, údaⁿqti gčíⁿ amá há. Caⁿ e'aⁿ čé
wheat too all as they have planted their own, very good they are sitting . And how this
- maⁿbčíⁿ tē gaⁿ wisíčai maⁿbčíⁿ. Caⁿ čéču agčí tē čéama wáče amá
I walk the at any rate I remember I walk. And here I re- turned the these white the (pl. sub.)
- 3 údaⁿqti wažaⁿ'be há. Caⁿ úckaⁿ wabčépi-máji dí a'ekáxe tečaⁿ'ja, aníja
very good I see them . And deed I did them (?) wrong I was you made although, in I live
return- (=reck- oned) me the past,
- kaⁿbčégaⁿ, égimaⁿ há. Caⁿ umaⁿ činka ánactécté aníja kaⁿbčégaⁿ, aaⁿ'he:
I hoped, I did that . And season how many so- I live I hoped, I fled:
ever
- wakéga tē naⁿ'ape há. Céama wáoniⁿ čanájiⁿ-ma ča'éwapačéqti kaⁿ'
sick the I feared the seen danger . Those you keep you stand the ones who you have great pity on Oh that
- 6 ebčégaⁿ há, ičadičai čie wáwiké há. Caⁿ éskana ičáe tē čútaⁿqti úwa-
I think that . agent you I mean you . And oh that I speak the very straight you
- čágioná ebčégaⁿ há. . . . Céma uáwakijiⁿ-ma, iⁿ'naⁿha, idéwáčeⁿ-ma
tell them I think that . Those those who are my near kindred, my mothers, the ones who gave me birth
- wákihída-gá; watízaqti awágíjaⁿ'be kaⁿbčégaⁿ há Nańká-t'a'i écti égaⁿ
attend thou to them; all together I see them, my own I hope Has-a-Back he too so
- 9 wákihíde kaⁿbčégaⁿ, uáwakijiⁿ-má. Čahieča i'dádi écti égaⁿ céma uáwa-
he attends to them I hope, those who are my near kindred. Cheyenne my father he too so those those who
- kíjiⁿ-ma wákihíde kaⁿbčégaⁿ. Maⁿtcú-nájiⁿ ečaⁿ'ba gáčaⁿ wífi. Wácutáda
are my near he attends to them I hope. Standing Grizzly he too that I give to you (pl.). Oto
kindred them
- čankádi ańgáči tē'di cań'ge dúbá wáoniⁿ čakí-bi, é tíčai há, é tē Ba-
to the (pl.) we came back when horse four you had reached there that they sent said Bat-
again with them, it was said, hither
- 12 díze aká. Kí wiⁿaⁿ'wańátaⁿ cań'geⁿ-ma wáčiⁿ kí énte iⁿ'wiⁿ'ča íča-gá há,
tiste the And whence the horses they reached if to tell me send hither
(sub.) there again with them
- Gahíge.
Gahíge.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-ská applied to some one else to act as his amanuensis.

Unajiⁿ-ská was a son of Čahieča, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahíge.

706, 3. Caⁿ úckaⁿ wabčépi-máji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unajiⁿ-ská dictated the following: Caⁿ úckaⁿ wabčépi-majiⁿ-qtiⁿ-maⁿ dí čaⁿ'ja, And although I did the tribe (?) a great wrong by (or, before) returning (to the Omahas). But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Cema uawakijiⁿ-ma. The idea of *suckling* is implied here in this phrase (from uji, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together*. The messages to Gahíge were resumed in this line.

706, 8. Nańka-t'a'i, a name of Gacudičaⁿ, Wačidazě, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Čahieča, the real father of Unajiⁿ-ská. 706, 11. Badize, Battiste Barnaby, the Ponka interpreter.

TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (or, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Agency?) with four horses. O Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJI^N-SKĀ TO WĚS'Ā-JĀŅGA.

Aⁿ'ba féçu Caaⁿ' amá waḡaⁿ'be hā, Umáha ḡi ḡan'di. Aⁿ'daⁿ'bai
 Day here Dakota the (pl. subj.) I saw them Omaha village in the. They saw me

égaⁿ ḡá'eaⁿ'ḡeqti iṅ'ka'i hā. Iⁿ'ḡa-máji tcaḡbe. "Awádi né- gaⁿ
 as they pitied me exceedingly they condoled with me I am sad very. Where you went as

nān'de waḡpāni- waḡáḡai, xéawaḡáḡai," iⁿ'ḡiṅ'ḡai ḡáma. ḡaⁿ'ja, "Wanáce,
 anxious you (pl.) have made us you (pl.) have made them they said these. Though, Policemen,

ḡie aⁿ'wa'jaⁿ'i," ehé. "Jiṅḡiṅḡai ḡe-má ḡi'ḡaiwaḡáḡai, wanáce-máḡe." Caⁿ'
 you are they who caused me the trouble, I said. Very small these ones you have made them O ye policemen? Yet

úcka u'ágḡa ké nān'de wíḡa iḡaⁿ'aḡe ḡaⁿ ean'kigaⁿ'i hā, ḡi'ḡa-baiḡḡiaⁿ'i.
 deed I suffer the heart my I put it in the they were like me they were very sad.

Umáha amá edábe nán'de ékigaⁿ/qtiaⁿ/i čaⁿ/ja, e'aⁿ/ taté a'čáⁿ/bahaⁿ/ji.
 Omaha the (pl. also heart they are very similar though, what shall we two do not know it.
 sub.) (be)

É uwibča cuččačai. E'aⁿ/ ekáxai gě waⁿ/ete wiⁿ/áqtcí égaⁿ uxihai-gă.
 That I tell you I send to you. How you do the at least this just one as follow it for yourselves.
 scattered one time (in an. obj.)

3 Égaⁿ nú cti ukítě gíčajiwačáčě-naⁿ/i. Běgič'qti éde caⁿ/ ča'čičě tcábe-
 So only too nation you have usually made them A total stranger but yet they pitied very
 (See note.) sad.

naⁿ/i. Ké, iⁿ/teqi égaⁿ céhe. Či gátě uxaⁿ/ha. Či gaⁿ/ uwibča cuččačai.
 usually. Come! hard for me as I say that. Again that apart. Again so I tell you I send to you.

Cetaⁿ/ uágacaⁿ taté hiiji, itáxačáčicaⁿ kě. Ejaⁿ kě' ctěwaⁿ/ caⁿ/ nán'de
 That far I travel shall it has not reached, towards the head the There the notwith- yet heart
 of the river (lg. ob.) (lg. ob.) standing

6 kě égaⁿ taít eběégaⁿ Ejaⁿ amá ie ejaí gě aná'aⁿ čaⁿ/ja, écti íe
 the so shall I think. There the (pl. word their the I hear it they pitied they word
 (coll. ?) (sub.) (pl. ob.) too

uxaⁿ/adiqtiaⁿ/ wí áčič'hečáčicaⁿ čaⁿ/ja, "Wiⁿ/kěqtiaⁿ/i áhaⁿ/ eběégaⁿ. Ataⁿ/
 are altogether at one I towards me as I though, They have spoken ! (in so- I think. When
 side move the full truth liloquy)

éičápahaⁿ xi', waqiⁿ/ha wiⁿ/ cuhí ete há cí. Haú-ha! Waqiⁿ/ha wiⁿ/ iŋgáxai
 ti I know about if (in paper one it may again. Well! Paper one they make
 it future). reaches you it for me

9 kaⁿ/bča, ičádičai-ă! Ičádičai čá'eaⁿ/čáčě'qti kaⁿ/bčégaⁿ té-naⁿ caⁿ/caⁿ/qti bėiⁿ/
 I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí tē edádaⁿ miⁿ/-maji há. Waqiⁿ/ha bčěxaqtcí miⁿ/ ageí há. Ki
 That reached the what I did not wear as a robe Paper (or calico) very thin I wore I came And
 back

níaciⁿ/ga-ma éě há, čá'eaⁿ/čai tē ičádičai údaⁿ/qti aŋgáčič'i' čskaⁿ bčégaⁿ
 the people said it they pitied me the agent very good we had you I thought that

12 čaⁿ/cti. Éě há, ičáct-a'čáč égaⁿ há, čaⁿ/ja edádaⁿ tē ní'a égaⁿ égaⁿ áhaⁿ
 formerly That is it you, my friend, some- what though what the you some- so ! (in so-
 (not now). have made me ashamed

eběégaⁿ há. Wačáck učáket'aⁿ xi', údaⁿ ičápahaⁿ tóⁿ/te eběégaⁿ.
 I think that You try you acquire it if, good I know it might (in I think that.
 past)

Wačáckaⁿ tečáⁿ/ja, ní'a téha, eběégaⁿ. Ki čcama caⁿ/-naⁿ weč'owackaⁿ/-naⁿ
 You tried though, in you perhaps, I think. And those at any rate (?) you make efforts for them
 the past, failed

15 caⁿ/caⁿ kaⁿ/bčégaⁿ. Ičádičai 'aⁿ/qtiaⁿ/čigičégaⁿ/i čaⁿ/cti. Iŋdád údaⁿ
 always I hope. Agent we regarded you, our own, in the past. What good
 too highly

weč'ěckaxe tē wíectě ičápahaⁿ-maji há Čaⁿ/ja edádaⁿ wiⁿ/ éwaⁿ tē'ctě
 you made for us the I for my I do not know about Though what one is causing the
 part trouble

égaⁿ áhaⁿ eběégaⁿ. Caⁿ/ íe áhigiⁿ/qti wiⁿ/ taté ctě cí iⁿ/teqi égaⁿ há.
 so ! (in I think. Yet word very many I give shall even again hard for some-
 thought) what

18 Céna gaⁿ/ caⁿ/ ičáé tē, gaⁿ/ čaná'aⁿ t eběégaⁿ, égaⁿ gaⁿ/ uwibča
 Enough so at any I have the, so you hear it will I think, so thus I tell you
 rate spoken

ičádičai-ă! Gátégaⁿ/ céna, ičádičai-ă! Gaⁿ/xi níaciⁿ/ga wiⁿ/ t'e gíčiča-
 O agent! Thus enough, O agent! And then person one died you have
 sent

čaf- de ičápahaⁿ-máji hă. Wanáce jaŋ'ga t'čé hă ecaí- de ičápahaⁿ-máji hă.
back when I do not know him Policeman large is dead you when I do not know him
said

Ē čútaⁿ aná'aⁿ kaⁿ'bča hă. Caⁿ' níaciⁿ'ga čat'ai tē é wágazu tí ā. É
That straight I hear it I wish Now person you have the that correct has ? That
died come

Wanáce jaŋ'ga enáqtei áčiqúde hă. Níaciⁿ'ga gčébaⁿhiwiⁿ ki č'di gčéba-sátaⁿ 3
Policeman large that only not plain Person one hundred and be- sides fifty

ki č'di naⁿ'ba čat'ai tē wágazu ičápahaⁿ agčí. Ágahádi ci ána čat'ai
and besides two you died the straight I knew it I came Besides again how you have
back.

tē čé wáčawa baxú aⁿ'í ičái-gă. Gaⁿ' gátcegaⁿ hă, Wés's'ă-jaŋ'ga ičádičai
the that counting give send to me. And thus it is Big Snake agent
them to me

ečaⁿ'ba.
he too.

NOTES.

Wes'ă-jaŋga or Uhaŋge-jaⁿ (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Égaⁿ né čtí. F. said that it should be, "Égaⁿ-naⁿ čtí." The author inferred from analogy that the full form was "Égaⁿ-naⁿ čtí," only in that manner those too (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebčegaⁿ, in full, taite ebčegaⁿ.

708, 11. níaciⁿ'ga-ma čč hă (=egičaiⁿ hă, *fide* W., but prob. needs modification), where we would expect to find, "níaciⁿ'ga ama ai hă."

708, 12. Ēč hă, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Wačack, in full, wačackaⁿ, as in line 14.

708, 15. Īndad, in full, Īndadaⁿ.

708, 18. čana'aⁿ t ebčegaⁿ, i. e. čana'aⁿ te ebčegaⁿ.

709, 1 Wanace-jaŋga, his Indian names were Wajiⁿagahiga (Bird Chief) and Agiteita (a Ponka modification of the Dakota, Akičita, *Soldier or Policeman*. On the agency roll he was recorded as "Big Soldier," of which Wanace jaŋga is the translation.

TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and consoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

LION TO BATTISTE DEROIN.

December 12, 1878.

Wabágęze tia^{n'}čakičé ča^{n'} bęízě a^{n'}bačé. Wabágęze bęízě tš'di
 Letter you have sent the I have to-day. Letter I have when
 hither to me (ob.) received it
 năn'de i^{n'}čai^{n'}uda^{n'}-qti-ma^{n'}. Níkaci^{n'}ga wana^{n'}ju-mádi éde níkaci^{n'}ga wi^{n'}
 heart I had it very good for me. People among the threshers but . people one
 3 na^{n'}t'ai ča^{n'}ja, ceta^{n'} níja ja^{n'}. Ičápaha^{n'}-májī níja tčctě, t'é tčctě
 killed by though, so far alive lies. I do not know it whether he will whether he will
 the machine live, die
 ičápaha^{n'}-májī. Ijaje tš Kické isa^{n'}ga, Ma^{n'}tcu-đa č. Pšaji tš hégaji gáxai
 I do not know. His the Kické his younger Ma^{n'}tcu-pa that. Bad the not a
 name brother, was made
 little
 júga bęúga. Wčna^{n'}ju ak čwa^{n'}i.
 body whole. Threshing the caused it.
 machine (sub.)

- Hau. Níkagáhi nañkácě, iěskā ninkě'cě, wačáckaⁿ kaⁿbčégaⁿ ádaⁿ
 ¶ Ye who are chiefs, inter- you who are, you make an I hope there-
 preter effort fore
 uckúdaⁿ wačáñickaⁿ kaⁿbčā. Wačáckaⁿ tá-bi ehé tě, cin'gajin'ga
 to do good you exert your- I wish. That you are to persevere I said the, child
 deeds selves
 wabágčeze ápadewačákiče ehé tě, é áwake. Níkaciⁿ'ga ána niⁿ' éiⁿte 3
 book you cause them to read I said the, that I mean it. People how you it may
 be
 ĩan'de wačáckaⁿ čitaⁿ'i-gā. Wačáckaⁿ tá-bi ehé tě, é áwake. Ěskana
 ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
 ci ičádičai činké cé. daⁿběčakičai kaⁿbčégaⁿ. Wabágčeze čaⁿ učikaⁿi
 again agent the one that you cause him to I hope. Letter the (ob) it helps you
 who see it
 kaⁿbčégaⁿ, wackaⁿ' kaⁿbčā. 6
 I hope, he makes I wish.
 an effort
 Hau. Níkaciⁿ'ga cema áma-má edádaⁿ edai ctéctěwaⁿ ía-bajji-gā,
 ¶ Person those the others what they say what soever do not speak,
 wadaⁿ'ba-bajji-ga. Níkaciⁿ'ga céču ihe gčí číⁿ Pan'ka níkagáhi činké čéču
 do not look at them. Person yonder passed he who Ponka chief the one here
 was re-
 turning
 gčí hā. Gčí tě'di ĩaⁿ'be tě'di iⁿ'ča-máji éde cetaⁿ' uákia-máji wágazu. 9
 has He re- when I saw him when I was sad but so far I have not spoken straight.
 returned turned to him
 Umaⁿ'haⁿ ičádičai aká níkagáhi edábe wágazu giáxai tědíhi xī, čaná'aⁿ taité,
 Omaha agent the (sub.) chief also straight they make when it shall you shall hear it,
 the reach,
 níkagáhi nañkácě, Wáčutáda nañkácě, iěskā ninkě'cě edábe.
 ye who are chiefs, ye who are Oros, you who are the in- also.
 terpreter
 Hau. Ůckaⁿ wiwíqa tě čaná'aⁿ tai, wéčigčāⁿ wiwíqa tě. Níkaciⁿ'ga 12
 ¶ Deed my the ye will hear it, decision my the. Indian
 ukčéčī ikágeawáča-máji hā; čináqtei ikágewičai. Caaⁿ' amá atíi éde
 common I do not have them for my friends you only I have you for Dakota the (pl. have but
 (sub.) friends come
 uáwakia-máji. Uáwakia-máji agčai. Ikágeawáča-máji ehé tě. Níkagáhi
 I did not speak to them. I did not speak to them they went I did not have them for I said the. Chief
 back.
 friends
 amá iⁿ'c'áge amá é éwaⁿi; ádaⁿ ikágeawáča-máji, uáwakia-máji. Enáqtei 15
 the (pl. old man the (pl. that caused it; there- I did not have them for I did not speak to They only
 sub.) fore friends, them.
 ikágewáčě gaⁿ'čai tě iⁿ'c'áge amá, e-naⁿ'i níkagáhi amá. Caⁿ' níkaciⁿ'ga
 to have them for wished the old man the (pl. they only chief the (pl. And person
 friends sub.),
 čemá wáqe-ma, majaⁿ' čéču najiⁿ'-ma zaní ikágeawáčě hā. Caⁿ' uckúdaⁿ'qti
 (pl. ob.) these the white land here those who all I have them for And doing very good
 people, stand friends deeds
 kě edádaⁿ ičáxičáxe pahan'gadítaⁿ kě égiĵaⁿ kaⁿ'bčaqti. Píāji té xī, čí 18
 the what I did for myself from the first the you do I strongly desire. Bad will if, you
 that
 ckáxa-báji wíkaⁿ'bčai. Cin'gajin'ga ča'ěwačagičā-ba wačítaⁿ wackaⁿ'i-gā.
 you do it not I wish for you Child do pity them your and to work persevere ye!
 (pl.) own (pl.)

712 THE OJIBWA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ēdí xī, Wakan'da aká ^{the} ^(sub.) ^{will} ^{and} ^{what} ^{soever} ^{good} ^{will do for you.} ^{And}
 In that case, God (sub.) will pity you, and what soever good will do for you. And
 a'wa^w ^{you} ^{spoke to me} ^{letter} ^{you sent} ^{hither} ^{the} ^{heart} ^{good} ^{for me} ^{as,} ^{oh that} ^{very good} ^{you walk}
 3 kaⁿ ^{I hope.} ^{Person} ^{those} ^{across} ^{to go} ^{the ones who wish it} ^{do not say anything to (them)}
 kaⁿ ^{I hope.} ^{Person} ^{those} ^{across} ^{to go} ^{the ones who wish it} ^{do not say anything to (them)}
 Ēgičégaⁿ ^{Beware} ^{you say} ^{lest.} ^{Say it not to (them).} ^{And} ^{I too} ^{I am poor} ^{though,} ^{yet}
 Ēgičégaⁿ ^{Beware} ^{you say} ^{lest.} ^{Say it not to (them).} ^{And} ^{I too} ^{I am poor} ^{though,} ^{yet}
 wačítaⁿ ^{to work} ^{the} ^{that} ^{good} ^{Come,} ^{enough} ^{I tell you} ^{I send to you.}
 wačítaⁿ ^{to work} ^{the} ^{that} ^{good} ^{Come,} ^{enough} ^{I tell you} ^{I send to you.}

NOTE.

710, 5. Wenaⁿju ak ewaⁿi: ak a contraction of aka.

TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Maⁿten-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, or do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

ᑳᐱᑕᐢ^N-ᑕᐱ^Nᐱᐱᐢ^N ᑲᑲᐱᐱᐱ-ᑕᐱᐢ, ᐱᑕᑲᐱ-ᐱᐱ^Nᐱᐱ^N, ᐱᑲᑲᐱ-
ᑲᐱᐱ^N-ᐱᐱᐱᐢ^N.

December 21, 1878.

Níkagáhi-má, kagéha, úckaⁿ wécpahaⁿ iⁿéigaⁿçai égaⁿ ceaⁿ'ça-báji
The chief (pl. obj.), my friend, deed you knew us we desired for you as we paid no atten-
tion to it

hã, ɕakíɕagɕaí tẽ'di. I^{n'}taⁿ wẽɕa-bájii. Ki ɕakíɕagɕaí tẽ'di i^{n'}taⁿ wẽpibájii.
 you had gone when. Now we are sad. And you had gone when now bad for us (un-
 back fortunate).

Gá waqinⁿha cučéačē čaⁿ'ja, éskana íe údaⁿqti wigína'aⁿi kaⁿ'bča. 3
That paper I send to you though, oh that word very good I hear from you, I wish.
my own (pl.)

Uqč'qti waqin'ha ia'n'čakič' te. Ca'n' éskana íe údaⁿqti winá'a'ní
Very soon paper you send bither will. And oh that word very good I hear from
you (pl.)

kaⁿbʰeɡaⁿ. Níkaciⁿga dʰúba uʰaⁿh aⁿʕiⁿ/ weácpaha^ui; uʰaⁿha aⁿmaⁿʕiⁿi.
I hope. Person some apart from the rest we are you know us; apart from the rest we walk.

Ǿiskie uʔaⁿh aŋgataⁿ aŋ'guilha-bajĩ. Ceaⁿ Ǿiça-baji'qti ǾagǾai, kĩ waǾatẽ 6
 All to- apart we who we do not follow them. We disregarded you alto- you went and food
 together stand together back.

aⁿčí'i-bajǵ' qti ɕagɕaɪ wépi-bájǵ.
we gave you none you went bad for us.
at all back

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. уѣа^н а^нѣи^н, in full, уѣа^на а^нѣи^н.

TRANSLATION.

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or, minds, etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MAN^NTCU-NA^NBA TO MATO-MAZA, A YANKTON.

- Ca^{n'} čičigaⁿ mégaⁿ wibčahaⁿ cučéačē taí minke. Níkaci^{n'}ga amá čéama
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl.) these
 father wise
- Heqáka-máni d'úba júwagče ti-má ĩi wíaqti tīi hă. Wačátē dádaⁿ bčátē
 Walking Elk. some those with whom he house my own came . Food what I ate
 came hither
- 3 wa^{n'}daⁿ juúwagčégaⁿ, wačátē čacta^{n'} cugčai. Ca^{n'} uágčacíge tá minke.
 together I having been with food finished eat- they went And I will complain of my own (tribe).
 them, ing it back to you.
- I^{n'}ča-máji uágča tá minke. Uma^{n'}haⁿ amá čéama níkağáhi amá cénuijn'ga
 I am displeased I will tell of my own. Omahas the (pl.) these chief the (pl.) young men
 sub.) sub.) sub.)
- ama edábe, "Ké, úwa'fi-gă," ehé ĩi, wactá-báji a^{n'}čín-naⁿ ma'čín'i, ádaⁿ
 the (pl.) also, Come, give ye food to I said when, not sparing them having me they walked, there-
 sub.) them, (articles of food) fore
- 6 uma^{n'}čínka win' i^{n'}ča-máji tatē ebčégaⁿ. Ca^{n'} ádaⁿ čéama Uma^{n'}haⁿ amá
 season one I shall be displeased I think it. And there- these Omaha the (pl.)
 fore sub.)
- in'ku naji^{n'}i. Bčá-máji-naⁿ-ma^{n'}. "Aⁿwa^{n'}kega," ehé. ĩe aⁿwa^{n'}haⁿmáji
 inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed
 me
- a^{n'}ča^{n'}wankégai. Heqáka-máni, "Máčē dúba waqa^{n'}ba-máji taí," é cagčai.
 I am sick on account of Walking Elk, Winter four I shall not see them, said went back
 to you.
- 9 Cėna ga^{n'} íuča cučéačē. Ga^{n'} čičigaⁿ gčí da^{n'}čtėa^{n'}i ĩi, waqi^{n'}ha itizē
 Enough at any rate news I send to you. And your grand- has even if (?) when, paper together
 father returned
- cta^{n'}be taí.
 you will see it.

NOTES.

Mato-maza, called Maⁿtcu-maⁿzė by the Omahas, was the son-in-law of Wiyakoiⁿ.

714, 5. wactá-báji a^{n'}čín-naⁿ ma'čín'i, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

LOUIS SANSSOUCI TO WILLIAM PARRY.

- Waqiⁿ'ha wíḁaxe te ehé tē íe égaⁿ'qti agíḁaxe kaⁿ'bḁa. Taⁿ'waⁿ'gḁaⁿ
 Paper I make to will I the word just so I make my I wish. Nation
 you said own
- zaniⁿ'qti níe waḁiⁿ'gai. Kí níe waḁiⁿ'gai caⁿ' eté eḁéwaḁé. Íuḁa aⁿ'ḁiⁿ'ge
 all we have no pain. And we have no pain as it may reasonable. News I have none
 should be
- ḁaⁿ'ja, caⁿ' íe ewígehé tē égaⁿ' agíḁaxe kaⁿ'bḁa. Aḁúhage ḁéḁu ḁatí tē, 3
 though, yet word I said that the so I make my I wish. Last here you the,
 to you own came hither
- "Íéskā tē anaⁿ'ctaⁿ tá mínke," ehé, ebḁégaⁿ. Kí égaⁿ' ḁáxe ḁaⁿ'ja, níkaḁáhi
 Inter- the I will stop walking, I said, I think it. And so I have though, chief
 preter done
- amá gícaⁿ'-qti-báji ebḁégaⁿ ḁaⁿ'ja, wí eátaⁿ' ámaⁿ' taté aⁿ'ḁiⁿ'ge ebḁégaⁿ,
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,
 sub.) fied
- anaⁿ'ctaⁿ há. Ė'di uwédi-máji. Aḁíḁaⁿ'ḁai xí, íḁádiḁai ḁínké uḁúkie taí, 6
 I stopped . There I am not in it. They wish me, if, agent the (ob.) let them talk
 walking with him about it,
- aḁíḁaⁿ'ḁa-báji xí'cté, cí égiḁaⁿ taí. Wímínké'di e'aⁿ' ḁíngé. Gahíe
 they do not want me, even if, again let them say it to With reference to there is no cause
 their own him. me for complaint
 (against them)
- ḁaⁿ'ga wiⁿ aḁáxai. Íḁádiḁai ḁínké aⁿ'waⁿ'ci égaⁿ, égaⁿ' éḁaxe, éde gahí
 great one we have made. Agent the st. asked (or em- as, so I did for but council
 one ployed) me him,
- íe úkaⁿ' gaⁿ'ḁai tē égaⁿ'qti aḁáxai. Cēḁa cubḁé kaⁿ'bḁéde e'aⁿ' taté iⁿ'te. 9
 word deed they the just so we made it. Yonder I go to I wish, but how it shall be is
 wished you uncertain.
- Ícta ḁéḁaⁿ zeaⁿ'ḁai égaⁿ' cubḁé kaⁿ'bḁa. Wáḁe aḁgúḁai amá iⁿ'wiⁿ'kaⁿ' gaⁿ'ḁai
 Eye this they prac- so I go to I wish. White peo- our the (pl. to help me wish
 tice on me you ple sub.)
- há. Níkaciⁿ'ga ḁiḁḁa amá wáḁe amá iⁿ'wiⁿ'kaⁿ'i tē égaⁿ' tá-bité eonégaⁿ
 Person your the (pl. white the (pl. they helped the so that they shall be you think
 sub.) people sub.) me (past act) it
- ā. Ikáḁewiḁai éskaⁿ'bḁégaⁿ ádaⁿ' íe tē égiḁe há. Uḁḁé'qtcí íe tē qáḁa 12
 † I have you (pl.) I think so there- word the I have . Very soon word the back
 for friends fore said it again
 (what pre-
 cedes)
- tíⁿ'ḁiⁿ'ḁakiḁé kaⁿ'bḁégaⁿ, kaḁéha. ḁíkáge-ma úwagiḁa-gā, Míⁿ'ḁá'ē cti.
 you will cause some I hope, my friend. Your friends tell it to them, Star too.
 one to bring my own
 hither

NOTE.

Sanssouci was the blind interpreter at the Omaha Agency. He dictated the following translation as far as the end of the last question. What follows that question was translated from the original Omaha text by the author. Sanssouci's words are given *verbatim*, although not always in the best English. His successor as interpreter was an Iowa, Charles P. Morgan, who had been interpreter for the Ponkas. Mr. Parry's home was in Richmond, Indiana.

TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

ICTAÇABI TO CÜŃXIQOWE.

January 14, 1879.

- Jaha^{n'}ha, níkaci^{n'}ga çiçíŋa çanká wíŋa^{n'}be ka^{n'}bça. Níkaci^{n'}ga júwacá-
 Brother-in-law, people your the ones I see you I wish. People you with
 who (sing.)
- gçe çanká wíŋa^{n'}be ka^{n'}bça. I^{n'}c'ágççti cí xí, edáda^{n'} íwidáxe ka^{n'}bça há.
 them the ones I see you I wish. Very old man you when, what I make for you I wish
 who (sing.) reach by means of
- 3 Níkagáhi Ma^{n'}tcú-na^{n'}ba aká ingáxai há, áda^{n'} eubçé ka^{n'}bça, níkaci^{n'}ga
 Chief Ma^{n'}tcu-na^{n'}ba the has done for there- I go to I wish, people
 (sub.) me fore you
- çiçíŋa çanká wíŋa^{n'}be ka^{n'}bça çé uqçç'qtei. Wacákaçúde ée há, ŋa^{n'}be
 your the ones I see you I wish this very soon. Waçakarutce it is I see him
 who
- ka^{n'}bça çínké: e ŋa^{n'}be táí há, níkagáhi aká. Gañxí uqçç'qtei gáça^{n'}
 I wish the one him I see will chief the And then very soon that (cv.
 who: (sub.) (sub.) ob.)
- 6 cta^{n'}be xí, ŋaha^{n'}ha, waqí^{n'}ha wí^{n'} tian'kiçá-gá. Aŋígçicta^{n'}-qti-ma^{n'} há.
 you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself
 for it
- Níkaci^{n'}ga 'a^{n'} aká wabáxukiçáçí^{n'} aká é baxúi tē, wí^{n'} bçízē-na^{n'}-ma^{n'}.
 Indian how the he whom they have as their he write when, one I usually receive it.
 (sub.) amanuensis

NOTES.

Cüñxíqowé (Çeğiha, Cañge íçá'égç), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wíŋa^{n'}be ka^{n'}bça, used for the pl., wíŋa^{n'}bai ka^{n'}bça.

716, 7. Níkaci^{n'}ga 'a^{n'} aka, etc. A better reading suggested by G.: Níkaci^{n'}ga
 Indian

e'a^{n'} wabáxukiçáçí tīçá etōwa^{n'} wí^{n'} bçízē-na^{n'} ma^{n'}.
 how they cause him he sends soever one I usually receive it.
 to write it hither

TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA^NWA^N-GAXE-JIŅGA TO A. B. MEACHAM.

January 16, 1879.

Húñaŋga cañ'ge wémaⁿça^{n'} wawéci ka^{n'}bça, ŋiga^{n'}ha. Cañ'ge gčéba-
 Winnebago horse they stole from pay I wish, O Grand- a hun-
 us father.
 híwiⁿ áta wénacai hā. Pahañ'gadi Isa^{n'}yati cañ'ge gčébahíwiⁿ kí 'đi
 dred and they snatched Formerly Santee horse a hundred and be-
 over from us
 gčéba-đéčabčei i^{n'}nacai 'égaⁿ, wawéci ka^{n'}bça, ŋiga^{n'}ha. . . . 3
 eighty took from me as, pay I wish, O Grand-
 father.
 Wágazúqti a^{n'}ná'aⁿ aŋga^{n'}čai, ŋiga^{n'}ha. Maja^{n'} čaⁿ agčitaⁿ hā: waqi^{n'}ha sagi
 Very straight we hear it we wish, O grandfather. Land the I work my . paper hard
 (ob.) own
 ka^{n'}bça. Ččeiⁿ ičáđičai bčúga učúakié bčictaⁿ íe tē ačei^{n'} cuğčéakičē, ci
 I wish. That (mv. agent all I have talked I have fin- word the I cause him to take it again
 ob.) to him about it ished
 gáčaⁿ waqi^{n'}ha cučéačē. Ca^{n'} awá'e tēđihi ŋi, i^{n'}teqi tat 'éskaⁿbčégaⁿ, 6
 that (ob.) paper I send to you. And I plow when the time hard for shall I think that,
 comes, me
 ca^{n'} 'đi 'éskana ma^{n'}zēskā d'úba i^{n'}ččepaha kaⁿbčégaⁿ. Ca^{n'}, ŋiga^{n'}ha,
 yet there oh that money some you show to me I hope. And, O Grand-
 father.
 cēna uwibčā. Uwibčā tē 'éskana 'égaⁿqti i^{n'}ččekaxe kaⁿbčégaⁿ. Iŋiga^{n'}čai
 enough I have told the oh that just so you do for me I hope. Grandfather
 you
 oninké, wibčaha^{n'} hā. Níkaci^{n'}ga ukčeiⁿ wégičégaⁿ oninké, wibčahaⁿ. 9
 you who I pray to you Indian common the one who plans you who I pray to you.
 are, for them, are,
 Ga^{n'} gátē cēna wibčahaⁿ hā. Kí 'úkaⁿ áji cī wi^{n'} uwibčā tá minke.
 And that enough I pray to you And deed an- again one I will tell you.
 other
 'Éskana edádaⁿ i^{n'}teqi kē wačónaqtí wia^{n'}be učúwíkié kaⁿbčégaⁿ. 'Éskana
 Oh that what difficult the very plainly I see you I talk to you I hope. Oh that
 for me (coll.)
 enégaⁿqti i^{n'}ččekaxe kaⁿbčégaⁿ. Edé tēdaⁿ ebčégaⁿ áwiná'aⁿ tá minke. 12
 just so you you do for me I hope. What will he say? I think I will hear from you.
 think (a soliloquy)
 'Éskana íe tē níže kaⁿbčégaⁿ. Ca^{n'} edéce ŋi, uqč'qtei gčičačē tat 'éskaⁿ
 Oh that word the take I hope. And what you if, very soon you cause to shall so
 (ob.) take it return hither
 aⁿča^{n'}čai.
 we think.

MI^NXA-SKĀ TO MAZA-NAP^TN, A YANKTON.

January 25, 1879.

Negīha, cubččé tá minke. Kī wiān'ge cti iⁿnaⁿhá cti waqan'be kaⁿbčā.
 Mother's brother, I will go to you. And my sister too my mother too I see them I wish.

Aⁿba gaⁿ' aⁿwaⁿ'qpani gaⁿ' wiān'be kaⁿbčā gaⁿ' cubččé tá minke. Iⁿnaⁿhá
 Day as I am poor as I see you I wish as I will go to you. My mother

t'é tē cetaⁿ' iⁿdádi waqpáni hádaⁿ wiān'be kaⁿbčā-qti-maⁿ' hă. Hīndá, gaⁿ' 3
 died so far my father poor, there- I see you I have a strong desire Let me see, as

miⁿágčā gaⁿ' aⁿwaⁿ'qpani gaⁿ' wiān'be kaⁿbčā-qti-maⁿ' hă. Kī Wihé cti
 I have taken a wife as I am poor as I see you I have a strong desire And Fourth too sister

iⁿ'tcaⁿ wáčiwe gaⁿ' égaⁿ čaná'aⁿ tái ebčégaⁿ cučéččé. Kī čatfi tēcti edádaⁿ
 now has taken a husband as so you will hear it I think it I send to you. And you in the what

abčīⁿ-máji hádaⁿ čičīn'ge-naⁿ čagčai. Kī Umaⁿ'haⁿ Badize cučé tá-čīnké, 6
 I had not I, there- you without usu- you went And Omaha Battiste he is the one who will go to you,

wáwaⁿ. Kī é'di cubččé tá minke. Paⁿ'ka naⁿ'ba četi cačé tá aká. (Céna
 to dance the pipe dance. And there I will go to you. Ponka two they too will go of their own accord to you. (Enough

et'égaⁿ hă. Céna tá aka.)
 it may be Enough it will be.)

NOTES.

MIⁿxa-skā was formerly called, Waqwataⁿ-čīnge, the Omaha notation of the Oto Waqwataⁿ-yīn'e, *Poor Boy*. He was the son of Wasabě-jaūga, an Omaha.

719, 3 and 6. hadaⁿ, a peculiar contr. of hă, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ hă, etc.), an observation made to the author, and not part of the letter.

TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author* : "That is enough! That will be sufficient.")

CAÑGE-SKĀ TO WIYAKOI^N.

January 27, 1879.

- Negíha, ca^{n'} winégi cti i^{n'}t'e ga^{n'} wiáhaⁿ cti i^{n'}t'e ga^{n'} aⁿwa^{n'}qpani
 Mother's at any my too is dead as my brother- too is dead as I am poor
 brother, rate mother's brother
- héga-máji. Cé cin'gajin'ga daxe cínké agíhaⁿbe ka^{n'}bča. Aⁿwa^{n'}qpani
 I am very. That child I made the one I see my own I wish. I am poor
- 3 héga-máji ga^{n'} ada^{n'} ta^{n'}wa^{n'}gča^{n'} čičíha, negíha, awáhaⁿbe ka^{n'}bča. Kí
 I am very as there- nation your, mother's I see them I wish. And
 fore
- waqi^{n'}ha ča^{n'} cubí tedíhi xí, cin'gajin'ga wiwíha učákie ka^{n'}. Ja^{n'}be
 paper the reaches when the time child my you talk please. I see him
 (obj.) you arrives
- ka^{n'}bča tē ínahiⁿ xí, waqi^{n'}ha ia^{n'}čákie ka^{n'}bčegaⁿ. Ca^{n'} wagázuaⁿčákie
 I wish the he is if, paper you cause to be I hope. And you straighten it for me
 willing coming hither to me
- 6 xí, iⁿwi^{n'}čana íčačē te. Kí čéču níkaci^{n'}ga čičíha amá atíi há. Kí
 if, you tell me you will send hither. And here people your the (pl. came hither And
 sub.)
- aⁿwa^{n'}qpani égaⁿ edádaⁿ wi^{n'}aqteíⁿctē iⁿwi^{n'}gaxa-báji cagčái. Kí íe ké
 I was poor so what even one we did not do for them they went And word the
 back to you.
- júaji wégaxe cagčá-biama. Kí č'di ca^{n'} júga wináqtei cubčé ka^{n'}bča. Kí
 inferior made for they went back to And then at any body I alone I go to I wish. And
 us you, it is said. rate you
- 9 e'a^{n'} ma^{n'}ni^{n'} ca^{n'} níe čiči^{n'}ge xí, ca^{n'} úda^{n'}qti ma^{n'}ni^{n'} xí, winá'aⁿ ka^{n'}bča.
 how you walk at any you have no pain if, at any rate very good you walk if, I hear from I wish.
 rate you
- Ca^{n'} ukít'ē iⁿtáxajá amá e'a^{n'}i gč' ctěwa^{n'} ca^{n'} íe wágazu aná'aⁿ ka^{n'}bča.
 And foreigners those who are up how (pl.) soever their af- still word straight I hear it I wish.
 towards the head of the river
- Ca^{n'} ta^{n'}wa^{n'}gča^{n'} čičíha-má cti úckaⁿ e'a^{n'} ma^{n'}čín' xí, ca^{n'} e'a^{n'}i gč' ctěwa^{n'}
 And nation those who are too deed how they walk if, at any rate how (pl.) soever their
 yours
- 12 ca^{n'} wágazúqti aná'aⁿ ka^{n'}bča.
 still very straight I hear it I wish.

NOTE.

720, 11. e'aⁿi gč' ctěwaⁿ however their different affairs may be: gč' shows that the affairs, etc., belong to *different* times or places.

TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MA^NTCU-NA^NBA TO WIYAKOI^N.

Ké, ʔaⁿckáha, wawína cu^uéa^uçé tá minke. Maⁿtcú-cáge, naⁿbé e^uai gě
 Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.)

d'úba aniⁿ ʔi, wabágçeze 'iⁿ-amádi ují-adaⁿ 'éⁿdi ian'ki^uçá-gă. Tii ʔi,
 some you have if, letter where they carry put it in and there send it hither to me. It if, comes

ʔaⁿckáha, iⁿ'çé-qtí-maⁿ tá minke. Wáçíⁿaⁿ'çáçé a^uçíⁿdaxe tá minke. Níkaciⁿ'ga 3
 sister's son I will be greatly pleased. You treat me as your kinsman (i. e., very kindly) I will make for myself. People

cé agçíⁿ minké guáçicaⁿ taⁿ'waⁿgçáⁿ dúbahai eⁿdítaⁿ iⁿ'nai tíçai édegaⁿ
 that I am sitting beyond nation in four places thence (near the speaker) to beg from me have sent but

aⁿçáⁿ'i ʔi, 'éⁿça awáⁿ'i tá minke, ádaⁿ iⁿwin'çaxaⁿ'qtí kaⁿ'bça há. Awáçkaⁿ
 you give if, there I will give to them, there- you give me all pos- sible help I wish I try

tégaⁿ céhe há. Gaⁿʔi íuça áji çíngéⁿqtiaⁿ ádaⁿ uwíⁿbça-máji. Céna gaⁿ' 6
 in order I say And then news differ- there is none at all there- I do not tell you. Enough as

wíçaxu cu^uéa^uçé. Çicti eⁿ'aⁿ çanájiⁿ ʔi, údaⁿ çanájiⁿ ʔi, wináⁿ'aⁿ kaⁿ'bça.
 I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

NOTE.

721, 4. taⁿwaⁿgçáⁿ dúbahai, probably refers to the four Pawnee divisions of Skidi, Teawi, Pitahawirat, and Kitkehaqki.

TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND MA^NTCU-I^{NC}'AGE.

February 6, 1879.

Cuḅčé ḥă. Awánaⁿqḥiⁿ'qti cuḅčé ḥă. Wiḥaⁿ'be tá miṅke, dadíḥa.
 I am going. I am in a great hurry I am going I will see you, O father.
 to you to you to you

Aⁿ'bačé, dadíḥa, iⁿwiⁿ'ḥaṣaⁿ' te ḥă'. Aⁿ'waⁿ'qpaniⁿ'qti aḡḥiⁿ'. Níkaciⁿ'ga
 To-day, O father, you will please help me ḥă'. I am very poor I sit. People
 O father, you will please help me

3 ḥiḥṇa ḥaⁿ' bḥúga waṣaⁿ'be kaⁿ'bḥa. Níkagáhi ḍéḥaⁿ'ba naṅkácě, wibḥahaⁿ
 your the I see them I wish. Chief seven ye who are, I pray to you
 (ev. ob.)

cuḥéaḥai. Wanáce nudaⁿ'haṅga dúba naṅkácě, wibḥahaⁿ cuḥéaḥai.
 I send to you. Captain of police four you who are, I pray to you I send to you
 (pl.) (pl.)

NOTES.

Maⁿtcu-i^{nc}'age, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ḥaⁿ refers to the Yankton tribal circle. We may, however, substitute ḥaṅka, *the ones who*.

722, 3. Níkagahi ḍéḥaⁿ'ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanáce nudaⁿ'haṅga duba, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

Pahan'gadi wawidaxu cučéačē čaⁿ'ja, wabágčeze qáča gēíčačáji.
 Formerly I wrote several I sent to you though, letter back again you have not sent it back.

Iⁿ'tcaⁿ Pañ'ka amá agčú xi, učéčai, čidaⁿ'ba-bi ai égaⁿ, íe djúbaqtei
 Now Ponka the (pl. they when, they told that he had seen he said as, word very few
 sub.) have come about you, you

uwíbča tá minke. Céču júwigčē tečan'di ctaⁿ'be tečaⁿ' caⁿ'caⁿ'qti maⁿ'bčeiⁿ 3
 I will tell to you. Yonder when I was with you in you saw me in the past always I walk
 the past

há. Caⁿ' níe ctē aⁿ'čič'gē-qti-maⁿ', wa'ú wiwíja cín'gajín'ga wiwíja-má
 And pain even I am really destitute of, woman my child those who are mine

cti. Caⁿ' iⁿ'čē-qti gaⁿ' maⁿ'bčeiⁿ há. Ki edádaⁿ áhigi abčeiⁿ-máji.
 too. And I am very glad so I walk . And what many I have not.

Aⁿ'waⁿ'qpani tcábe maⁿ'bčeiⁿ. Aⁿ'ba gé caⁿ' wiqaⁿ'be kaⁿ'bčā-qti-maⁿ' há. 6
 I am poor very I walk. Day the at any I see you I have a strong desire
 (pl. in. ob.)

Caⁿ' ú'aⁿ'čič'gē-qti ebčégaⁿ-naⁿ-maⁿ' há. Ki majaⁿ' wéahidē-qti čanájiⁿ
 Yet all in vain I usually think it . And land at a great distance you stand

ádaⁿ, é áwake, wiqaⁿ'be tē bčí'a há. Caⁿ' Umaⁿ'haⁿ-má wactaⁿ'be
 because, it I mean, I see you the I am un- able And the Omahas you saw them

caⁿ'caⁿ'qtiⁿ' iⁿ'taⁿ údaⁿ'qti ačai. Caⁿ' waqiⁿ'ha pahan'gadi cučéačē čaⁿ' 9
 continued all the now very good they go. And paper formerly I sent to you the ob.
 time

gčéjiⁿ égaⁿ, íčāxuhégaⁿ íe tē djúbaqtei wídxaxé há. Cé wabágčeze qáča
 has not as, as I apprehend word the very few I make for . That letter back
 returned unseen trouble you again

gčiaⁿ'čakičé xi, cí íe d'úba uwíbča tá minke. Caⁿ' uqčé'qtei iⁿ'baxu
 you cause it to have if, again word some I will give to you. And very soon write to me
 returned

íča-gā. Winá'aⁿ té kaⁿ'bča-qti-maⁿ' há.
 send it I hear from the I have a strong desire
 hither. you

12

NOTES.

Edward Esau, or Hutaⁿtaⁿ, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. xi, used here in a past sense; but tēdi is the common term.

723, 4. Supply nie wačič'gēqtiⁿi, they are really without it, after wiwíja-ma cti.

TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also

in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

JAČI^N-NA^NPAJĪ TO NI^NDAHA^N, AT THE PONKA AGENCY.

February 22, 1879.

- Wabčítaⁿ tē bčí'a-qtí-ma^{n'} tá miñke, ebčégaⁿ. Wiža^{n'}ba-máji xí'ji,
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if,
 ferent thing
- wačítaⁿ tē nān'de a'čá^{n'}sa-máji-naⁿ-ma^{n'}. Wana^{n'}qčíⁿ-qtí gí-gǎ. Ca^{n'}
 work the heart I am usually uneasy on account of it. In great haste be return- And
 ing.
- 3 údaⁿqtí anájiⁿ. Ca^{n'} edádaⁿ íuča číñgǎ égaⁿ. Wačítaⁿ tē enáqtí uhíta-
 very good I stand. And what news there is none so. Work the it only causing in-
 patient or
 anxious
- jiwáčǎ, ádaⁿ wana^{n'}qčíⁿqtí čagčí kaⁿbčégaⁿ. Čéaka číjáhaⁿ akáctí
 looking for there- making great haste you come I hope. This one your brother- the sub.,
 results, fore back none in-law too
- wačísnuđai ádaⁿ nān'de gípi-báji hǎ. Gáčaⁿ waqí^{n'}ha cuhí tǎ'dí,
 you (pl.) are tardy there- heart is bad for him. That ob. paper reaches when,
 fore you
- 6 cki cka^{n'}na xí'ji, waqí^{n'}ha wana^{n'}qčíⁿqtí gíañ'kičǎ-gǎ. Ca^{n'} údaⁿqtí
 you are you desire if, paper making great haste you send it back to me. And very good
 return- ing
- nié číñgǎ gaⁿ anájiⁿ, nújiñgǎ ctí wañ'gičǎ údaⁿqtí i^{n'}naji^{n'}i.
 without pain so I stand, boy too all they stand for me.

NOTE.

724, 5. wačísnuđai refers to jačiⁿ-naⁿpaji's son, Niⁿdahaⁿ, and his comrade, Tcaza-číñgǎ (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačísnuđai égaⁿ, čéaka číjáhaⁿ akáctí nān'de gípi-báji hǎ, *As you delay your coming, this one, too, your brother-in-law (i. e., Mactiⁿ-aⁿsa) is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e., men of my party?*) are well too.

MAⁿTCU-NAⁿBA TO ICTAΦABI.

Íe	djúbaqtei	cucéwikipé	tá	miñke	hă.	Uáwa'í	tá	amá	éde	ícpaha ⁿ jí.	
Word	very few	I will cause some one to take to		you		They will give things to	us	but	you do not know	it.	
Léskā	d'úba	wa'í	íçai,	léskā	níça	wa'í	íçai,	wanáççe	a ⁿ wan'gaçi ⁿ	tá-bi	
Oxen	some	they have prom-	ised to give to us,	oxen	alive	they have prom-	ised to give to us,	domestic an-	imals	that we may keep them	
ka ⁿ bçéga ⁿ .	Céhi	ctí	d'úba	wa'í	íçai,	é	ícpaha ⁿ	wika ⁿ bça	hă.	Caa ⁿ	3
I hope.	Apple	tree	too	some	they have prom-	ised to give to us,	that you know	it	I desire for	you	Dakota
amá	çéama	ta ⁿ	wa ⁿ gça ⁿ	sátā ⁿ	wada ⁿ 'be	ga ⁿ 'çai.	Pañ'ka	úçiqç	abçi ⁿ		
the (pl. sub.)	these	nation	five	to see them	they wish.	Ponka	refugee	I have			
i ⁿ c'áge	i ⁿ 't'e.	Gata ⁿ 'adi	edáda ⁿ	ínigça ⁿ '	tě	nícta ⁿ	tíi ⁿ 'te,	gíi-gă.	Çagçíäji		
old man	is dead for me.	Now, at last	what	you planned	the	you have finished	shall, if,	return ye.	You do not come back		
çí	úwa'í	tě	uçuçiqçin'ge	taté	ebçéga ⁿ .	Pañ'ka	ctí	d'úba	agí	amá.	6
if	they issue	the	shall not be sufficient to	give you a share	I think it.	Ponka	too	some	are re-	turning, said.	
Ma ⁿ tcú-náji ⁿ	agí	hă.	Agçí	tědihí	çí,	waçíta ⁿ	tá	amá	hă.		
Standing Grizzly bear	is re-	turning	He has	by the time	that	they will act in his case					

NOTE.

Ictaçabi was the son-in-law of Maⁿtcu-naⁿba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJIⁿ-SKĀ.

Jiga ⁿ 'ha,	Íe	djúbaqtei	wíçaxu	hă.	Kí	i ⁿ 'uda ⁿ '-qti-ma ⁿ '	hă.				
Grandfather,	word	very few	I write to you		And	I am doing very well					
çí'ji	Pañ'ka	çí	d'úba	agçíi.	Çéama	Uma ⁿ 'ha ⁿ	amá	e'a ⁿ '	wégaxe	tafte	9
çí	Ponka	lodgo	some	have re-	turned.	These	Omaha	the (pl. sub.)	how	they shall do to them	
ceta ⁿ '	wágazú-	ctéwa ⁿ 'jí.	Ma ⁿ tcú-náji ⁿ	aká	júwagçe	agçíi.	Wáçe	çéçu			
so far	is by no means certain.	Standing Grizzly bear	the (sub.)	he with them	they have returned.	White man	here				

ti čí^{n'} tí tēdihi xī'ji, wágazu taté hă. Ki wabágčeze wína čaⁿ
 he who has he it reaches when, it shall be straight And letter I have the
 come and has there (ob.)
 is mv. come from you
 ka^{n'}bča-čti-ma^{n'} hă. Wágazu i^{n'}čéckaxe ka^{n'}bčégaⁿ. Ma^{n'}zėska' cti ceta^{n'}
 I desire it greatly Straight you do for me I hope Money too so far
 3 bčiza-máji, ádaⁿ wawéci a^{n'}čín'ge hă. Ki ca^{n'}jinga čaa^{n'}na čagčé taⁿ
 I have not re- there- pay I have none And colt you abandoned when the
 ceived, fore (std. ob.)
 e'a^{n'} čkaxe xī, aná'aⁿ ka^{n'}bča. Uqčé wai^{n'}baxú-gă.
 how you do If, I hear it I wish. Soon write to me about
 the things.

NOTES.

Richard Rush is an Omaha. Unajiⁿskă was at the Yankton Agency.

725, 10, and 726. 1. Waqečəu ti číⁿ refers to Mr. T. H. Tibbles, of Omaha, who visited the reservation after the release of Standing Bear.

TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some Ponka lodges have returned. It is still by no means certain how these Omahas shall decide with regard to them. Standing Bear has returned with them. When the white man who came to the reservation some time ago shall have come again the question shall be settled. I am very anxious to get the letter which I begged of you. I hope that you will do for me what is right. I have not yet received any money, so I have no pay. I wish to hear what you intend doing about the colt which you left here when you went to the Yanktons. Write to me soon about these things.

ČAČIⁿ-NAⁿPAJĬ TO MŮⁿŁOE-QAⁿŁOE, AN OTO.

Čatí 'íčəčē tē, í-ăjĭ-gă. Aⁿwa^{n'}qpani héga-máji. Égičē čatí xī, u'a^{n'}-
 You have the, do not come. I am very poor. Beware you if, all in
 spoken of com- ing
 6 čingé'čti čatí te. Năn'de čípějĭčti čagčé xī wicti égaⁿ năn'de i^{n'}čín'udaⁿ-
 vain you lest. Heart very sad for you go back if I too so heart not good for me
 come on account
 máji ičănahiⁿ-máji. Ca^{n'} wáqe, "Waxígčita^{n'}i-gă," ai égaⁿ, áakilide; wačítaⁿ
 of it I am not willing. And white peo- Work for yourselves! said hav- ing. I pay attention to it; work
 tēnáqti asíčē hă.
 only the I think of it

NOTE.

Mŭⁿłoe-qaⁿłoe, *Large Black bear*, in Omaha, Wasabe-jaŋga.

TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware lest you come altogether in vain! I am unwilling for you to start for your home with a very sad heart, in which case I too would be very sad. The white people have said, "Work for yourselves!" I have followed their advice. I think of nothing but work.

HUPEÇA TO INSPECTOR J. H. HAMMOND.

Kagéha, aⁿnía tai égaⁿ nía wepéckaⁿná uáwaçáçionaí. Angísíçai
 My friend, we live in order that to live you wished for us you told us. We have re-
 membered it
 aⁿ'b içaugçe. Wakanⁿ'da çinké hídadí tí égaⁿ, úawaçákiaí. Wajiⁿ'waská'-qti
 through the day. God the one down to had as, you talked to us. We are very sensible
 the who the bot- come
 tom hither
 égaⁿ wackáxe. Níkaciⁿ'ga aká wawéçigçaⁿ' aká xáci héga-báji; máçë 3
 so you made us. Person the ruler the a long the
 (coll. coll. coll. while
 sub.) sub.)
 [=those who (coll.) give directions]
 gçéba-çabçiⁿ kí é'di déçabçiⁿ wawéçigçaⁿ'i; éde uhé angáçe tai íbahaⁿ-báji,
 thirty and besides eight they have ruled but the we will go along they have not
 over us; the path known,
 uáwagíça-báji. 'Ágça-qti aⁿ'çiⁿ çatí. Çatí égaⁿ, uáwaçáçinaí tē aⁿná'aⁿi.
 they have not told us. Suffering greatly we were you came You as, you have told us the we have
 heard it
 hither. hither
 Uáwaçáçinaí tē waⁿ'giçē'qti çizá-báji ctéctēwaⁿ aⁿçanⁿ'gaskaⁿ'çē taⁿ'gataⁿ. 6
 You have told us the all have not re- even though we will try it.
 ceived it
 Níkaciⁿ'ga aká çéaka wawéçigçaⁿ' aká naⁿ'ctaⁿ'i tē ē'be úwagíçá xí, na'aⁿ'
 Person the this those (coll.) who give they stop the who to tell them if, hear
 (sub.) (sub.) directions walking
 tai édaⁿ, aⁿçanⁿ'çai. Kí çí úwaçáçinaí tēdihi xí'ji, na'aⁿ' iⁿwinⁿ'gaⁿçai. Kí
 apt? (in solil- we think. And you you tell us on its ar- when, to hear it we desire for them. And
 quyl), rival
 níkaciⁿ'ga amá wáçe-macē' ctí taⁿ'waⁿgçaⁿ' çanájiⁿ gē' wawéçigçaⁿ' çingé 9
 person the (pl. ye white people too nation (or city) you stand the ruler none
 sub.) (pl. in. ob.)
 xí, wágazu-báji te há. Kí taⁿ'waⁿgçaⁿ' anⁿ'gataⁿ wawéçigçaⁿ waçinⁿ'gai xí,
 if, they will not be straight And nation we who stand ruler we have none if,
 wágazu-aⁿ'çiⁿ-báji taité éskaⁿ aⁿçanⁿ'çai Ádaⁿ níkaciⁿ'ga d'úba wajiⁿ'skáqtcí
 we shall not be straight we think that probably. There- person some very sensible
 fore
 wackaⁿ'iaⁿgáqti majaⁿ' çanⁿ'di íe éna'aⁿ etaí xí'ji, weáçagickáxai kaⁿ' 12
 very strong land in the word they listen ought if, you make it for us we
 to it
 aⁿçanⁿ'çai.
 hope.

NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.

Those men who are chiefs have held their positions for a very long time; they have ruled us for thirty-eight years. But they do not know the path which we ought to follow in order to improve ourselves, so they have not told us about it. Hence we were suffering much when you came. When you came we heard what you told us. Even though all have not received what you told us, we will try it. We think that if these men who are chiefs should resign and there should be none to succeed them, who would obey if any one should tell the people anything? We desire them to hear what you have to tell us when your reply shall have come. Now it is the case with you white people, if you have no persons in authority in your cities there will be a bad state of affairs. And in like manner we think that if we should have no rulers in our nation our affairs would be in disorder. Therefore we hope that you will arrange for us to have some very sensible and very strong men in our land whom the people will be apt to obey.

ḌAÇI^N-NA^NPAJĪ TO INSPECTOR HAMMOND.

Níkaciⁿ'ga dúbá, sātāⁿ, cáḍē daⁿ'ctēaⁿ'i, áhigi ukíkíe, é'di wackaⁿ'jaṅga
 Person four, five, six it may be (?), much they talk then strong
 together,

edádaⁿ gáxai, égaⁿ aṅgaⁿ'çai. Wañ'gaçiⁿ xī, íe aⁿwañ'gagíná'aⁿ tai, ádaⁿ
 what they do, so we wish. We have them if, word we obey them, our will there-
 own, (pl.), fore

3 gé te aṅgaⁿ'çai.
 what has we wish it.
 been
 specified (?)

TRANSLATION.

When four, five, six, or many persons talk together, what they do is enduring; and this is what we desire. If we can have them, we will obey them. Therefore we desire what has been specified.

MAZI-KIDE TO INSPECTOR HAMMOND.

Çati tē'di íwiḍahaⁿ-máji, jīⁿçéha. Ūwaçakié-médegaⁿ íe çíṭa tē aná'aⁿ;
 You when I did not know you, O elder Since you have spoken to us word your the I have
 came brother. heard;

nān'de iⁿçīⁿ'udaⁿ. Kī çé-ma níkaciⁿ'ga d'úba waçítaⁿ weçéckaⁿ'ná-médegaⁿ
 heart mine is good And these (pl. person some to work as you have wished (for) them
 by means of it. ob.) (pl. ob.)

6 wiñígaⁿ mégaⁿ, é'duéhe. Kī níkaciⁿ'ga çéama, níkaçáhi-ma maⁿ'naⁿ'çīⁿ,
 my grand- likewise, I belong to. And person these, the chiefs have made mis-
 father takes,

waçítaⁿ-ma çéama níkaciⁿ'ga d'úba waçítaⁿ gaⁿ'çai-ma é'duéhe. Éde
 the ones who these person some those who wish to work I belong to. But
 work

umaⁿ'çínka naⁿ'ba iⁿ'teaⁿ íniçawáçē íbahaⁿ'i; sí masáni çizé açaí.
 season two now (what is) favora- they know; foot on one taking they
 ble to life side it go.

NOTES.

728, 4. Uwaçakie-medegaⁿ, etc. W. gave another reading, though he said that the text (-medegaⁿ) was correct: Kagcha, níkaciⁿga úwaçakie ma íe çíja tē iⁿwiⁿçai égaⁿ, aná'aⁿ tē nān'de iⁿçíⁿudaⁿ, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani çize açai. This means, "They learn a little about the way and advance one foot; then they learn a little more and advance the other."

There were other speakers after Mazi-kide, but their words were not recorded in their own language.

TRANSLATION.

O elder brother, I did not know about you when you came. Since you have spoken to us, I have heard your words, and they make me glad. Since you and my Grandfather (the President?) have wished some of these Indians to work, I have joined them. These Indians, the chiefs, have made blunders. I have joined those Indians who wish to work. It has been two years since they found out that it is life-sustaining. They are advancing one step at a time.

WAQPECA TO UNAJI^N-SKA.

March 24, 1879.

Negíha, wabágçeze bēizē çí, nān'de iⁿçíⁿudaⁿ-çti-maⁿ. Negíha,
 Mother's letter I re. when, heart mine was very good by means Mother's
 brother, ceived of it. brother,
 wijiⁿçē níja, wakéga tē giniⁿ. Éskana íçae tē bēúga égaⁿ káxe
 my elder lives, sick the he has re- Oh that you the all so you do
 brother covered from.
 kaⁿbēgaⁿ. Hné teçan'di nān'de iⁿpi-máji. Kí iⁿtaⁿ añka-máji. Caⁿ 3
 I hope. You went in the past heart bad for me. And now I am not so And
 Pan'ka amá edádaⁿ gíteqí'çti wiⁿ ákipai, wáçe wanáçe aⁿbacé'çtci
 Ponka the (pl. what very difficult one have met it, white soldiers this very day
 sub.)
 wáçíⁿ açai: Maⁿtcú-nájiⁿ, çáxe-ní-çataⁿ, Lé-sigçé, Çyu-í-lnaⁿ, Waçíçe-çáci,
 have taken them Martcu-nájiⁿ, çaxe-ní-çataⁿ, Buffalo Tracks, Prairie chicken Runs a long time,
 away: is coming.
 Maⁿtcú-dáçíⁿ, Cañgé-hiⁿ-zí. Buçíte ijin'ge çáji, íhaⁿ aká Çuzáçí gçízai égaⁿ. 6
 Foolish Grizzly bear. Horse with yellow Charles his son did not his the Rosalie having taken him
 hair. Pepin go, mother (sub.) from her own.
 Wamúské uáji bēictaⁿ çí, Waçútada wajaⁿ'he bēé tēínke, negíha. Caⁿ
 Wheat I sow I finish when, Oto I see them I may go, O mother's And
 brother.
 aⁿ'ba íçáugçe ç'ta çanájiⁿ kaⁿbēgaⁿ. Wackañ-gā. Wanáçe çíçize taí,
 day through there you stand I hope. Make an effort. Soldier they will take
 you,
 ebēgaⁿ. Cúde-gáxe, winéçi, wiñmi mégaⁿ, wakéga-báji çí, awána'aⁿ 9
 I think it. Smoke-maker. my mother's my father's likewise, not sick if. I hear about
 brother, sister them
 kaⁿ'bça. Ictáçabi aká Waçutádaça wáwa'i ahí, cañ'ge cáçē-naⁿ'ba
 I wish. Ictáçabi the (sub.) to the Otos to dance the reached. horse twelve
 pipe-dance there,
 wáçíⁿ aççí.
 he has brought
 them back.

NOTES.

729, 5. *ᖃaxe-ni-čataⁿ*, a name of *ᖃje-baęe*, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. *Buęite*, the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau (*Čuzaęi*) was John Pepin, a scholar of the author in 1872.

TRANSLATION.

Mother's brother, when I received your letter it made me very glad. Mother's brother, my elder brother is alive; he has recovered from the sickness. I hope that you will fulfill all your promises. I was sad when you went away (in the past). But now I am not so. For the Ponkas (who were here) are in great trouble; this very day the white soldiers came and took them away (to Omaha City). (The names of the arrested Ponkas are as follows:) Standing Bear, Crow Drinks Water, Buffalo Tracks, Prairie-chicken is Coming, Runs a Long time, Foolish Grizzly bear, and Horse with Yellow Hair. John Pepin did not go, as his mother, Rosalie, (now wife of the Omaha Silas Wood) took him. Mother's brother, when I finish sowing wheat I may go to see the Otos. Throughout each day I hope that you may remain there (where you are). Persevere. I think that the soldiers will arrest you (if you return here). I wish to hear whether Smoke-maker, my mother's brother, and my father's sister are well. Ictaęabi went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MA^NTCU-NA^NBA TO WIYAKOI^N.

April 3, 1879.

- Čaⁿ, ęaⁿckáha, uágčacige cučéaęé tá minke. Kĩ aⁿwaⁿępani ehé
 And, sister's son, I complain of my own I will send to you. And I am poor I said
- uwífba-naⁿ-maⁿ. Kĩ Heqága-maⁿčĩⁿ máčadi caⁿ wadaⁿbe atĩ, ki
 I usually told you. And Walking Elk last winter at any rate to see us came, and
- 3 aⁿwaⁿępani ehé égaⁿ, caⁿcaⁿ waępáni tē cugęé. Gaⁿęĩ Heqága-maⁿčĩⁿ
 I am poor I said as, always poor the he went back to you. And Walking Elk
- amá ankaⁿtaⁿi cagęaĩ, ęaⁿckáha. Kĩ więúępa aⁿba ataⁿęĩ aⁿčicke tédaⁿ,
 the (mv. sub.) tied me they went back to you, O sister's son. And my grand- day when (fut.) he loose me will? (in soliloquy),
 child
- ebęégaⁿ anęjiⁿ caⁿcaⁿ tá minke. Céna, ęaⁿckáha, íe uágčacige cučéaęé.
 I think it I stand always will I who. Enough, O sister's son, word I complain of I send to you.
 my own
- 6 Ahaú. Čaaⁿ-ęti-máęa cí tčdi edádaⁿ íe uęúęikiaĩ čĩte aná'aⁿ
 ę To the real Dakotas you when what word they spoke to you about if I hear it

- kaⁿ/bça. Caⁿ/ edádaⁿ uwíbça tē çĩngé égaⁿ hã. Caⁿ/ fuça çĩngé cti
I wish. And what I tell you the there is none so And news none too
- anájiⁿ. Pañ'ka fé Maⁿtcú-nájiⁿ gçi éde wanáçe amá agíatí égaⁿ,
I stand. Ponka this Standing Grizzly came back soldier the (pl. came for as,
sub.) him
- Umaⁿ/haⁿ tuⁿ/waⁿgçaⁿ çan'di wáçiⁿ agçai. Ki e'aⁿ/ gíaxai taité cetaⁿ 3
Omaha city to the they took them back. And how they shall do to them so far
- ičápahaⁿ-máji: agí taité cti ičápahaⁿ-máji, ci Pañ'ka majaⁿ/ çan'já
I do not know: they shall be re- too I do not know, again Ponka land to the
turning
- wáçiⁿ hí taité cti ičápahaⁿ-máji. Ki, "Iⁿwiñ'xañ-gã," áji égaⁿ, uéçaⁿ-máji:
they shall take them too I do not know. And, Help me! as he did not I did not help
hither say, him:
- é iⁿ/ça-máji tē. Íuça uwíbça cuçéaçē Umaⁿ/haⁿ yi đéçaⁿ/ba gaqçaⁿ/ 6
that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating
- açai éde, agçi-báji caⁿ/caⁿ. Đáçiⁿ/a d'úba gıqçaⁿ/ açai éde cetaⁿ/
went but, they have not always. To the Paw- some migrating went but so far
nees
- agçi-báji. Íuça pñájiⁿ/qti iⁿ/tcaⁿ aná'aⁿ. Húdeáa Wáçutáda yíi çan'
they have not returned. News very bad now I have heard. Down the Oto the village
stream
- guáçicaⁿ/a díxe wakéga égaⁿ-bi; júga qçiqçi, ábigi t'á-biamá. Çiádi 9
beyond it is said that they have the small-pox; body broken out many have died, it is
in running said. Your
sores,
- makaⁿ/ iwaⁿ/xekiçá-gã, wáqe amádi. Zçéçai xi, díxe éçigaⁿ-báji tai.
medicine cause him to ask about it, among the white They pre- if, you will not have the small-pox.
people. scribe for you
- Añgúcti Umaⁿ/haⁿ amá eáwagaⁿ tañ'gataⁿ, makaⁿ/ aⁿ/çañ'xiwaⁿ/xe tañ'gataⁿ.
We too Omaha the (pl. we will be so, medicine we will ask about it for ourselves.
sub.)
- Pañ'ka iⁿ/c'áge wiⁿ/ abçiⁿ/ éde t'éé hã. Wasábe-qçá ijáje açiⁿ/ Cúde- 12
Ponka old man one I had but he is dead Black bear lean his name he had. Smoke-
- gáxe uíça-gã. Ci íe edádaⁿ uwíbça kē çútaⁿ/qti uwíbça cuçéaçē.
maker tell it to him! Again word what I tell to you the very correctly I tell it to I send to you.
you
- Waqiⁿ/ha gáçaⁿ nízē ki, uqçé gĩaⁿ/kiçá-gã.
Paper that you re- when, soon send it back.
ceive it

NOTES.

730, 4. wiqepa, Walking Elk. Maⁿtcu-naⁿba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wáçutada yíi çan' guáçicaⁿ/a, i. e., near Vinita, Indian Territory.

TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, "On what day will my grandchild untie me?" I have sent you enough words of complaint about my own (people), O sister's son!

When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponkaland (in Indian Territory). As they did not say "Help me!" I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

JAČI^N-NA^NPAJĪ TO MŮ^NTCE-QA^NŁOE.

A ⁿ wa ⁿ 'wajá ctě		uágaca ⁿ -májĭ,	áda ⁿ	cañ'ge	a ⁿ čĭñ'ge,	a ⁿ wa ⁿ 'qpani há.
In any direction what- ever		I have not traveled, there-	fore	horses	I have none,	I am poor
Ī-äji-gă há.	Ēgičē	'a ⁿ čĭñgě'qti	učágaca ⁿ	čatí	te.	č'íčaji'qti čagčē íčá-
Do not be coming	!	Beware	altogether in vain	you travel	you come	lest. You are very sad you go back I am
3 nahi ⁿ -májĭ.	Nikaci ⁿ 'ga	d'úba	ikágeawáčē	ča ⁿ 'ja,	wačĭta ⁿ	ákihiđai éga ⁿ ,
not willing.	Person	some	I have them for friends	though,	work	they attend to as,
níaci ⁿ 'ga ukéčĭ ⁿ	úcka ⁿ	epai	tě	gáxe	añga ⁿ 'ča-bájĭ.	Áda ⁿ Ī-äji-gă há. Čéna.
Indian	common	deed	their the	to do	we do not wish.	There- fore do not be coming ! Enough.

NOTE.

See 726. After JAČIⁿ-naⁿpajĭ had sent that letter, MŮⁿŁce-qaⁿŁoe wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TA^NWA^N-GAXE-JIŅGA TO MAWATA^NNA.

Caⁿ ga^{n'} maja^{n'} ɕa^{n'} bɕitaⁿ éde edádaⁿ bɕúga uáji bɕictaⁿ ɣi, Ihañk'-
 At any rate land the I have but what all I plant I finish when, Yank-
 (ob.) worked them

taⁿwi^{n'} ɣi ɣa^{n'}be tɕ, ebɕégaⁿ. Ca^{n'} Ihañk'taⁿwi^{n'} ɣi guáɕica^{n'} Caa^{n'} áji-
 ton vil- I will see it, I think it. And Yankton vil- beyond Caa^{n'} dif-
 lage

ɕaⁿɕa^{n'} waja^{n'}be ka^{n'}bɕa. Ca^{n'} ɕisañ'ga, Uqɕ etégaⁿ, cañ'ge ɣiɣi ca^{n'} 3
 ferent ones I see them I wish. And your younger brother, To over- apt, horse houseful in fact
 take (a foe)

ha^{n'}daⁿ cañ'ge sátaⁿ gínaɕiñ'ge, wé'ɣiⁿ, kúkusi cti, bɕúga gínaɕiñ'ge.
 at night horse five he lost by fire, plow, hog too, all he lost by fire.

ɕaná'aⁿ tégaⁿ uwíbɕa cuɕéaɕé. Ca^{n'} ga^{n'}-naⁿ cupí te ebɕégaⁿ uwíbɕa
 You hear it in order I tell it to I send to you. And at any rate I will reach I think it I tell you
 that you (t)

cuɕéaɕé. Ca^{n'} níaci^{n'}ga d'úba nŭjĩnga wágazúqti Ihañk'taⁿwi^{n'} ikágeaⁿ 6
 I send to you. And person some boy very straight Yankton we have them

wa^{n'}ɕai waghap'é'qti juáwagɕe. A^{n'}cté-na^{n'} ɣi wiwíɣa uágidé cuɕɕé.
 for friends being very near to I was with them. Usually, as it house my own I enter my I return
 them, my kindred were own own you.

Uqɕé'qti waɣi^{n'}ha gɕ wi^{n'} iañ'kiɕá-gä. Níaci^{n'}ga-ma e'a^{n'}i ɣi, iⁿwi^{n'}ɕa-gä
 Very soon paper the (pl. one send hither to The people how they if, tell me.
 in. ob.) me!

Wágazúqti iⁿwi^{n'}ɕa ɭɕa-gä.
 Very straight to tell me send hither!

9

NOTES.

733, 3. Uqɕ etegaⁿ (Uqɕe etegaⁿ), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawadaⁿɕiⁿ), the Omaha, half-brother of the Yankton Mandan (Mawataⁿna).

733, 5. Caⁿ gaⁿ-naⁿ, etc., said by W. to be bad Omaha. He gave other readings: Caⁿ ga^{n'} cubé etégaⁿ, *I will be apt to go to you at any rate*; or, Caⁿ ga^{n'}qti cubé etégaⁿ, *I will be apt to go to you, no matter what happens*! Or, Edádaⁿ áakipá ctéctéwa^{n'}, cupí te ebɕégaⁿ, etc., *I think that I shall reach your land in spite of anything that I may encounter*, etc. Or, Iⁿbaⁿ.báji ctéctéwaⁿ, ca^{n'} (wiewájiⁿ) cupí te ebɕégaⁿ, *Even though I should not be invited (to your land), still, I (of my own accord) think that I shall reach your land*.

733, 7. Aⁿcte-naⁿ, etc. A^{n'}cte ɣi wiwíɣa uágidé égaⁿqti cubɕé, *I go to you just as if I was entering my own house*. (G.) W. and Taⁿwaⁿ-gaxe-jĩnga agree in the use of cuɕɕe. A^{n'}cte-naⁿ ɣi wiwíɣa-qti uágidé cuɕɕé égaⁿ hã (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and égaⁿ, *so*, *like*.

TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

HUPEǂA TO A. B. MEACHAM.

- Kagéha, úckaⁿ uáwaǂagioná tǂaǂai tē aṅgáxai. Waǂítaⁿ e'a^{n'} ckáxai
 My friend, deed you have the we have done Work how you (pl.)
sent hither it. do it.
- gē a^{n'}ǂaṅ'gaska^{n'}ǂai, a^{n'}ǂicta^{n'}i. Níkaci^{n'}ga aṅ'gaǂi^{n'} pahan'ga Wakan'da
 the we have attempted, we have fin- Person we who are before God
(pl. ished. in. ob.)
- 3 aká jút'aⁿ wáxai tē edádaⁿ ctēwa^{n'} a^{n'}ǂa^{n'}bahaⁿ-báǂi. Kagéha, waǂítaⁿ tē
 the made us have the what soever we did not know. My friend, work the
(sub.) bodies
- a^{n'}baǂē'qtcí a^{n'}ǂicta^{n'}i tē uwíǂa cuǂéaǂē. Níkaci^{n'}ga ukéǂiⁿ aṅ'gaǂi^{n'} úckaⁿ
 this very day we have fin- the I tell it to I send to you. Indian common we who are deed
ished you
- ǂiǂíha údaⁿ ctēwa^{n'} íbahaⁿ-báǂi, aṅgú-onaⁿ a^{n'}ǂa^{n'}bahaⁿ, Uma^{n'}haⁿ aṅ'gataⁿ.
 your good soever they know not, only we we know it we who are Omahas.
- 6 Kagéha, níkaci^{n'}ga ukéǂiⁿ ucté-ma gí'ǂa-baǂi'-qti-na^{n'} ca^{n'} a^{n'}ba íǂúgǂe,
 My friend, Indian common the others are usually very sad yet day throughout,
 kagéha, gí'ǂaǂi-méde aṅguíhaji aṅga^{n'}ǂai. Éskana uáwaǂaⁿ ka^{n'} a^{n'}ǂa^{n'}ǂai.
 my friend, those who have we do not fol- we wish. Oh that they help us we hope.
been sad low
- Níkaci^{n'}ga ukéǂiⁿ aṅ'gaǂi^{n'} wáǂaha aṅgúǂai gē áǂaha ctēwa^{n'} ga^{n'}ǂa-báǂi
 Indian common we who are clothing our the to wear
(pl. in. ob.) clothing
- 9 wáǂe amá. Kí, wáǂe-máǂē, edádaⁿ aoni^{n'} gē bǂúga aṅga^{n'}ǂai. Pahan'ga
 white the (pl. And, O ye white people! what you the we desire. Form.
people sub.)
- tē'di ugáhanaǂazē'qti aṅgúma^{n'}ǂi^{n'}-naⁿ ca^{n'}caⁿ, níkaci^{n'}ga ukéǂiⁿ a^{n'}ma^{n'}ǂiⁿ
 erly in great darkness we were always walking, Indian common we walked
- tē'di. Kí a^{n'}baǂē'qtcí a^{n'}ǂídaⁿbaí tē'di, a^{n'}ba údaⁿqti wéahidē'qti
 when. And this very day we have seen you when, day very good to a very great
distance
- 12 aṅguíǂixíǂe eáwaga^{n'}i. Wáǂe-máǂē, maja^{n'} níuǂuan'da ǂé níkaci^{n'}ga
 we look to a dis- we are so. O ye white people! land island this Indian
tance

ukéçiⁿ-ma Wakan'da aká uéjawákiçai. Wíugáce ctéwaⁿ aⁿçígaxa-báji.
the common ones God the caused them to own In the way in the least we did not regard
(pl. ob.) (sub.) it.

Ni-jañ'ga masáni kē majaⁿ uéçixiçiñ'gai çaⁿ majaⁿ wiwíja çaⁿ çatí.
Big Water other side the land it did not hold out for the land my the you
you (all) hither.

Ki çaniíja tai égaⁿ majaⁿ wiwíja çaⁿ çatí égaⁿ, çaniíjai. Majaⁿ wiwíja 3
And you live in order that land my the you having come you live. Land my
hither.

çaⁿ çatí tē'di, cañ'ge-ma ciⁿ'qti wajaⁿ'be-naⁿ-maⁿ, íeskā cti ciⁿ'qti
the you have when, the horses very fat I have usually seen them, oxen too very fat
come

wajaⁿ'be-naⁿ-maⁿ, wamúskē ují gē' cti, wégaⁿ'ze gçéba-dúba, gçéba-sátāⁿ,
I have usually seen them, wheat sown the too, measure forty, fifty,
in. ob.)

ují-naⁿi gē' wajaⁿ'be, majaⁿ wiwíja çan'di. Wataⁿ'zi gē' cti gçéba-dúba 6
they usually the I have seen land my in the. Corn the too forty
sowed (pl. in. ob.) (pl. in. ob.)

ují-naⁿi wajaⁿ'be; naⁿ'za gē' cti údaⁿ'qti gçíⁿ'; cañ'ge íí gē' cti údaⁿ'qti,
they usually I have seen; fence the too very good sit; horse house the too very good,
planted in. ob.) (pl. in. ob.)

íí-ugçiⁿ gē' cti, údaⁿ gçíⁿ'; kúkusi wiⁿ'áqcti gçéba-sátāⁿ ctēaⁿ'i: majaⁿ
dwelling- the too, good sit; hog one fifty perhaps: land
house (pl. in. ob.)

wiwíja çaⁿ íixíaxai wáqe amá. Gí'çeqti-naⁿ caⁿ'caⁿi. Wí iⁿ'ça-máji-naⁿ 9
my the have made white the (pl. They are usually always. I I am sad usually
for themselves by means of it sub.) very glad

caⁿ'caⁿ bçiⁿ. Iⁿ'tcaⁿ'qcti iⁿ'çē hā, ádaⁿ wawíðaxu cuçéaçē. Iⁿ'wiⁿ'çaçaⁿ
always I am. Just now I am glad there- I write several I send to You help me
fore things to you. you.

kaⁿ'bçégaⁿ. Iⁿ'wiⁿ'çaçaⁿ xí'jī, iⁿ'çē-naⁿ caⁿ'caⁿ etégaⁿ. Níkaciⁿ'ga ukéçiⁿ-ma
I hope. You help me if, I am usually always apt. Indian the common
ones

waníta píäjiⁿ'qti te çíⁿ' ékigaⁿ'qti wackáxai, wáqe-mácē. Tēñā'! wamí 12
quadruped very bad will the (mv. just like it you make us, O ye white people. Fie! blood
an. ob.)

eaⁿ'çikigaⁿ'i: qíⁿ'ha-skā' çíáxai, qíⁿ'ha-jíde wáxai. Pahan'ga tē'di edádaⁿ
we are like you: white skin he made you, red skin he made us. Formerly what

ctéwaⁿ aⁿ'çaⁿ'bahaⁿ-báji, iⁿ'taⁿ úckaⁿ çíçíjai gē aⁿ'çaⁿ'çibahaⁿ'i. Úckaⁿ
soever we did not know, now deed your the (pl. we know you by means Deed
in. ob.) of them.

çíçíjai gē aⁿ'çaⁿ'çibahaⁿ'i tē'di, úckaⁿ çíçíjai gē aⁿ'çaⁿ'guçihé añaⁿ'çai 15
your the (pl. we know you by when, deed your the (pl. we follow you in we wish.
in. ob.) means of them in. ob.) them

Aⁿ'çaⁿ'guçihé tañ'gataⁿ hā. Aⁿ'çaⁿ'niç etaf tē wiⁿ uáwagiçái-gā,
We will follow you in them We may improve by the one tell it to us,
means of (things)

wáqe-mácē. E'aⁿ íçigiúdaⁿi gē' wiⁿ uáwagiçái-gā, kagéha. Qtaⁿ'çíçē
O ye white people. How they are for the (pl. one . tell to us, my friend. We love you
your good in. ob.)

héga-báji, kagéha. Níkaciⁿ'ga ukéçiⁿ d'úba macté majaⁿ ké'ja hí éde 18
not a little, my friend. Indian common some warm land to the reached but

736 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- gčf. Gí'čá-báji tčábe, níkaciⁿ'ga ukéčfⁿ. Wačáⁿ'be, Pañ'ka čaňká. Téná!
have They are sad very, Indian common. I have seen Ponka the ones Fie!
come back.
- účkaⁿ čičíja íbahaⁿ daⁿ'be gaⁿ'čai čaňká eátaⁿ t'č wečéčkaⁿnaí á.
deed your to know to see they wish the ones why to die do you wish for them ?
who
- 3 Wakan'da číňké wí éskana íe čaná'aⁿi édí-macě, Wakan'da číňké íe
God the one who I oh that word you hear it O you who are there, God the one word who
- éčaná'aⁿ-bají'qtiaⁿi. Wačá'ečé ctě ícpahaⁿ-bají éskaⁿbčégaⁿ, wáge-máčč.
you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people
- Níkaciⁿ'ga ukéčfⁿ čaňká waŋčgčitaⁿ'qti gaⁿ'čai éde wáničúwiⁿ'xe wániⁿ
Indian common the ones to work hard for them- they but you have led them you have
who selves wished around kept them
- 6 Pañ'ka čaňká. Waqíⁿ'ha cuhí té'di, waqíⁿ'ha-gáwa baxú-de caⁿ' majaⁿ'
Ponka the ones Paper reaches when, paper spread open written when and land
- bčúga učí'ai tě, gaň'qi wiⁿ' iaň'kičá-gă.
whole scattered the, and then one send hither to me!
in

NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Níkaciⁿ'ga ukéčfⁿ aňgačfⁿ, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like* us," etc. But in 734, 5, aňgučnaⁿ . . Umaⁿ'haⁿ aňgataⁿ, refers to the Omahas alone.

TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, cañ'ge taⁿ ceta^{n'} íkikáwiⁿáça-máji. Cañ'ge ta^{n'} qçá éde i^{n'}tcaⁿ
 My friend, horse the so far I have not bartered. Horse the lean but now
 (std. an. ob.) (std. an. ob.)

ciⁿ qé há. Kí i^{n'}tcaⁿ wabéitaⁿ héga-máji, wébèiⁿwiⁿ-máji téinke. Bèictaⁿ
 fat goes . And now I have plenty of work, I may not sell. I finish it

xí, cañ'ge íkikáwiⁿáçé tá minke. I^{n'}tcaⁿ ífújí aṅgúgai nié qingé, údaⁿqti 3
 when, horse I will trade. Now house- our pain has none, very good
 hold

aⁿnájiⁿ. Kí Ihañk'taⁿwi^{n'} qíi çaⁿqá oné wikaⁿbça. Cín'gajin'ga wiwíqa é'qa
 we stand. And Yankton vil. to the you I wish for you. Child my there
 lage go

cta^{n'}be né wikaⁿbça. Kí Maⁿtcu-nájiⁿ íçámaxe te úkaⁿ e^{n'} íçápahaⁿ-máji
 you see you I wish for you. And Standing Grizzly I ask him a may deed how I do not know
 him go bear question

há. Wabágçeze cī uqçé tia^{n'}çakiçé kaⁿbçégaⁿ, waqin'ha qé nízé xí. 6
 . Letter . again soon you send hither I hope, paper this you when.
 to me receive
 it

NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. Kí Maⁿtcu-nájiⁿ, etc. If *tě*, *the*, be substituted for *te*, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

A^NPA^N-JAŅGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaci^{n'}ga amá čéama ikágewačáčě Uma^{n'}haⁿ úwačakié amača^{n'} ca^{n'}
 Indian the (pl. sub.) these you have them for friends Omaha those whom you talked to in the past at any rate
 iⁿtáxaqa wagácaⁿ oné té ca^{n'} čagčí ičáčipai éde, čagčíäji égaⁿ, maja^{n'} ukí
 towards the head of the river traveling you went the still you have they have but, you have as, land home
 3 čičíqa čan[']di čakí éskaⁿ ečégaⁿ égaⁿ, učúčikié ga^{n'}čai, učina[']aⁿ ga^{n'}čai.
 your in the you have reached home perhaps they think as, to talk to you about some-thing they wish, to hear about you they wish.
 Kagéha, ie wi^{n'} učúčikié ga^{n'}čai hä, úekaⁿ wi^{n'} učúčikié ga^{n'}čai. Uqčě'qtcí[']
 My friend, word one to talk to you they wish about it deed one to talk to you they wish. Very soon
 wabágčeze wi^{n'} íwakičá-gä hä. Čatiäji taté xi, ie té čí'í cuhičě 'íčai hä.
 letter one send to us . You shall not come hither if, word the to give to send thither they promise to you

TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MA^N:E-GAHI TO LOUIS ROY.

May 24, 1879.

- Umáha-mádi agčí. Umáha čéama wijiⁿ'če amá, winégi amá edábe,
 To the Omahas I have returned. Omaha these my elder the (pl. mother's the (pl. also,
 brothers sub.), brother sub.)
- aⁿ'čěqti aⁿ'čín' égaⁿ, inⁿ'udaⁿ'qtí maⁿbčín'. Majaⁿ' píáji hégaji, út'e ké
 very gently have me as, very good for I walk. Land píáji very bad, cause the
 (or carefully) (coll. death ?)
- héga-ctěwaⁿ'ji, macté hégaji-naⁿ' caⁿ'caⁿ. Wiąaⁿ'be kaⁿ'bča-qtí caⁿ'caⁿ 3
 far from being few, warm very usu- ally. I see you I have a strong desire always
- maⁿbčín'. Wisíčě-naⁿ' caⁿ'caⁿ. Wa'ú čičíąa uckúdaⁿ gaⁿ'-adaⁿ' awásičě-naⁿ
 I walk. I remember usu- ally. Woman your kind as, there- fore I remember usu- ally
- caⁿ'caⁿ. Hiⁿbé údaⁿ inğáxe- naⁿ, ádaⁿ awásičě-naⁿ-maⁿ'. Čiádi wačátě
 always. Moccasin good made for me usu- ally, there- fore I am usually thinking about them. Your father food
- ukč'taⁿ čaⁿ' učíde uhí juwígčě, waⁿ'daⁿ uáli há, gaⁿ'-adaⁿ' wisíčě-naⁿ-maⁿ'. 6
 he acquired the together I was with you in together I grew as, there- fore I am usually thinking
 (ob.) in work growing, up of you.
- Éde wiąaⁿ'ba-máji inⁿ'teqi íčánahíⁿ maⁿbčín'. Ěduána eaⁿ'ča-báji tě
 But I do not see you hard for I accept it I walk. Antoine not related to the
 me
- čkigaⁿ'qtiaⁿ', ádaⁿ í tě ctěwaⁿ', ąaⁿ'ba-máji, caⁿ' dí há. Čiáhaⁿ' aká caⁿ'ge
 is just like it, there- lodge the even, I did not see it, I was com- ing back hither just so Your the
 fore (ob.) horse
- taⁿ' číí taⁿ abčín' dí te aí éde, agísičě'-ctěwaⁿ-máji. Caⁿ' haⁿ'-imaⁿ'čín' 9
 the he the I am bringing will he but, I did not think of it at all. Just walking by night
 (std. gave (std. it back hither said (as I was)
- dí há. Uqčě'qtei wiąaⁿ'be tá minke etégaⁿ. Degaⁿ' wabáxu čaⁿ níze ąí,
 I Very soon I will see you it is But (?) letter the you when,
 was coming back probable. (ob.) receive it
- uqčě'qtei waqinⁿ'ha giaⁿ'čakičě te. Edéce ąí, cupí tá minke. Nú wataⁿ'zi
 very soon paper please be sending it back to me. What you if, I will reach you. Potato corn
- edábe uáji édegaⁿ cetaⁿ' agčí'a. Agčíeta ąí, cupí etégaⁿ há. Hiⁿbé čskana 12
 also I have but so far I have not finished mine. I finish when, I reach it is probable. Moccasin oh that
- čigáqčaⁿ íčaⁿ'ańkičai kaⁿbčégaⁿ.
 your wife she puts them by I hope.
 in order to save for me

NOTES.

Maⁿe-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Degaⁿ. W. substitutes, "Gaⁿ," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uqččqtei wiǵaⁿbe ta miñke etegaⁿ čaⁿja, wabaxu čaⁿ, etc. i. e., *Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.*

TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south ?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT OMAHA.

May 28, 1879.

Cé-ma ukkie	wécpaha ⁿ xī	wacka ⁿ -gǵ.	Ca ⁿ 'iáwačč-na ⁿ i	gǵ éskana
Those	talking	you know	And	they are usually
whom you	together	them	talking about us	the oh that
see				(pl. in ob.)
pí	ie úda ⁿ qti,	éskana ckáxe	ka ⁿ a ⁿ ča ⁿ čai.	Wačácka ⁿ ka ⁿ a ⁿ ča ⁿ čai.
anew	word very good,	oh that	you make it	we hope.
				You make an attempt

NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wackaⁿ 'ičai tená," i. e., "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wackaⁿ tǵ - ná - qti 'ičai ǵ.

Persevere the only very they !
speak
of

TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

FRED. MERRICK TO G. W. CLOTHER.

Aⁿbačé wawídxu cučéačé hă. Céču pí tē níkaciⁿga juáwagčé aká
 To-day I write to you I send to you Yonder I the Indian I with them the
 about several things reached there (coll. sub.)

gfudaⁿqtiⁿi, údaⁿqti juáwagčé. Majaⁿ bčé 'íáčé čaⁿjá juáwagčé bčá-máji.
 it was very good for very good I was with them Land I go I to the I with them I did not go.
 them, things them promised

Kí májaⁿ čéčuádi agčí tēdīhi xī, wabčítaⁿqti-maⁿ. Kí úkaⁿ égičé tečaⁿ 3
 And land in this place I have by the time I have worked. And deed you said in the
 come that, I did not go. (some one) past

anáⁿaⁿ kaⁿbča-qti-maⁿ. Wahá ckaⁿ'na 'íčačé tečaⁿ égaⁿqti gáxa-gă. Caⁿ
 I hear it I have a strong desire. Animal you wish you in the just so act! And
 skins for spoke of past

anáⁿaⁿ kaⁿbča-qti-maⁿ hă, učáket'aⁿ tēdīhi xī'ji. Waqiⁿ'ha čé cuhí tē
 I hear it I have a strong desire you acquire it by the if. Paper this reaches the
 time that you

českana fe aⁿčá'í 'íčačé kaⁿbčégaⁿ, uqčé'qtei. Níkaciⁿga wagáxe čéčiⁿ' aká 6
 oh that word you give you I hope, very soon. Indian debt he has the
 to me promise for you (sub.)

gisíčai aⁿ'ba íčáugčé. Kí aⁿ'ba wíjaⁿ'be tē étandaⁿ wactaⁿ'be taté ebčégaⁿ.
 remembers day through. And day I see you the by that time you shall see it (ob. not I think it.
 it named)

Caⁿ' iⁿ'udaⁿqti-maⁿ, českana uqčé'qtei waqiⁿ'ha iaⁿ'čakičé kaⁿbčégaⁿ. Kí
 And I am doing very well, oh that very soon paper you send hither I hope. And
 to me

účítaⁿ t'aⁿ hégaji hă, wamúskě kě' cti hégaji, ádaⁿ aⁿ'waⁿ'snindě'-qti-maⁿ 9
 work abounds very much wheat the too very there-fore I am delayed a long time

hă. Či wahá učáket'aⁿ ckaⁿ'na tē hă. Kí níkaciⁿga čé cahí aká
 Again animal you acquire you wished And person this he the
 skin reached you (coll. sub.)

wan'gičé učáket'aⁿ čígaⁿčai. Níkaciⁿga aká čigísičé-naⁿ'i hă. Ikágečičé'qti
 all you acquire they wish it for you. Person the they are usually Having you for a
 (coll. sub.) remembering you real friend

xiⁿxai.
 they make
 for them-
 selves.

12

NOTE.

Fred. Merrick, or Siqaⁿ-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JAⁿJANⁿ, AND MAⁿATCEBA
(sic), YANKTONS.

Níkaciⁿ'ga čábčⁱn cóna wawíđaxúí hă. Caⁿ, níkaciⁿ'ga-mácě, éwičai,
Indian three enough I write to you (pl.) . And, O ye Indians, I have you
on different sub- for kindred.

kí ikágewičě'-cti-maⁿ'i. Kí majaⁿ' kě wéahidě'qti pí édegaⁿ, iⁿ'teqi égaⁿ
and I also have you for my friends. And land the at a great distance I had arrived, it was hard as
for me

3 agčí. Níkaciⁿ'ga čéama eáwačě amádi agčí, kí iⁿ'udaⁿ'-qti-maⁿ', iⁿ'čě-qti
I returned Persons these I have them to the ones I re- and I was doing very well, I was very
hither. turned, well pleased

maⁿ'bčⁱ' xí, wáqe amá aⁿ'fizai. Kí majaⁿ' gáhič^a'já aⁿ'ačⁱn akí tē'di,
I walked when, white the (pl. they took And land to that (land) out they took me when,
people sub.) about me. me. of sight back thither

wáqe amá aⁿ'waⁿ'íai. Aⁿ'čictaⁿ'-bi aí édegaⁿ, cetaⁿ' aⁿ'waⁿ'čai, aⁿ'waⁿ'cte
white the (pl. were talking That they had let they said but, so far they hold me, I am left
people sub.) about me. me go

6 jín'ga hă, aⁿ'čictaⁿ'-báji. Níkaciⁿ'ga čéama, Umáha amá cti uáwagič^a'qti.
a little they have not re- Person these, Omaha the (pl. too have given me much
leased me. sub.) help.

Cetaⁿ' Umáha majaⁿ' eja čan'di bazaⁿ' akí-máji, xaⁿ'ha kě'di agčí. Kí
So far Omaha land their to the among I have not reached there again, the I have
the crowd returned. And

aⁿ'čictaⁿ'i tē'di, caⁿ' níkaciⁿ'ga ukéčⁱn úckaⁿ jújuáji kě' ctěwaⁿ' éskaⁿ
they let me go when, at any Indian common deed bad ones of the soever oh that
rate various kinds

9 anaⁿ'cibe kaⁿ'bčégaⁿ. Caⁿ' aⁿ'bačé wisíčě-qti, wabágčeze wawíđaxúí.
I take my feet I hope. And to-day I think much about you, letter I have written to
out of (?) you on different subjects.

Ki úckaⁿ e'a^{n'} maⁿni^{n'} xi, caⁿ wágazu éskana iⁿwi^{n'}čanaí kaⁿbéégaⁿ (ca^{n'}
 And deed how you walk if, yet straight oh that you (pl.) tell it to me I hope yet

úckaⁿ ájaⁿ e'a^{n'} maⁿni^{n'} xi). Ki níkaci^{n'}ga d'úba éčama úckaⁿ gě gíteqi
 deed you do how you walk if. And person some these deed the hard for
 it in. ob.) (pl. (them))

amá. Ikágečičé'qti xi'ji, úckaⁿ gě' gíteqi amá há' ča^{n'}ja, níkaci^{n'}ga d'úba 3
 the (pl. They have you for when, deed the (pl. hard the (pl. though, person some
 cl.). cl.) in. ob.) for (them) cl.)

éwaⁿi, níkagahí- ma wágčai, čida^{n'}ba-báji é wakaí. 'Ca^{n'} níkaci^{n'}ga
 they chief the (pl. they accuse they did not see you it they mean. And person
 cased it, in ob.) them

čečínke ijáje tč cpáxu etégaⁿ. Ki' wabágčeze iⁿčín'čizaí xi, iⁿwi^{n'}ča tíče
 this st. one his the you write it is proba- And letter he receives when, to tell me to send
 name (ob.) it is probable. for me at my request to me

etégaⁿ. Dúba-ma^{n'}čín é wágazúqti níkaci^{n'}ga iⁿčín'čize tí čínké.
 he is apt. Duba-ma^{n'}čín he very straight person the one who will receive it
 for me.

NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubčáⁿ. This Ponka was also known as ɣaxe-ni-čataⁿ (see 729, 5), ɣe-je-baje, *Buffalo Chips*, and Nudaⁿhaŋga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (caⁿ uckaⁿ ájaⁿ e'a^{n'} maⁿni^{n'} xi) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "*that is, how you progress with the things which you have undertaken.*"

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Duba-ma^{n'}čín is the one who will receive my letters for me, as he is a very upright man.

NA^NZANDAJĬ TO JAMES O'KANE.

June 24, 1879.

Ca^{n'}, kage^{ha}, a^{n'}bačé wisíčě wawí^{da}xu cučéačé, ie djúbaqtci éga^{n'}.
 And, my friend, to-day I remember I write to you I send to you, word very few.
 about several things

- Ikágekíčě údaⁿqti a^{n'}čín ča^{n'}ctī, añ^{ha}ba-bájī xáci a^{n'}čín'. Ca^{n'}
 Regarding one very good we were formerly, we have not seen one a long time we are. And
 another as friends
- 3 wačásičáča-bajī'-qti-ja^{n'} éⁿte, ca^{n'} a^{n'}čisičé-na^{n'} a^{n'}čín'. Ca^{n'} čikáge
 you have not been thinking of us at all if, per- yet we think of usu- we are. And your friend
 haps, you ally
- nān'de ča^{n'} gī'čajī'-qti-na^{n'} ca^{n'}ca^{n'}, xagé-na^{n'} ca^{n'}ca^{n'}. Čikáge wa'ú
 heart the very sad for him usu- always, he weeps usu- always. Your friend woman
 (ob.) ally
- giwákéga gí'te téga^{n'}. Ca^{n'} čskana wabágčeze nížě xī, e'a^{n'} ma^{n'}ni^{n'} éⁿte
 sick for him his dies is apt. And oh that letter you re- when, how you walk if
 ceive it
- 6 ca^{n'} winá'a^{n'} ka^{n'}bča. Ca^{n'} účita^{n'} ačágčani^{n'} éⁿte a^{n'}čina'a^{n'} aña^{n'}čai.
 at any I hear from I wish. And work you have your if we hear from we wish.
 rate you own you
- Ca^{n'} Méjīk a^{n'}pa^{n'}ha, jáqtiha da^{n'}ctě, ačín' éⁿte, íčamáxe xī, i^{n'}wi^{n'}čaná
 And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to
 me
- ka^{n'}bčéga^{n'}. Ca^{n'} jáqtiha na^{n'}ba údaⁿqti ka^{n'}bča, i^{n'}čéni^{n'}wi^{n'} xī, ia^{n'}čakičé
 I hope. And deer hide two very good I desire, you buy them if, you send them
 for me hither to me
- 9 ka^{n'}bčéga^{n'}, uqčé'qtci. Či a^{n'}pa^{n'}ha wi^{n'}áqtci ctěctčwa^{n'} ka^{n'}bčáqti. Ca^{n'}
 I hope, very soon. Again elk hide just one even if I desire greatly. And
 e'a^{n'} ma^{n'}bčín' tē a^{n'}ča^{n'}cpaha^{n'}. Níé a^{n'}čín'gě-qti-ma^{n'}.
 how I walk the you know me. Pain I have not at all.

NOTES.

Naⁿzandajĭ was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Čikage, *i. e.*, Pidaiga or Spafford Woodhull: see 656, note.

744, 7. Méjīk, *i. e.*, T. M. Messick, a white trader.

TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAJI^N-SKĀ.

June 3, 1879.

Ca^{n'} winá'aⁿ ka^{n'}bĕa, kī a^{n'}ba áhigi winá'aⁿ-májī hă. Winégi
 And I hear from you I wish, and day many I have not heard from you My mother's brother

gí améde, gĕfájī, Cáhíéĕa. Cĕ'qa ǵanájiⁿ, negiha, i^{n'}ǵĕqti-ma^{n'}. Wisíĕĕ-naⁿ
 is returning he has not Cheyenne. Yonder you stand, mother's I am very glad. I think of usu-
 they say, but, returned, brother, you ally

ca^{n'}caⁿ. Wabágĕze níĕ ǵī, uqĕĕ'qti tíĕaĕ kaⁿbĕégaⁿ. Djó aká Pañ'ka 3
 always. Letter you re- when, very soon you send I hope. Joe the Ponka
 ceive it it hither (sub.)

ahí éde, agĕí uqĕĕ'qti. Winégi cukí éiⁿte cta^{n'}be ǵī, iⁿwi^{n'}ǵaná íĕaĕĕ
 reached but, he re- very soon. My mother's re- if you see when, you tell it to me you send
 there returned hither brother turned there to him hither
 you

te hă', uná'aⁿaⁿǵákiĕ té, cta^{n'}be té'di. Pañ'ka céĕu gĕí tĕ ceta^{n'}
 will . you cause me to hear will, you see when. Ponka yonder has the so far
 about it him come back

wágazu-báji, ĕbĕctĕ íbaha^{n'}jī.
 is not straight, whoever does not know
 it.

6

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unajiⁿ-skă, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, §75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. una'aⁿaⁿǵákiĕ te cta^{n'}be té'di, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

Aⁿ'bačé níaciⁿ'ga wačaⁿ'be, ukíkiáí aⁿ'bačé Umáha amá. Kí Omaha
 To-day people I have seen them, they have talked together to-day Omaha the (pl. sub.). And Omaha
 City ečátaⁿ níaciⁿ'ga wíuki wiⁿ' atí, Pañ'ka wíuki aké. Íe údaⁿqti níaciⁿ'ga
 City from it person or advocate one has Ponka advocate the one Spoke very good man
 3 aká wíuki aká. Maⁿ'tcú-nájiⁿ níaciⁿ'ga uířaⁿ tcábai, wáwiu'é aké, údaⁿ-
 the advocate the Standing Bear person has aided greatly, lawyer the one very
 (sub.) (sub.). him who,
 qti gígaⁿčai. Iⁿ'teaⁿ'báče íai té uwíbča tá miñke. Ířigaⁿčai čínke'řa Pañ'ka
 good desires for him This day, now what they spoke I will tell you. Grandfather to the Ponka
 čańkú 'íwačé ačé 'íčai, Isaⁿ'yati čańká cti, Umáha čańká cti, Húřańga
 the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago
 who about them promised, who who
 6 čańkú cti, ádaⁿ úkaⁿ gě bęúga wágazu gáxe gaⁿ'čai. Caⁿ' íe kě áhigi
 the ones too, there- deed the (pl. in. ob.) all straight to make he wishes. And word the many
 who fore
 čaⁿ'ja, djúba dáxe, awánaⁿ'qčíⁿ égaⁿ. Monday té'di dí hā. Kí Wednesday
 though, few I made, I was in haste as. Monday on I was coming hither
 té'di atí hā, Umáha ři čań'di. Kí aⁿ'ba-waqúbe čictaⁿ', Monday té'di
 on I came hither Omaha vil- lage to the. And Sunday finished, Monday on
 9 cagčé tá miñke. Čawíni Čáni ečaⁿ'ba Pañ'ka wíuki uwáčaginá té. Čási,
 I will start back to you. David Charles he too Ponka they aid them you tell it to will. Dorsey,
 Mr. Hamilton' cti řaⁿ'be. Čéna.
 Mr. Hamilton too I saw. Enough.

NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MA^NTCU-NA^NBA TO UNA^JI^N-SKĀ.

- Waqiⁿ'ha ꝑéꝑaⁿ iⁿ'tcaⁿqtcī hꝑízē. Caaⁿ' amá cagꝑaí tē'di iⁿ'tcaⁿqtcī
 Paper this just now I have re- Dakota the (pl. started when just now
 ceived it. sub.) back to you
- hꝑízē. Wawéaⁿmáxe tíꝑai tē uwíꝑꝑa cuꝑéaꝑē tá minke. Edádaⁿ nújĩnga
 I have re- To ask me some ques- they the I tell it to I will send it to you. What boy
 ceived it. tions sent hither you
- amá ꝑí'í amá iꝑáꝑahaⁿ-májĩ, caⁿ' wéamáxe tá minke, ꝑaⁿ'ja aꝑíqibꝑa, ꝑáci 3
 the (pl. they gave to I do not know it, yet I will ask them a question though I hesitate from a long
 sub.) you time about several things, fear of failure, time
- héga^jĩ. Cí ꝑatí ꝑĩ, wéꝑanáxai ꝑĩ, údaⁿ téiⁿ'te. Gaⁿ' Pañ'ka amá ꝑéama
 very. Again you when, you question them about sev- if, good it would be. And Ponka the (pl. these
 eral things (pl.) (pl.)
- Djó aká é'ja ahí, íuꝑa eꝑá tē ubꝑá tá minke. ꝑíadi Pañ'ka íhusá-biamá,
 Joe the there reached news his the I will tell it. Your Ponka They scolded him,
 (sub.) there, (pl. in ob.) father it is said,
- gí ágajĩ-biamá, caⁿ' ecaⁿ'adi gꝑiⁿ' ꝑĩnké amá. Céki amá jí sátāⁿ 6
 to be they ordered him, yet near to them he was sitting, it is said. Ceci the (my. lodge five
 re- it is said, sub.)
- júwagꝑe agí-bi améde aⁿ'ba-waqúbe naⁿ'ba gí tē cetaⁿ' Djo Zuzet' te
 he with them was returning hither, mysterious day two re- the so far Joe Susette
 they say, but turning
- eꝑaⁿ'ba Pañ'ka jí ꝑan'di ahí-bi egaⁿ', Pañ'ka uꝑá-biamá. Iⁿ'tcaⁿ
 she too Ponka village at the having arrived there, Ponka told it, they say. Now
- ꝑaⁿ'gēqtcī agꝑĩ tē, Umaⁿ'haⁿ jí ꝑan'di. Iⁿ'taⁿ aⁿ'ba-waqúbe dúba gí 9
 very near the they the, Omaha village to the. Now mysterious day four re-
 time have re- turned
- tē cetaⁿ', Céki. Pañ'ka naⁿ'ba wakaⁿ'taⁿ-biamá, Wé's'á-ꝑaⁿ'ga, Gahíge
 the so far, Ceci. Ponka two were tied, they say, Big Snake, The Chief
- eꝑaⁿ'ba. Úkie aꝑé 'íꝑá-bi egaⁿ', Pañ'ka iꝑádiꝑaí aká íhuwaꝑá-biamá:
 he too. To pay a to go they spoke having, Ponka agent the he consulted them:
 friendly visit (sub.)
- "Iⁿ'taⁿ, naⁿ'hébai-gā. ꝑíigāⁿ íhuwaꝑē ꝑéaꝑē tá minke. Ínahiⁿ ꝑĩ, ané 12
 Hold on! wait ye! Your grand- to consult I will send thither. He is will- ing if, you
 father them
- taité. Ínahiⁿ ꝑĩ, umaⁿ'e ctĩ wí'í égaⁿ, né taité," á-biamá. Kĩ caⁿ'
 shall go. He is will- ing if, provisions too I give having, you shall go, he said, they And yet
 say.
- na'aⁿ'-bájĩ Wé's'á-ꝑaⁿ'ga Gahíge eꝑaⁿ'ba. Gaⁿ' Pañ'ka júwagꝑe aꝑá-bi
 they did not Big Snake The Chief he too. So Ponka with them went, they
 listen to him say
- Cíhiéꝑa jí ꝑan'di. Ē'di ahí-bi ꝑĩ, Cáhíéꝑa iꝑádi aká úꝑaⁿ-biamá, Wé's'á- 15
 Cheyenne vil- to the. There arrived when, Cheyenne father the hold them, they Snake
 lage there, they say (sub.) say,
- ꝑaⁿ'ga Gahíge eꝑaⁿ'ba. Gaⁿ'ꝑĩ ucté amá wanáce amá wágíahí-biamá
 Big The Chief he too. And then those who re- police the (pl. they came there for
 mained (=the rest) sub.) them, they say

ga^{n'}, wáçin^{n'} akí-biamá. Waka^{n'}ta^{n'} çá^{n'}ja, uqçé wáçicke tá-bitéamá. I^{n'}ta^{n'}
as, they took them back home, They tied them though, soon they shall be untied, they say. Now

Pañ'ka ucté amá çimúgça^{n'} gí ga^{n'}çai éde, Djó aká cka^{n'}ají gçin^{n'} wágaji.
Ponka the remainder to steal away re- wished but, Joe the not moving to sit commanded
turn- (sub.) them.

3 Ma^{n'}tcú-nájin^{n'} çéçinke añ'guin^{n'}çá^{n'}i. Uma^{n'}ha^{n'} maja^{n'} uhañ'ge wáqe eçá
Standing Bear this st. one we aided him. Omaha land end white their
people own

hébe ugçin^{n'} gçin^{n'}. Kí a^{n'}baçé añ'guin^{n'}çá^{n'}i, máca^{n'} híde uça^{n'} juáwagçe.
part sitting in it he sits. And to-day we have aided him, quill base to take I was with them.
hold of it

Ceta^{n'} Wakan^{n'}da çaha^{n'}-ma waúie edábe Uma^{n'}ha^{n'} aká cti céna uíçá^{n'}i
So far. God those who pray lawyer also Omaha the (coll. too enough have
sub.) aided him

6 Ma^{n'}tcú-nájin^{n'}. A^{n'}baçé waúie wi^{n'} juañ'gçe gçin^{n'}, a^{n'}çañ'gukié añ'gçin^{n'}i.
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Içig^{n'}çai çínké açe íçai, waúie aká. É açeí tédíhi çí, wágazu ténte.
Grandfather the one to go he spoke lawyer the (sub.). He he has by that when, straight it may be.
of it. hither returned time

Juañ'gçe añ'gçin^{n'} taité, kí maja^{n'} cç'ça, a^{n'}wa^{n'}wa gçin^{n'} ténte a^{n'}çá^{n'}baha^{n'}-báji.
We with him we shall sit, and land yonder, which (of the he site it may be we do not know it.
two?)

9 Wakan^{n'}da çaha^{n'}-ma, waúie amá edábe Pañ'ka çin^{n'} enáqçei uçúki-báji;
God those who pray lawyer the (pl. also Ponka the they only they do not side
to Him, sub.) (coll. ob.) with;

níkaci^{n'}ga ukçéin^{n'} bçúga uáwagikí fai, áda^{n'} wéçé héga-báji.
Indian common all to side with us he there- we are very glad.
speaks, fore

Ahaú. Uma^{n'}ha^{n'} añ'gata^{n'} nie waçin^{n'}ge héga-báji: waçáté añ'çíçaxe
¶ Omaha we who stand pain we have none very (pl.); food we have made
for ourselves

12 bçúga a^{n'}ççut^{n'}a^{n'}i; úda^{n'}qti a^{n'}nájin^{n'}i. Ceta^{n'} Ma^{n'}tcú-nájin^{n'} çá^{n'}ba-máji há.
all we have raised very good we stand. So far Standing Bear I have not seen
it; him

I^{n'}ta^{n'}, gasáni da^{n'}çté, çá^{n'}be tá miñke.
Now, to-morrow perhaps I will see him.

Hau. Céama, Máca^{n'}-úin^{n'}, Ictá-ja^{n'}ja^{n'}, Miçáha-çáge, céna, Síndé-
¶ Those, Wiyakoin, Ictaja^{n'}ja^{n'}, Raccoon skin head- enough, Spotted
dress,

15 gçecká da^{n'}be tai éga^{n'} cagçái. Cúpí tá miñke.
Tail to see him in order they have I will reach there.
that (pl.) started back to you.

NOTES.

747, 2. wawea^{n'}maxe tíçai tē. W. gives as an alternate reading, Wawéawamáxe tíçai tē, with reference to what was sent hither to ask us questions. G. substituted Wawéa^{n'}çamáxe tíçáçē tē, with reference to what you sent hither to question me about.

747, 8. Pañka uça-biamá. Either supply aka, the sign of a voluntary action, after Pañka, or change uça-biamá to uça amá.

748, 15. cagçái. After this Ma^{n'}tcu-na^{n'}ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yauktons to Spotted Tail.

TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoiⁿ, Icta-jaⁿjaⁿ, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

- Two Crows said:—* Ga^{n'}, ji^{n'}céha, çatí tē'di íwiđaba^{n'}-máji há. Kí And elder brother, you when I did not know you And
- níkaci^{n'}ga céama úwačakié-ma wiwíja-ma íčae čagčé tē i^{n'}wi^{n'}čai. Kí wisíčē- person these those to whom you those who are you you the they have And I wisíčē- usually always And land this we live by ought (pl.) the all you told it to us you went back about it.
- 3 na^{n'} ca^{n'}ca^{n'} há. Kí maja^{n'} čéčá^{n'} a^{n'}čá^{n'}ničé etéga^{n'} tē bēúgaqti uáwačaginí na^{n'} ca^{n'}ca^{n'} há. Kí ci p'íqti éskana a^{n'}čá^{n'}wacka^{n'} etéga^{n'} xi, wi^{n'} wečéckaxai usually always And again anew oh that we get strong by means of it ought (pl.) if, one you make for us you started back.
- ka^{n'} a^{n'}čá^{n'}čai. Éskana, ca^{n'}ge, kagčha, waka^{n'}bčha há. Wačíta^{n'}-ma júbaji, we hope. Oh that, horse, my friend, I desire them The working ones are inferior,
- 6 núciáha, éga^{n'}, wacka^{n'}-či^{n'}á-na^{n'}i. Níkaci^{n'}ga ukéči^{n'} ca^{n'}ge é áwaka-máji low in stature, as, they are weak usually. Indian common horse it I do not mean it
- há: wáge ca^{n'}ge, uma^{n'}činka čábči^{n'}, dúba-ma ceta^{n'} a^{n'}wa^{n'}ga^{n'}čai. Éskana white man horse, year three, those who are so far we desire them. Oh that
- uáwačagika^{n'} étea^{n'}i xi^{n'}ji, é weágiúda^{n'} etai. Uqčé^{n'}qti éskana Iúga^{n'}čai you help us may, at least (pl.) if, that good for us may. Very soon oh that. Grandfather
- 9 činké ie a^{n'}gúpai na^{n'}a^{n'}čakičé ka^{n'} a^{n'}čá^{n'}čai. the one who our you cause him to hear we hope.
- Duba-ma^{n'}či^{n'} said:—* Ji^{n'}čéha, a^{n'}bačé^{n'}·edáda^{n'} wíxa tá minke, áda^{n'} elder brother, to day what I will ask a favor of you, there-fore
- wabágčeze wíđaxu cučéačé. Máčadi çatí há. Kí uwíkie-máji éte-ma^{n'} letter I have writ-ten to you I send it to you. Last winter you came hither And I did not talk to you I may, in the least
- 12 ča^{n'}ja, níkaci^{n'}ga céama ikágeawáčē-ma uči^{n'}kiaí tē, ie tē uči^{n'}čai tē although, person these those whom I have for friends talked to you the, word the told about the you
- aná^{n'}a^{n'} tē i^{n'}uda^{n'}qti-ma^{n'}, ji^{n'}čéha. Ičáni^{n'} tē. I^{n'}wi^{n'}čana tē, ébēizé I heard when I was very glad, O elder brother. I live by will. You tell it to me the, I take it from him
- tēdihi xi, čdi-na^{n'} ani^{n'}ja etéga^{n'}. Kí wíxa te, ehé tē. Ca^{n'}ge-ma by the time when, then only I live apt. And I ask a will, I said it. The horses (pl. ob.)
- 15 wiwíja-ma wébēihide-ma háhada^{n'}i, kí edáda^{n'} skíge ačai tē čúta^{n'}qti those that are mine those by means of which I continue at work are light. and what heavy goes the very straight
- ačá-báji ča^{n'}ja, ca^{n'}awácka^{n'} te, ehé ča^{n'}, ga^{n'}awácka^{n'} tá minke. Ji^{n'}čéha, they do not go though, yet I make an effort will, I said in the so I will make an effort. O elder brother,
- ca^{n'}ge wáge ejaí, ca^{n'}uma^{n'}činka čábči^{n'} dúba, sítá^{n'}-ma, éskana a^{n'}wa^{n'}- horse white people their, i. e. year three four, those that are oh that we de- five.
- 18 ga^{n'}čai. Kí Iúga^{n'}čai činké uqčé^{n'}qti éskana čécpaha ka^{n'}bčéga^{n'}. sire them. And their grand-father (st. ob.) the very soon oh that you show it to him I hope.

Jaḡiⁿ-naⁿpaji said:—*Jiⁿḡéha*, aⁿ'baḡé edádaⁿ wiⁿ' wíḡa cuḡéaḡé. Cañ'ge
O elder to-day what one I ask a I send it to Horse
brother, favor of you.

waḡítaⁿ wábḡiⁿ tē aⁿjú-maji hēga-máji, cañ'ge wiwíḡa tē. Cañ'ge wáḡe
to work I have them I am very unfortunate, horse my the. Horse white
people

eqaiⁿ wackaⁿ'ḡaḡga wakaⁿ'bḡa. - Cañ'ge-ma máḡé ḡíbḡiⁿ, dúba, sátáⁿ 3
their strong I desire them. The horses winter three, four, five

cetaⁿ'-ma é wakaⁿ'bḡa. Ėdí ḡi, majaⁿ' ḡaⁿ bḡítaⁿ tē uíḡaⁿbe bḡé etégaⁿ.
those who that I desire them. In that case, land the I work it the up the hill I go apt.

Iḡiḡaⁿḡai, éskana uḡḡé'ḡtei uḡúḡakié kaⁿbḡégaⁿ.
Grandfather, oh that very soon you speak to I hope.
him about it

Mawadaⁿḡiⁿ said:—*Kagéha*, aⁿ'baḡé'ḡtei edádaⁿ ḡina édegaⁿ' éduḡe 6
My friend, this very day what they have begged from you I have joined it

há. Majaⁿ' ḡaⁿ'di ená edádaⁿ aḡḡiḡaxai aⁿ'ḡiḡahaⁿ-naⁿ'i é-naⁿ 'ḡé há.
Land in the that alone what we have done for we pray to usu- it alone that
ourselves you ally is it

Édegaⁿ' edádaⁿ ḡáxe tē bḡi'a-naⁿ-maⁿ' há, kagé. Kí ádaⁿ aⁿ'baḡé
But what I do the I usually fail to com- O friend. And there- fore to-day
plete

uáwaḡaḡaⁿ'i tē aⁿ'ḡaⁿ'ḡé-ḡti há. Gaⁿ' ḡéḡaḡka wanáḡḡe aⁿ'ḡaⁿ'waḡaⁿ taíte 9
you have aided us the we really think it And these domestic ani- we shall be strong by means
mal of them

éé há, ádaⁿ uwíḡa cuḡéaḡé.
that there- I tell it to I send it to
is it fore you you.

Le-uyáⁿha said:—*Kagéha*, aⁿ'baḡé níkaciⁿ'ga ḡéama waḡibaxu tá ama ha;
My friend, to-day person these they write to will (pl.)
you on dif- ferent subjects

kí wijiⁿ'ḡé íe wiⁿ' aⁿ'i ḡḡé eḡégaⁿ égaⁿ ḡisiḡé égaⁿ waiⁿ'ḡibaxu tañ'gataⁿ. 12
and my elder word one he gave he thought hav- remem- hav- ing
brother it to started that ing bered you ing we write to you we will.

Caⁿ' máḡadi ḡati tē'di aⁿ'waⁿ'ḡakié tē, íe tē áḡisiḡé-naⁿ caⁿ'caⁿ. Íe tē
And last winter you when you spoke to me when, word the I think usu- ally always. Word the
hither

abḡiⁿ' te cé abḡiⁿ' há. Caⁿ' edádaⁿ aḡḡúji ḡi'ji, bḡúgaḡti hí ké údaⁿ,
I have the that I have And what we plant if all stock the good,
(coll. ob.)

céhi ké' cti, jaⁿ'abe bḡúgaḡti údaⁿ. Kí áma aⁿ'ḡaⁿ'i 'ḡaḡé tē ubḡaⁿ'-ctéwaⁿ. 15
apple the too, leaf all good. And the you give you the I have in the least
tree (coll. ob.) other me promised taken hold of it degree

máji, ḡaⁿ'be-ctéwaⁿ'-máji, iḡádiḡai waⁿ'i-báji, aⁿ'baḡé naⁿ'ctaⁿ'i, áji uḡḡiⁿ.
I—not, I have not even seen it, agent did not give it to-day he has ceased an- sits in (his
to us, to walk, other place),

níkaciⁿ'ga iḡádiḡai aká. Kí ḡeská-ma é áwake há Kí ḡeská-ma é Iḡiḡaⁿḡai
Indian agent the (st. sub.). And the cattle that I mean And the cattle that Grand-
father

uḡúḡakié ḡi, éskana majaⁿ' ḡé'di aḡḡabḡiⁿ abḡiⁿ' kaⁿbḡégaⁿ. Gaⁿ' cañ'ge 18
you speak to him about it if, oh that land in the I have my I have it I hope. And horse
(pl. in. ob.) own

752 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wína, cañ'ge uma^{n'}činka čábčⁱn mégaⁿ, dúba mégaⁿ, sátáⁿ mégaⁿ, céná.
 I beg horse year three those of that four those of that five those of that enough.
 from you, age, age, age,

Cañ'ge iⁿč'ágč^{ti} ka^{n'}bča-máji, cañ'ge ukéčⁱn cti ka^{n'}bča-máji; Máhiⁿjañ'ga
 Horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eonáq^{ti} waka^{n'}bča, macté cañ'ge aⁿwan'gaⁿča-báji. Hécpaiúna
 the horses those alone I want them, warm (i. e. horse we do not want them. Spanish
 (pl. ob.) Kansas)

cañ'ge écti pí-baji.
 horse those are bad.
 too

Aⁿpaⁿ-jañga said:—Jiⁿčéha, čatí há, Uma^{n'}haⁿ maja^{n'} čan'di. Kí e'a^{n'}
 O Elder you Omaha land to the. And how
 brother, came hither

6 aňgčⁱn' čaⁿ cka^{n'} aňgčⁱn' wacta^{n'}be čatí. Kí "Íe wiwíja té síčai-gá," ecé, ádaⁿ
 we sat the action we sat you saw us came. And Word my the remember you there-
 said, fore

síčé-na^{n'}i. Ca^{n'} edádaⁿ weč'ckaxe, maja^{n'} áwa^{n'}ji, weč'ckaxe iⁿčⁱnai keča^{n'}
 they usually. And what you have done for land strong to remember you there-
 remem-ber it us, bear them up, us of you said, past

aⁿsíčé-na^{n'} caⁿca^{n'}i ča^{n'}ja, účitaⁿ hégaji ani^{n'} égaⁿ, weč'eni'ai té, ecé. Ca^{n'}
 we usu- think of ally always though, work very much you have as, you had failed the, you said. And
 it

9 wáqe úckaⁿ aňga^{n'}čai té uqčé aňga^{n'}čai há. Ca^{n'} e'a^{n'} maⁿni^{n'} té éga^{n'}qti
 white deed we desire the soon we desire . And how you walk the just so
 people

uqčé aňga^{n'}čai há. Ičápaji, čičíja gčítan-gá. Maja^{n'} agčítanⁿ xi, agčábčⁱnⁿ
 soon we desire it . Not waiting your own do your own Land I work my if, I have my
 for him to work. own own

kaⁿbčégaⁿ, waqⁱn'ha sagí. Iúgaⁿčai čínké gáté na'an'kičá-gá. Ca^{n'} edádaⁿ
 I hope, paper hard. Grandfather the (st. that let him hear it. And what
 ob.) thing

12 wéteqi gč bčúgaqti, éskana aňga^{n'}ča-báji. Ca^{n'} níkaci^{n'}ga maja^{n'} čaⁿ
 are hard the all, oh that we do not want it. And person land the
 for us (pl. in. ob.) (ob.)

wákihíde-má cti wéčisihi-gá, gacíbe čéáwakičái-gá. Kí maja^{n'} aňgčítanⁿ
 those who attend to them too cleanse it of them out of it cause them to go from And land I work for
 them us, myself

té'di, wéčihíde ápidaza^{n'} iňgáxai-gá. Ě tí xi, i^{n'}cté edádaⁿ cté
 when, tool each with its own kind make for me. That it when, as if what ever
 comes hither

15 a'ágčⁱ-máji, xúaha-maji^{n'}qti, wabčítaⁿ ma^{n'}bčⁱn'. Ičádičai amá ená ma^{n'}zěská
 I do not suffer, I do not fear unseen I work at I walk. Agent the (pl. only money
 danger at all, various tasks sub.) they

kédítaⁿ ačⁱn' gčⁱn'i égaⁿ, ená wéčihíde ačⁱn' gčⁱn'i. Čískié itéčé gčⁱn'
 from the having it they sit as, only implements having they sit. Čískié itéčé gčⁱn'
 All in a pile to place sitting
 in a heap

aⁿwan'gaⁿča-báji.
 we do not want them.

NOTES.

750, 8. L. gave another reading, Éskana uáwaçagiçaⁿi xī, é weágiudaⁿ etaí. It is impossible to distinguish between the two readings, either in English or in Çegiha.

750, 11. uwikie-majī etemaⁿ çaⁿja, etc. The insertion of "etemaⁿ" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector, he agreed with them in trying to act by his advice.

752, 10. Içapajī, etc. Reference uncertain. It may be intended for Içápajī-daⁿ çīçīça gçītañ-gā, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. weñihide aχīdazaⁿ iñgaxai-gā, *give me tools as my personal property.* Aχīdazaⁿ conveys the idea of *separation into homogeneous groups*. The speaker wished his agricultural implements to be distinct from those of other Omahas. The general idea of what is recorded in lines 11 to 17, as given at the time, is as follows: "If we become citizens, we desire an equal division of land, horses; and tools. We do not wish them to be kept as common property, or in one place." After saying this, they added: "We need one hundred and fifty span of horses."

TRANSLATION.

Two Crows said:—Elder brother, I did not know about your coming. But after you departed, these Indians, my friends, told me what you had said. I am always thinking of you. Before you left you told us very fully how we ought to live by means of the land.

We express again the hope that if we ought to make an effort by means of such things (?), you will make one of them for us. My friend, I desire horses. As our working horses are low in height, they are usually too weak for the work. When I speak of desiring horses, I do not refer to Indian ponies. We want American horses from three to four years old. If you would only help us to get them they would be advantageous to us. We hope that you will cause the President to hear our words very soon.

Duba-maⁿçīⁿ said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

çaçīⁿ-naⁿpajī said:—Elder brother, I send to you to-day to ask a favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

Łe-uqa^ha said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employés at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAJI^N-SKĀ.

August 19, 1879.

Ca^{n'} eátaⁿ waqi^{n'}ha gíçakiçáji ca^{n'} gíçakiçáji ca^{n'}caⁿ hă. Cubçé
 And why paper you have not sent yet you have not sent always I will
 back hither back hither

tá minke hă. Ca^{n'} a^{n'}ba-waqué naⁿbá tē ceta^{n'} waqi^{n'}ha gíçaçé xī,
 go to you . And mysterious day two the so far paper you send if,
 (=week) back

cubçé téinke, cē'qa. Wabágçeze uqçé'qtci gíañ'kiçá-gă, çé nízē xī. Ca^{n'}ge 3
 I will go to you, yonder. Letter very soon send back hither to this you re. when. Horse
 me, ceive it

çagína ta^{n'} çási i^{n'}teqi içaxuhé hă. Aa^{n'}bça cubçé tá minke. Níaci^{n'}ga
 you asked the I drive difficult I fear the un- I abandon if I will go to you. Person
 for your (std. it for me seen danger own an. ob.)

ikágeáčé agína'aⁿ ka^{n'}bça. Çúta^{n'}qti i^{n'}çi^{n'}wa^{n'}ç iça-gă: Tatañ'ka-máni é
 I have him for I hear about I wish. Very accu- send hither to tell me about Walking Buffalo-bull that
 a friend my own rately my own: is he

áwake. Ca^{n'} çéçu çagçáji tē i^{n'}ca^{n'}-qti-ma^{n'} hă. Pañ'ka-ma ceta^{n'} 6
 I mean him. And here you have not the I am well satisfied The Ponkas so far
 returned with it

wágazu-báji, çéçu çanájiⁿ tē téqi ä, ehé: gíteqiwaçé, gíteqi'qti naji^{n'}i.
 are not straight, here you stand the diffi- ! I say: troublesome to very difficult they stand.
 cult ! them, for them

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma^{n'}çin said:—Kageha, nıkaci^{n'}ga çé aňgaçin'di, Uma^{n'}haⁿ
 My friend, Indian this to us who are mv., Omaha
 aňgaçin'di, wabágçeze wi^{n'} tiçaçé tē aná'aⁿ. Wéçigçaⁿ tē a^{n'}ça^{n'}çamáxe 9
 to us who are mv., letter one you sent the I heard it. Mind the you asked me about
 it hither

tē uwibça tá minke. Maja^{n'} çáⁿ çéçaⁿ agçábçiⁿ. Maja^{n'} wiwíja.
 the I will tell it to you. Land the this I have my own. Land my own.

Ki nŋkaci^{n'}ga-ma ɕé-ma cka^{n'} maⁿɕi^{n'}-ma waɟa^{n'}be hǎ, ictá wéɟa^{n'}be.
And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them eye I have seen them with.

Níkaci^{n'}ga cka^{n'} wiwíŋa ké agíá^{n'}bça ka^{n'}bça háciáŋáŋica^{n'}; agíá^{n'}ba-máŋi.
 Person act my own the I abandon my I wish towards the rear; I do not look at mine.

3 Agidasnu céačē. Kī wāqe céama wāqanⁿbe tē ckaⁿ e'aⁿi tē údaⁿ ínahnⁿ
 I push my own off. And white these I see them the act how the good really

ebéégaⁿ, éska^u égimaⁿ ka^{n'} ebééga^u hă. Níkaci^{n'}ga ukééciⁿ cka^{n'} tē
I think, oh that I do that I hope Indian common act the

náxixíca tē kaⁿ bēa-máji hǎ, háciacáŋicaⁿ agídasnu céačē, é áwake. Aⁿba
 what made the I do not desire towards the rear I push my own, that I meant it. Day
 people fear to leave camp

6 ičauŋte edádaⁿ aⁿčañ'giúdaⁿ tē uáŋigēixide hă. Égiçe ckaⁿ čičŋa tē
throughout what by means of which the I gaze around, in At length deeds your the
I may prosper search of it for myself (move- ments)

e- na^{n'} ɣiɣúda^{n'} wáǎǎ tẽ ɬa^{n'} be há. Níkaci^{n'} ga-ma waja^{n'} be tẽ wícti áxi-
that only may be good for the I have The people I have seen the I too
(one) seen it them looked at

ʔaⁿ'be: caⁿ' edádaⁿ úgaxeɕa íwackaⁿ e'aⁿ'i tẽ wíctĩ égimaⁿ átaⁿ'hé de,
myself: and what limbs strong by how it is I too I am standing doing that dur-
ing.

9 ebčégaⁿ hă. Wamúskě uáji, nú uáji, maja^{n'}qě, waqčá, wata^{n'}zi,
I think it Wheat I have potato I have onion, cabbage, corn.

hiⁿbeĩn^ge, waɣaⁿ, ce, naⁿpa, núgɕe, ɗaⁿqẽ-jíde, tomato, lettuce, sákaɕíde.
beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

ǰésǰá wábcíⁿ, caŋ'ge, jaⁿǰínaŋge, caŋ'ge-wéíⁿ, wajiŋ'ga-jíde. Kagéha,
Cow I have them, horse, wagon, harness, chicken. My friend.

12 níkaci'ga ɸíkage ɸé-ma í tē ugípiqtia' gɸi' a'ná'a'i. Kí wéɸigta'n
 person your friend these house the very full sitting we hear it. And mind (or plan)

ebégaⁿ wañ'gičč'qti ečégaⁿi. Kĩ wagácaⁿ iⁿ'ctě řégaqti bčé égaⁿ hă.
I think it all they think it. And traveling as it were very new I go so.

Maⁿbei^{n'} aⁿɕa^{n'}ɕa^{n'}-maji[']-qti-ma^{n'}. Ki edádaⁿ a^{n'}baɕé beíjut[']aⁿ uwíbɕa tɛ,
I walk I have by no means had enough. And what to-day I have raised I tell to you the

15 éskana uma^{n'} čĩnka áji ʔ, áta beĩjut'aⁿ kaⁿ beẽgaⁿ. Kagéha, čikáge amá
oh that year an- when, be- I raise I hope. My friend, your friend the (pl. an).

éama ukigqagq-a-báji há. In'cté kigqéqé amá égaⁱ há. Pahan'ga qin'
these they run unequal distances As if they were chasing one another they are so Before the one (mv.)

gciqe amá égaⁿⁱ há.
they are chasing him, their own they are so

18 *Two Crows said:—*Kageha, níkaci^{n'}ga číegaⁿ-mácě, ie aⁿčina^a'aⁱ -de
My friend, people the ones like you, word we heard from when
you

wéčęqtiⁿi. Wačitaⁿ gě aⁿčaⁿ'nahn'qi. Wéčęqti aⁿwañ'xiğčiⁿaⁿ aⁿmaⁿ'çiⁿ
we were very glad. Work the we are very willing for it. We are very glad we work for ourselves we walk

ctéwa^{n'}, Iḡga^{n'}ḡai ḡínké wagáqqaⁿ ejaⁿ amá sabájiqti aⁿsiḡḡe-na^{n'}i ḡan'di,
even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think usu- ally when,

aⁿḡan'ḡuhe-na^{n'}i. A^{n'}cté uáwagiḡa^{n'}-baji^{n'}qti ḡan'ká. * * * * Éskana
we fear the un- usually. As if they were not helping us at all. Oh that

ie ḡaná tiḡaḡé níkaci^{n'}ga áhigi^{n'}qti uná'a^{n'}waḡákiḡé ka^{n'} aⁿḡa^{n'}ḡai. Éskana 3
word you you sent people very many you cause them to hear we hope. Oh that

wawíue aḡḡu^{n'}hai ka^{n'} aⁿḡa^{n'}ḡai. Éskana maja^{n'} ḡa^{n'} waḡi^{n'}ha sagi^{n'}qti
lawyer we join them we hope. Oh that land the paper very firm

waḡá'i ka^{n'} aⁿḡa^{n'}ḡai. Édihi ḡi, wáḡe wáspa-báji-ma aⁿḡan'ḡuha-báji
you give we hope. In that event, white people the ones who are not keeping motionless we do not fear unseen danger

etégaⁿ. Kagéha, ie aⁿḡa^{n'}ḡamaxáji ca^{n'} uwibḡa. Edádaⁿ waḡtá 6
apt. My friend, word you did not ask me yet I tell it to you. What vegetable (or fruit)

aⁿḡjut'a^{n'}i ḡé wea^{n'}ḡi^{n'}wi^{n'}i té'di, háhada^{n'}qti égaⁿ-na^{n'}i, ci edádaⁿ ejaⁿ
we raise the (pl. in. ob.) we sell when, very light so usually, again what their own

ḡé skigéqti weḡáxe-na^{n'}i, úḡi^{n'}wi^{n'} ḡi aḡi^{n'} amá.
the very heavy they make usually, store those who keep (sub.).
(pl. in. ob.)

*Big Elk said:—*Caⁿ nán'de ḡan'di indádaⁿ i^{n'}teḡi ḡé uwibḡa cuḡéaḡé. 9
And heart in the what hard for the I tell to you I send to you.
(pl. in. ob.)

Níkaci^{n'}ga ukéḡi^{n'}-ma edádaⁿ údaⁿ ḡiḡáxe ga^{n'}ḡa améde, iḡádiḡai amá
Indian the common (pl.) what good to do for they were wishing, but, agent the (pl. sub.)

uwáḡiḡa^{n'}ji amá-na. Kagéha, níkaci^{n'}ga ḡiégaⁿ-macé-na, úckaⁿ wéteḡi
they are the only ones who do aid us. My friend, person only to you and those like yourself, deed hard for us

aⁿḡan'ḡuḡḡie étai. Iḡga^{n'}ḡai ḡínké edádaⁿ wéteḡi ḡé wéteḡi-báji eḡégaⁿqti- 12
we talk to you about them can. Grandfather the st. one what hard for the not hard for us he thinks just so
(pl. in. ob.)

na^{n'}, wákihíde^{n'}wakiḡai^{n'}-ma, iḡádiḡai^{n'}-ma, i^{n'}cté wáḡiuda^{n'}-bi eḡégaⁿ-na^{n'} ḡéiⁿ
usually, the ones whom he causes to watch over us, the agents, as it that they benefit he thinks usu- hesits ally

té. Ádaⁿ níkaci^{n'}ga-ma edádaⁿ ḡiḡáxai ḡé égrimaⁿ kaⁿbḡégaⁿ. Ca^{n'} maja^{n'}
the. There- fore the people what they do for themselves the I do that I hope. And land
(pl. in. ob.)

ḡan'di níkaci^{n'}ga údaⁿqti ka^{n'}bḡa há; níkaci^{n'}ga ukéḡi^{n'} aḡiḡa^{n'}be ctéwa^{n'} 15
in the person very good I desire him Indian common I look at my own even

ka^{n'}bḡa-máji. Maja^{n'} ḡan'di áwa^{n'}ji^{n'}qti níkaci^{n'}ga-mácé bḡúga i^{n'}wi^{n'}ḡaḡa^{n'}i
I do not wish it. Land in the fully strong enough to bear one up O ye people all you aid me

ka^{n'}bḡa. Níkaci^{n'}ga-mácé, nán'de údaⁿ iḡa^{n'}ḡaḡé-mácé, waḡḡiḡe, uḡákiḡai
I wish. O ye people, heart good ye who place it, every one, you tell your affairs to one another

ḡi, uáwaḡaḡa^{n'}i ḡi, maja^{n'} ḡan'di aⁿma^{n'}ḡi^{n'} aḡa^{n'}ḡai. 18
when, you aid us if, land in the we walk we wish.

758 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Maxewačë said*:—Kagéha, waqiⁿ/ha tiaⁿ/čakičë ninkëⁿ/čë, wibčahaⁿ
My friend, paper you have sent it you who sit, I pray to you
(hither to me (sing.))
- čéačë, céhe hă. Ėskana iⁿ/čëwackaⁿ/ ckaⁿ/na, kagéha, waqiⁿ/ha tiaⁿ/čakičë,
I send it I think Oh that you make an effort you wish it, my friend, paper you send it hither
off, and say that for me to me,
- 3 iⁿ/čë-qti-maⁿ. Ckaⁿ/ číja aⁿ/čaⁿ/bahaⁿ/-ctëwaⁿ-báji caⁿ/ qtaaⁿ/čëqtiaⁿ/i. Ėskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very Oh that
well.
- wéudaⁿ etégaⁿ uáwačaginixide kaⁿ/ aⁿ/čaⁿ/čai. Caⁿ/ níkaciⁿ/ga waqiⁿ/ha
good for us apt you look around in search we hope. And person paper
of something for us
- wëčëckaxe ti-má wëčëqtiaⁿ/i, năn/de grúdaⁿ/qtiaⁿ/i čikáge-ma. Ůckaⁿ
you made for those who are very glad, heart very good for them your friends. Deed
them have come hither
- 6 aŋgújai kë iníawáčë gráčaⁿ/ská ctë čëdīčaⁿ/ăji, wačín/gëqtiaⁿ/i. Iníawáčë
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining
(thing)
- aŋgúčixide ctëwaⁿ/ aⁿ/čaⁿ/ča-báji-naⁿ/i. Ckaⁿ/ číčīja enáqtcī iníawáčë hă.
we gaze at a dis- even when we do not find it usually. Act your it alone life sustaining
tance from (an. ob.) (move- ment)
- Kagéha, čaⁿ/éawagičái-gă. Aⁿ/níja aŋgaⁿ/čai égaⁿ aŋčiwahaⁿ/‘e-naⁿ caⁿ/caⁿ
My friend, pity us. We live we wish as we make a special usu- ally
prayer for ourselves ally
- 9 aⁿ/čínⁿ/ aⁿ/ba ičáugčë.
we are day throughout.
- Jačín-naⁿ/paži said*:—Majaⁿ/ čëčandi účínⁿ/wín ħi ačínⁿ/ aká t’éawáčë
Land in this store he who keeps to slaughter
it us
- gaⁿ/čagtiaⁿ/i. Aŋgíaⁿ/ča aŋgaⁿ/ča ctëctëwaⁿ Iŋgaⁿ/čai aká-naⁿ uíjaⁿ tē wéteqi
has a strong desire. We throw him, we wish notwithstand- Grandfather the usu- he aids the hard for
our own, away, ing (sub.) ally him (=as) us
- 12 hă. Edádaⁿ aŋčëčijút’aⁿ tē íqtaqti aⁿ/čín átacaⁿ iⁿ/nace-naⁿ/ caⁿ/caⁿ, ádaⁿ
What I raise for myself the most he has more than he snatches usu- always, there-
wantonly me (enough) from me ally fore
- ėskana umaⁿ/čínka čë mactë áma tēčáhi ħī, čëču najiⁿ/ in’gaⁿ/ča-báji. Ėskana
oh that year -this warm the it shall arrive, here to stand we do not wish for Oh that
when, other one him.
- Iŋgaⁿ/čai čínké unáⁿ/aⁿ/čakičë kaⁿ/bčëgaⁿ.
Grandfather the one you cause him to I hope.
who hear about it
- 15 *Two Crows said*:—Gaⁿ edádaⁿ, kagéha, e’aⁿ/ aⁿ/maⁿ/čín gë wačánaⁿ/aⁿ
And what, O friend, how we walk the (pl. ob.) you hear about
us
- ckaⁿ/na, ádaⁿ aŋ/guiⁿ/číja cúčëaⁿ/čë taŋgataⁿ hă. Kí majaⁿ/ čëčuádi ůckaⁿ
you wish, there- we tell it to you we will send it to you And land in this place dead
fore
- wéteqi hëga-báji éde, uáwačaⁿ/ wačín/gai. Iŋgaⁿ/čai aká níkaciⁿ/ga ukéčín
hard for very but, to help us we have none. Grandfather the Indian common
us (sub.)
- 18 Hújaŋga d’úba majaⁿ/ aŋčínⁿ/i čan’di ecaⁿ/ ičaⁿ/wačai. Kí ukít’ë wéteqi
Winnepago some land we sit in the near to he placed them. And foreigner hard for us
hëga-báji níkaciⁿ/ga ecaⁿ/ wëgčínⁿ tē. Can’ge Hújaŋga aká gčëbahíwiⁿ
very people they sat near to us the. Horse Winnepago the hundred
(sub.)

- ǰábǰiⁿ wémaⁿǰaⁿi, Umaⁿhaⁿ ejaí Kí ǰáǰiǰai aká wébahaⁿǰtiaⁿi éde,
 three stole from us, Omaha their own. And agent the (sub.) they knew very well but,
 (or fully) about us
- wéǰitaⁿ cté gaⁿǰa-báǰi-naⁿi. Iǰigaⁿǰai ǰínké ǰáǰiǰai aká unaⁿǰníǰé
 to work for us even they did not wish usually. Grandfather the one agent the (sub.) to cause him to hear about it
- wañ'gagáǰi ctéwaⁿ wabágǰeze ctéwaⁿ ǰíaxa-báǰi-naⁿi, ebǰégaⁿ. Ádaⁿ 3
 we commanded then notwithstanding letter soever they did not usually, I think it. There-fore
- Iǰigaⁿǰai ǰínké naⁿaⁿǰi-naⁿ tē há. Kí wáǰe amá edádaⁿ ǰiⁿáǰtei ctéwaⁿ
 Grandfather the st. one has not usually heard And white the (pl. sub.) what very small even
- uǰǰpaǰai ǰi, ǰíteǰi héga-báǰi-naⁿi, kí edádaⁿ ǰaǰgá héga-báǰi uáwagǰǰaǰai
 they lose it if, hard for them very usually, and what large very we lose
- Iǰigaⁿǰai ǰínké wéǰitaⁿ-báǰi wéǰa-báǰi. Kí égaⁿ wamaⁿǰaⁿ áakíǰa ǰi, 6
 Grandfather the st. one does not work for us we are sad. And so the thief I attack him if, in turn,
- Iǰigaⁿǰai aká údaⁿ eǰégaⁿ te éskaⁿ enégaⁿ á. Kí áakíǰa-máǰi tē'di, é
 Grandfather the good he thinks will you think it probable And I did not attack him when, it in turn
- údaⁿ éskaⁿbǰégaⁿ égaⁿ áakíǰa-máǰi ǰaⁿctí. Kí Iǰigaⁿǰai aká inⁿǰitaⁿǰi
 good I thought it proba-ble as I did not attack him heretofore (not now). And Grandfather the did not work for me
- égaⁿ, inⁿǰa-máǰi há. Kí edádaⁿ wawéci Húǰaǰa amá aⁿǰiⁿ tātē ebǰégaⁿ 9
 as, I am sad And what pay Winnebago the (pl. sub.) he shall give it to me I thought it
- ǰaⁿctí. Editaⁿ aⁿǰi tātē ebǰégaⁿ ǰaⁿǰa, aⁿǰiǰi Iǰigaⁿǰai ǰínké. Kí ǰiǰi
 heretofore (but not now). From it he shall give I think it though, he has not given it to me Grandfather the st. one. And bad
- tégaⁿ áakíǰa inⁿǰaⁿǰégaⁿ Iǰigaⁿǰai aká, ádaⁿ wawéci tē aⁿǰiǰi tē há.
 in order that (ǰ) I assault him in turn as he wishes for me Grandfather the (sub.), there-fore pay the he has not given it to me
- Caⁿ wabágǰeze ǰanⁿdi Iǰigaⁿǰai ǰínké éⁿdi híǰakiǰé kaⁿbǰégaⁿ íe ǰátē. 12
 And letter in the (ob.) Grandfather the st. one there you cause it to reach there I hope word those.

NOTES.

756, 1. *nikaciⁿga-ma ǰe-ma*, the white people. So, in line 12, *nikaciⁿga ǰikage ǰe-ma*.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: *cí caǰge ctí wabǰiⁿ, cí jaⁿǰinaǰge ctí abǰiⁿ, cí caǰge-weⁿ ctí abǰiⁿ, cí wáǰiǰa-ǰide ctí wabǰiⁿ*.

756, 15. *Kageha, ǰikage ama ǰeama*, etc. The idea seems to be, "You white people differ among yourselves. All have not the same capacity for improvement; all do not meet with like success. One may lead, the others follow and try to overtake him. Do not then expect all of us Indians to do better than you white people."

757, 2. *uawagǰiǰa-báǰi-ǰti ǰaǰka*. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. *uǰakigǰai*, reciprocal of *uǰǰa*, possessive of *uǰa*, to tell.

759, 2. *Iǰigaⁿǰai ǰínké ǰáǰiǰai aká*, etc. *Iǰigaⁿǰai* is the object of *unaⁿǰníǰé*, and *ǰáǰiǰai* is the subject of *ǰiaxa-báǰi-naⁿi*. *ǰáǰiǰai-ma*, understood, is the object

of waŋgagaji. Iḡa^ačai takes činke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iḡa^ačai aká na'a^a-báji-na^a té há.

759, 5 and 6. uawagiqpačai Iḡa^ačai činke, etc. Rather, uáwagíqpačai té,
we lose as,

Iḡa^ačai aká wéčita^a-báji éga^a, wéča-báji (há).
Grandfather the does not work for as, we are sad
(sub.) us

759, 10. a^aiáji Iḡa^ačai činke, etc. Suggested reading: a^ai-báji Iḡa^ačai aká. Ki piáji téga^a áakibča iñ'ga^ačai éga^a, wawéci té a^ai-báji té há', Iḡa^ačai aká, as "ada^a" after "ega^a" is superfluous. If ada^a be retained, read, "áakibča iñ'ga^ačai há Iḡa^ačai aká, ada^a wawéci té a^ai-báji té há'.

TRANSLATION.

Duba-ma^ačai said :—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said :—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. * * * * We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewačë said:—My friend, you who have sent a letter hither to me, I think and say that I send off (a letter) to petition to you. I am very glad, my friend, because you have sent me a letter, saying that you wished to aid me. We do not know about your ways at all, yet we love them very well. We hope that you will look around in search of something which may be for our good. The Indians who have come hither are very glad because you have sent them a letter; your friends are well pleased. Among our customs there is none of any kind whatever which is life-sustaining; we are destitute of all. Even when we look all around us for something which can support life, we do not find it. Your ways alone can improve us. Friends, pity us! As we wish to live, we are ever making a special prayer for ourselves throughout the day.

gačĩ-naṇpajĩ said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

JE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

- Níkaci^{n'}ga aṅ'gačiⁿ aⁿčigčaha^{n'}i, níkaci^{n'}ga-mácé. Ata^{n'}geda^{n'}, kagéha,
 People we who move we thank you our own, O ye people. At different times, O friend,
- aⁿčigisičé naⁿ ca^{n'}caⁿ. Ėskana níkaci^{n'}ga ča'étewačé'qti d'úba číⁿ
 we remember na- usually always. Oh that Indian most pitiful some the (coll. 9)
- 3 ča'eáwačačé'qti aṅga^{n'}čai, a^{n'}ba čéčuádi. Či wikáge čé baxúankičé,
 you pity us indeed we wish, day on this. Again my friend this we have caused him to write it,
- kagéha. Aⁿčigčaha^{n'}i. Kí ėskana, Kága, a^{n'}ba íčaxíčé xí, aⁿčíčaha^{n'}i té
 O friend. We thank you. And Oh that, Third son, day you awake when, we pray to you the
- čagisičé ka^{n'} aⁿča^{n'}čai. Aṅgú, Kága, níkaci^{n'}ga aṅ'gačiⁿ, níkaci^{n'}ga wi^{n'}
 you remember it we hope. We, Third son, Indian we who move, person one
- 6 aṅgúkiai xí, aṅgáqa aṅga^{n'}ča-báji. Kí, Kága, gata^{n'}hi tē'di a^{n'}t'é taité
 we talk to him we, we go beyond him we do not wish. And, Third son, that far (unseen) when we shall die
- aⁿčan'xidahaⁿ-báji. Ikáge-ma-čáčica^{n'}-ma wiⁿ níqa wagíxaⁿčaqtia^{n'}i há,
 we do not know about ourselves. Those on the side of his friends one he to live he really wishes for them, his own
- kagéha. Kí ikáge wi^{n'} čéčínke waqí^{n'}ha čaná'aⁿ tégaⁿ gáxean'gikičai.
 O friend. And his friend one this st. one paper you hear it in order that we have caused him, our own, to make it.
- 9 Maⁿčín'-tcaxí wét'ai té' éčeta^{n'} a^{n'}ba-waqúbe wi^{n'}áqtei. Čéama Unáji-qúde
 Maⁿčín'-tcaxí die for us the past so far (until now) mysterious day just one. This (mv. sub.) Gray coat
- amá agčai té wáčagičé'qtia^{n'}i, ča'čawačé'qti fai. Kí e'a^{n'} a^{n'}t'č tégaⁿ-báji
 the he went the he made us very glad by having great pity he spoke. And how we die can not (mv. sub.) (=when) talking, for us
- i^{n'}taⁿ; wéagiúdaⁿ etégaⁿ uáwagičai.
 now; we do well (or, it is for our good) apt he has told it to us.

NOTES.

je-je-baje, a Ponka, same as Homna of p. 743, note.

762, 8. ikage wi^{n'} čéčínke, the author.

TRANSLATION.

O ye people, we Indians, thank you who are our (friends). O friend, we continue to think of you at different times. On this day we desire that you would treat us with great kindness who are some of the Indians that are in a most pitiful condition (?). We have caused one of our friends to write this. We thank you. O Third son, we hope that when you wake up each day you will remember that we have petitioned to you. We Indians, O Third son, do not wish to break our word when we have talked to a person. Third son, we do not know when the time shall come for us to die. O friend, one who is on the side of his friends really wishes them to live. We have caused this friend to write a letter so that you might hear it. It has just been one week since we lost Maⁿpi-tca^xi by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

NUDA^N-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kage^{ha}, ikágewi^{ci}ai, Wakan'da wáçahaⁿ mácé, wawíuie-mácé,
 O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,
 ikágewi^{ce}qti. Kí níkaciⁿ'ga wiⁿ' Wakan'da çínké íe e^á tē gaqai. Kí é
 I have you for true friends. And person one God the st. word his the has gone (ob.) beyond. And it
 kaⁿ'bça-máji. Wakan'da íe e^á zani'qti bçíze. Wakan'da aká aⁿ'çan'giúdaⁿ 3
 I do not wish it. God word his every one I have taken. God the I do well by means of
 éte tē zani'qti iⁿwiⁿ'çai hā, ádaⁿ iⁿ'çē-qti-maⁿ'. Áqa-máji kaⁿ'bça. Úckaⁿ
 ought the every one he has told to me there-fore I am very glad. I do not go beyond him I wish. Deed
 wiⁿ', Maⁿ'tcú-nájiⁿ çiaⁿ'ça gçé tē bçíze hā, ubçaⁿ' hā. Çaná'aⁿ te hā.
 one, Standing Bear he aban-doned you went back he the I have taken it I have taken hold of it You hear it will
 Níkaciⁿ'ga wiⁿ' céçu cakí. Isaⁿ'ga akí úckaⁿ waⁿ'giçé'qti ijiⁿ'tē çin'ⁿ 6
 Person one yonder has reached there again, where you are. His younger brother (sub.) deed all his elder brother (nrv. ob.)
 giáxai. Çaná'aⁿ eté. Ctaⁿ'be çí, "Níkaciⁿ'ga naxíde-çin'ge áhaⁿ," enégaⁿ
 made for him. You hear it ought. You see him if, Person disobedient ! you think it
 eté çí. Égaⁿ weçéckaⁿ'nai etégaⁿ égaⁿ hā, Caⁿ'ge-hiⁿ-zí-ā. Umáha-má
 ought. So you wish for us apt so O Yellow Horse. The Omahas
 çéama wiⁿ' wáqçi, éⁿicka. Tcaza-çin'ge t'caⁿ'çé çéá-bi, ecé tē. Teáçé 9
 these one stunned them, éⁿicka. Tcaza-çin'ge to kill me that he spoke of it, you said it. I kill him

'iáǰě, wíuǰaginá. Gañ'xí Na'pewáǰě cti t'eáǰě 'iáǰě uná tē. Gañ'xí
 I threat- you told them And Dangerous too I kill I threat- you the. And
 ened, about their own.
 Sihi-duba cti t'eáǰě 'iáǰě, uná tē. Céna níkaci'ga ǰábǰi' uná tē. Gátega'
 Four Legs too I kill I threat- you the. Enough person three you the. In that man-
 him ened told it ner
 3 weǰǰǰaxáú. Maǰǰi iǰábat'u waǰǰǰiona.
 you have acted Cloud pressing you are visible.
 against us. against

NOTES.

763, 3. a'ǰaǰgiuda' ete tē, etc. W. (an Omaha) read, a'ǰaǰ'giúda' tē gǰ
 fut. the
 sign (scat-
 in.
 objects)

*i'wí'ǰai éga' zani'qti bǰízě há, as he has told me about the things which will be advan-
 tageous to me at various future times, I have accepted all.*

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-ǰiǰge t'ea'ǰ ǰǰa-bi, ece tē, etc. G. (an Omaha) reads, Tcaza-ǰiǰ'ge
 t'ea'ǰ ǰa'bi wíuǰaginá tē há, *You told them (the Omahas) that we had threatened to
 kill Tcaza-ǰiǰge.*

764, 3. Maǰǰi, etc. That is, "You can not hide your plots. It is just as if you
 stood in bold relief against the clouds in the sight of all men."

TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye
 lawyers, I have you as real friends. One Indian had transgressed God's words. I do
 not desire that. I have accepted all of God's words. God has told me all that can be
 advantageous to me, so I am very glad. I do not wish to disobey (him). I received
 and took hold of one custom (*or* mode of action) when Standing Bear abandoned you
 and started back (to Niobrara). You can hear it. One Indian has reached yonder
 land where you are. It was the younger brother who caused all the trouble for his
 elder brother (*i. e.*, Yellow Horse induced Standing Bear to act thus). You should
 hear it. You ought to think, when you see him, "He is a very disobedient man!"

O Yellow Horse, it is probable that you wished him to think thus about us! (?)
 One of these Omahas hit ǰenicka. You said that Tcaza-ǰiǰge had threatened to kill
 me. You told the Omaha that I had threatened to kill him. And you also told that
 I had threatened to kill Na'pewaǰě and Sihi-duba. You told about just three men.
 In that manner you have acted against us. (But) you are in sight (just as if), you
 touched the clouds.

LE-JE-BALE TO WAJINGA-DA.

September, 1879.

Ceta' wáfi-áqtia'i. Wa'fita a'wa'cka'i tcábe éde ceta' a'fí'ai.
 So far they have altogether Work we have exerted very but so far we have
 failed in the work on our account. ourselves (hard) not finished it.

Cáni-ä, Çawína méga, fiíga' ça'éçai-gä. Gíwacka'i-gä. Wa'faté
 O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

cin'gajin'ga çanká ça'eikiçái-gä. Nikaci'ga céçinke, kagéha, wibçaha", 3
 child the ones who pity ye him through. Person that seen st. my friend, I pray to you, one,

Wajin'ga-úda". Ça'éçaçé ka'béçega" hä, níkaci'ga çínké. Ca' edáda" wi"
 Good Bird. You pity him I hope person the (st. ob.). And what one

gákéja wa'çacka" tē çínge. Usní é'di hí. Kí enáqtcí wa'çacka" ka'béçega"
 at that you make an will there is Cold it has And it only you make an' I hope
 (place!) effort none. reached there. effort

céçuadi'qti tē. Kí áwaké'ja wa'çacka" te çínge. . . . Ceta' waqi'ha 6
 just yonder by the. And at what place you make an will there is none. So far paper
 you

tia'çakiçáji. . . . Ma'a-tcéba igáçfa" wahiçage gíja'be ga'çai éga",
 you have not sent hither to me. Mawaçepa his wife lame to see his he wishes as,

añ'giti ka'béçega". Ma'fi'-tcaxi i'c'áge t'é take.
 he comes I hope. Ma'fi'-tcaxi old man will surely die as he reclines.
 for me

NOTES.

Wajinga-da is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kí enaqtcí, etc.,) in 5 and 6 are intended for Wajinga-da.

765, 8. Ma'fi'-tcaxi, i. e., Jabe-skä or Waçacpe. See 476.

TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajinga-da, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you (O Wajinga-da) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaçepa's lame wife, I hope that he may come for me. The aged man, Ma'fi'-tcaxi, will surely die.

MA^NTCU-DAČI^N TO WAČIQE-ŲACI.

- Wa'ú čínké céčínké agíŋaⁿbčá-qti-maⁿ. Čéču najiⁿ té'di u'ágčaji eté.
 Woman the (st. one) that (st. one) I strongly desire (to have) Here she stands when she does ought.
 near you my own (again).
- Usní híaĵi té'di, uqčé agíŋaⁿbča wa'ú čínké. Kí e'aⁿ enégaⁿ ŋi, uqčé'-
 Cold has not when, soon I desire my own woman the (st. one). And how you think if, very
 arrived again
- 3 qtcí waqiⁿ/ha čaⁿ iañ'kičá-gă. Uní'age ŋi'cté, éskana égaⁿqti ckáxe
 soon paper the (ob.) send it hither to me. You are un- willing even if, oh that just so you act
- kaⁿbčégaⁿ. Wa'ú čínké iⁿčín'čaniⁿ cí kaⁿbčégaⁿ. Čikáge amá čéama
 I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these
- wagaⁿze amá máčé té učiúagčé ča'éawačai. Uáwa'i tá amá wáqe amá.
 teacher the (pl. sub.) the winter the throughout pitied us. They will give rations white the
 to us to us people (pl. sub.).
- 6 Čéama ie awáqa kaⁿbča-máĵi, ádaⁿ cagčé kaⁿbča-máĵi.
 These word I go be- yond them I do not wish, there- fore I go back to you I do not wish.

NOTES.

Maⁿtcu-dačiⁿ and Wačiqe-ŋaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Maⁿtcu-dačiⁿ remained with the Omahas, but Wačiqe-ŋaci continued his journey till he reached his old home near Niobrara, Nebr.

TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

GAHIGE TO CUDE-GAXE.

- Cúde-gáxe-á' wamúské tě wagáxe aⁿi-báĵi-naⁿi. Čaaⁿ/na čigáxai.
 O Smoke-maker! wheat the debt they have not usu- ally. You have abandoned it they have thought about you.
- Caⁿ/ čéču čagčí taté aŋqibča, ádaⁿ ičáa-máĵi, aⁿi-báĵi čaⁿ/ja Caⁿ/ céa
 And here you shall have come back I hesitated from there- fore I have not spoken, they have not given it to me though. And yonder where you are
- 9 čagčiⁿ/ tě, Pañ'ka-mácé, năn'de iⁿ/pi-máĵi hă. Pahañ'ga cupí té'di
 you sit the, O ye Ponkas, heart not good for me Before I reached when
 you

uwíḡḡa keḡa^{n'} uska^{n'}skaⁿ taté ebḡḡaⁿ. Ca^{n'} Pañ'ka amá nān'de wiwíḡa
 I told it to the, in shall be straight on I think it. And Ponka the heart my own
 you the past
 ehébe aḡíḡaxai, nié'qti aⁿckáxai. ḡagḡai tē é áwake. ḡḡḡu ḡḡi^{n'} ḡañká
 a part of I make it for you cause me great pain. You have gone it I mean it. Here the ones who sit
 them myself, back
 'a^{n'} weḡíḡai tēdili ḡí, ḡaná'aⁿ taité. Úckaⁿ weḡḡckaⁿna tē níctaⁿ. 3
 how they do for by the time when, you shall hear it. Deed you have wished the you have
 them it arrives [or, if they should] for them dropped it.
 Nān'de ḡaⁿ ḡíḡai há.
 Heart the you have
 been excelled
 (=left behind
 or ignored)

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

767. 3. Uckaⁿ weḡḡckaⁿna tē níctaⁿ, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (*i. e.*, they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAJIⁿ-SKĀ.

October 14, 1879.

Céḡa cubḡé ka^{n'}bḡa, bḡí'a. Waḡítaⁿ waḡta úḡi ḡḡ ḡita^{n'} ḡiḡḡé
 Yonder I go to I wished, I have not Work vegetables I have the to work there is
 (to you) you been able. in. ob.)
 cubḡá-máji há. Bḡíctaⁿ ḡí, cubḡé téinke há. Pañ'ka amá maja^{n'} ḡḡḡu 6
 I do not go to you I finish it when, I go to may (?) Ponka the land here
 you
 naji^{n'} tá amá. Céḡa cka^{n'}aji najiñ'-ḡá há, Cúde-ḡáxe-á'. Cka^{n'}aji naji^{n'}i-ḡá
 will be standing. Yonder motionless stand thou ! O Smoke-maker. Motionless stand ye

768 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

há akíça. Pañ'ka amá waçítaⁿ çáçulháçtci wáçictaⁿ açai. Wijiⁿ çé t'é.
! both. Ponka the to work almost to let them they have My elder brother dead
(pl. sub.) go gone.
Yáxe-sábé. Aⁿ'ba-waçuébe áma té'di t'é. Eataⁿ wabágçeze gçiaⁿ çakiçáji
Black Crow. Mysterious day the on the dead. Why letter you have not sent
other one back to me
3 caⁿ'caⁿ çútaⁿçti iⁿ'wiⁿ'ça gíça-gä há, negíha. Maⁿ'tcú-naⁿ'ba cetaⁿ' giniçaji,
always very correctly to tell it to send back ! O mother's brother. Two Grizzly bears so far has not re-
me hither covered.
T'é taté, ebçégaⁿ.
He shall die, I think it.

NOTES.

767, 5. kaⁿbça, bçia, used; but kaⁿbçéde (*i. e.*, kaⁿ'bça éde) bçia is better.

I wish but I have failed

767, 5. Waçítaⁿ, etc. Read, Waçítaⁿ gç, waqtá uáji gç, çitaⁿ' çinçégaⁿ, cubçá-

Work the vege- I sow the to work as there I go to
differ- table (pl. in. is none you
ent kinds, ob.),

máji há; or, Waçítaⁿ gç', waqtá uáji gç', çitaⁿ' çinçé há, ádaⁿ cubçá-máji há.
I not Work the vege- I sow the to work there is none there- I do not go to
ent kinds, differ- table (pl. in. ob.), fore you

TRANSLATION.

I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are! Both of you remain there! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NAⁿZANDAJĬ TO T. M. MESSICK.

November 6, 1879.

Caⁿ wagáxe éwibçeiⁿ tē içáugçç'çti asiçé. Cuçéaçé taté ebçégaⁿ,
And debt I have for the continually I remem- I shall send it to you I have
you (ob.) ber it. thought it,
6 éde majaⁿ' waçáwa gç unaⁿ'çtaⁿ tē içápahaⁿ-máji. Utaⁿ'nadi uqpáçé
but land counting the stopping place the I do not know it. At some lone place it be lost
(pl. in ob.) (ob.)
ínihé ebçégaⁿ égaⁿ cuçéaça-máji. . . . Caⁿ' maⁿ'zçská' tē çagít'aⁿ etégaⁿ.
lest I think it as I have not sent it to you. And money the you have plenty of
your own
Úçna. . . . Aⁿ'paⁿ'ha ekaⁿ'na çí iⁿ'wiⁿ'çana içaçé tē há.
Enough. Elk skin you desire if you tell it to me you send
hither

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

JE-JE-BAJE TO UNAJIⁿ-SKĀ.

Unájiⁿ-skā, ^{O White Shirt,} ^{your} ^{horse} ^{the} ^(std. ob.) ^{Dakota} ^{they} ^{are} ^{coming} ^{if,} ^{you bring mine} ^{bither} ^{I hope.} ^{kaⁿbégaⁿ.}

Cetaⁿ ^{So far} ^{wačitaⁿ} ^{tě} ^{ucté.} ^{And} ^{Gaⁿ} ^{čigisičē-naⁿ} ^{caⁿcaⁿqti,} ^é ^{hā.} ^{Cetaⁿ} ^{So far}

níkaciⁿga ^{people} ^{wačitaⁿ-mája} ^{čičiⁿ-á-qtiāⁿ.} ^{Aⁿba-waqúbe} ^{řaŋgá} ^{tě} ^{hi} ^{té} ^é ³

řiaⁿbečē. ^{there is a hope.} ^{Ki} ^{Heqáka-máni-ř,} ^{wisičē-naⁿ} ^{caⁿcaⁿ.} ^{Éčē} ^{wiwiřa-mácē,} ^{Kindred} ^{you who are mine,}

waⁿgičēqti ^{all} ^{wigičē-naⁿ-caⁿcaⁿ-qti-maⁿi.} ^{Caⁿ} ^{níkaciⁿga} ^{dúba} ^{cti}

wisičai. ^{I remember you (pl.).} ^{Wanáce-jinⁿga,} ^{čičti} ^{wisičē.} ^{Wikuwa,} ^{čičti,} ^{Kagé,} ^{wisičē-naⁿ} ⁶

caⁿcaⁿ. ^{always.} ^{Čéaka,} ^{Wanáce-jinⁿga,} ^{čičimi} ^{aká} ^{xagé-naⁿ} ^{caⁿcaⁿ,} ^{čidaⁿbe}

gaⁿčá-qti ^{she has a strong desire} ^{égaⁿ.} ^{Gaⁿ} ^{Cúde-gáxe} ^{ří} ^{tě} ^{(iⁿáčē} ^{tě} ^{wiⁿáqtcí} ^{ékigaⁿ)} ^{ří}

wiⁿáqtcí ^{just one} ^{aŋčtiⁿ} ^{égaⁿ,} ^{so,} ^{wisičē-naⁿ} ^{caⁿcaⁿ.} ^{Iyuwazi} ^{iřiaⁿáčē} ^{agiřaⁿbe} ⁹

kaⁿbéčá-qti-maⁿ. ^{I have a strong desire.} ^{Ki} ^{čéaká,} ^{Cáwiⁿ} ^{aká,} ^{ijaⁿge} ^{wahičage} ^{giřaⁿbe}

gaⁿčaqtiāⁿ (Maⁿa-tčeba igáqčāⁿ). ^{she strongly desires} ^{Mawačepa} ^{his wife.} ^{Ki,} ^{kagéha,} ^{níkaciⁿga} ^{dúba} ^{wigičē-naⁿ}

caⁿ/caⁿ. Kĩ wiⁿ/ čatĩ, Tcexapa, Tatañ'ka-iⁿyañ'ke. Taⁿ/waⁿgčaⁿ wiwĩha
 always. And one you came hither, Beats the Drum (f.), Running Buffalo. Nation my own

nañkácě, Ihañk'taⁿwiⁿ/ nañkácě wazáni, wigísičě-naⁿ-maⁿ/i caⁿcaⁿ/-qti-maⁿ/i.
 ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.

3 Caⁿ/ éskana edádaⁿ ctěcte jĩⁿjĩⁿ/ga čaná'aⁿ éⁿte caⁿ/ íuča dádaⁿ čaná'aⁿ
 And oh that what soever small ones of you hear it whether and news what you hear it
 (or if)

éⁿte iⁿwiⁿ/čana tíčačai kaⁿbčégaⁿ.
 whether you tell it to you (pl.) I hope.
 (or if) me send hither

TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawačepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

BETSY DICK TO WAČIŦE-ŦACI.

November 15, 1879.

Ie čé aⁿ/bačé cučéačě. Zaní údaⁿqti niⁿ/ éteaⁿ/i tě aná'aⁿ kaⁿ/bča.
 Word this to-day I send it to you. All very good you are at least the I hear it I wish.
 (pl. f.)

6 Négihá, igáqčaⁿ ctĩ caⁿ/ čihan'ga ctěwaⁿ/ winá'aⁿ kaⁿ/bča, ciñ'gajĩngá
 O mother's his wife too and your potential even I hear from I wish, my younger
 brother, wife child

ctĩ zaní čútaⁿqti, éskana, úwačaginá kaⁿbčégaⁿ. Gañ'xi, wísaⁿčaⁿ/,
 too all very correctly, oh that, you tell it to us I hope. And, my younger
 brother (f. sp.).

9 cučéwikičé. Can'ge waaⁿ/čé iⁿ/čéckaxe té čútaⁿ aná'aⁿ kaⁿ/bča, wísaⁿčaⁿ/.
 I have sent it to you by some one. Horse you promised to pay it to me the cor- rectly I hear it I wish, my younger
 for my services as a doctor brother (f. sp.).

Maⁿ/tcú-nájiⁿ agí cačai tě wawíue aká uáwagibča éde íeskā učiča-bajii
 Standing Bear he went to you the lawyer the sub. I have told it to him but interpre- ter he did not tell it
 after him (=when) (see note) to you

- té hě, wisaⁿčaⁿ. Gaⁿ-aⁿ gaⁿadi wabágčeze cučéačě gaⁿ éskana íe
 the (fem.), my younger So, therefore now letter I send to you as oh that word
- tě údaⁿqti iⁿčéckaxe tíčačě kaⁿbčégaⁿ. Aⁿba hičai tēdi cučéačě.
 the very good you make for me you send it I hope. Day they bathe on the I send it to you.
- Ŧijinⁿge t'c tē aná'aⁿ tē, Ŧijinⁿčě cti t'éčai tē, íuča pējiⁿqti aná'aⁿ hě. 3
 Your son died the I have heard it the, your elder too they the, news very bad I have heard it (fem.)
- Nān'de iⁿpi-máji, wisaⁿčaⁿ, čaⁿ'ja wéahide čanájiⁿ gíteqiwáčě éčē.
 Heart bad for me, my younger brother (f. sp.), though at a distance you stand a source of trouble indeed (fem.).
- Aⁿbačěqtei Maⁿtcú-nájiⁿ íe eja ké aná'aⁿ, wabágčeze gáwa jaⁿ'be xī.
 This very day Standing Bear word his the I have heard, newspaper I saw when.
- Wáqe bčúga ča'éčičai íai tē, nān'de iⁿčī'udaⁿ. Čaⁿ, wisaⁿčaⁿ, nān'de 6
 White all have pitied have the, heart it is good for Yet my younger heart
 people you (pl.) spoken mine. brother (f. sp.).
- iⁿpi-máji axáge agčī' éčē. Ŧijinⁿčě daⁿ'ctēaⁿ, čīaⁿ'cka daⁿ'ctēaⁿ, iⁿ'čahaⁿ-ā,
 is bad for me I weep I sit indeed, Your elder either, your sister's son or, pray to him for me (fem.).
- caⁿ'ge taⁿ'ja. Íe tē edé te xī, éskana tiaⁿ'čakičě kaⁿbčégaⁿ. Spafford
 horse concerning Word the he will say if, oh that you send it hither I hope. Spafford
 the (std. ob.). something to me
- Woodhull ijaⁿ'ge abčī' čīn'kečaⁿ iⁿ't'e, čīewaⁿ'jaⁿ. Maⁿčī'-tcaxi t'éč hě. 9
 Woodhull his daughter I have the one, in the dead you have caused Maⁿčī'-tcaxi is
 her past to me, it. dead (fem.).
- Umaⁿ'haⁿ ctē t'á-baji, enáqtei t'éč hě aⁿ'bačěqtei.
 Omaha even have not died, only he is dead (fem.) this very day.

NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. eteaⁿi (used by an Omaha woman) . . W. (an Omaha man) gave the following as a correct form of the sentence: Zaní údaⁿqti niⁿi éiⁿte aná'aⁿ kaⁿ'bča.
 All very good you whether I hear I wish.
 (pl.) are

Perhaps eteaⁿ is sometimes used by females as an equivalent of eiⁿte.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabě (an Omaha) gens.

770, 10. Wawiue aka should be wawiue čīñke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Abiⁿ-suede, *Long Wings*. Čīewaⁿ'jaⁿ, you have caused it, i. e., indirectly. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of WaŦiqe Ŧaci. See 770, 9.

TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (i. e., WaŦiqe-Ŧaci), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (i. e., Mr. T. H. Tibbles) about it,

when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Maⁿčⁱ-tea^xi is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDAⁿ-AXA TO CUDE-GAXE.

November 15, 1879.

- Caⁿ čijĩŋ'ge t'éčai tē wáqe amá éde, čéama Umáha amá bęúgaqti
 And your son they have killed him the white people the (pl. sub.) but, these Omaha the (pl. sub.) all
- nān'de gípi-báji, ádaⁿ aⁿbačé hičai tē'di uwíłčea cučéačé. Kĩ Umáha amá
 heart are sad, there-fore to-day they bathe when I tell it to you I send to you. And Omaha the (pl. sub.)
- 3 učúgigčea-naⁿi, can'ge wa'fi tē gčĩ tēdihi, cí égaⁿ tat éskaⁿ ečégaⁿ éde
 they are sor- rowful for usually, horse they give to us the has come back by the time, again so shall be they thought but
- hebádi úckaⁿ juájĩ giáxai. Čéama Umáha amá učúgigčai tē nān'de
 before reaching the end deed inferior made for him. These Omaha the (pl. sub.) they are sor- rowful for their relation the heart
- iⁿčⁱudaⁿ-qti-maⁿ. Úckaⁿ bęúgaqti wágazúqti na'aⁿ-báji, t'éčai tē-onaⁿ
 mine is very good for me. Deed all very straight they have not heard, they killed him the only
- 6 gaⁿ na'aⁿi. Kĩ ádaⁿ čéaka ikáge aká nān'de gípi-báji-qti-aⁿi, ékigaⁿqti
 so they heard. And there-fore this one his friend the heart is very sad for him, just like him
- nān'de iⁿpi-máji. Nān'de iⁿpi-máji tē gaⁿ égijaⁿ eté. E'aⁿ đáxe taté
 heart I am sad. Heart I am sad the so you do that ought. How I do shall
- čĩŋgé, gaⁿ nān'de čaⁿ ég ičaⁿčačé eté. Waqĩ'ha aⁿčá'i ckaⁿna xĩcté,
 there is none, so heart the so you place it ought. Paper you give to me you wish even if,
- 9 égaⁿqti iča-gă.
 just so send hither.

NOTES.

772, 1. čijĩŋge, *your son*, intended for čijande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, i. e., the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

ꞬEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Ɡé waqinⁿha tĩcáçé ɕaⁿ bĩze hă. Waqinⁿha ɕaⁿ ɣaⁿ'be tẽ năn'de ɕaⁿ
 This paper you have the I have Paper the I saw it when heart the
 sent hither (ob.) received it (ob.)
 inⁿudaⁿ'qti ɣaⁿ'be hă. Kĩ aⁿ'baçé nĩkaciⁿ'ga amá bĩɣaqtĩ úckaⁿ wiⁿ' ɣĩcái
 very good for I saw it . And to-day people the (pl. all deed one they
 me talk sub.) about it
 édegaⁿ' caⁿ' ɕéçũ anájinⁿ tẽ'di ɣĩcái xĩ, inⁿudaⁿ-qti-maⁿ' ɕaⁿ'ja, ɕiçĩn'ge tẽ'di, 3
 but yet here I stand when they if, I am doing very well though, you are when,
 about it wanting
 ɣĩcái tẽ u'aⁿ'çĩngé ɕaná'aⁿ tégaⁿ waqinⁿha cuçéaçé, năn'de inⁿ'pi-máji hă.
 they the in vain you hear it in order paper I send to you, heart mine is very sad
 talk about that by means of it
 Wáqe amá Iĩgaⁿ'cái iɕádiçái eɕaⁿ'ba, nĩkaciⁿ'ga ɕiçĩa-qti-ma wiⁿ' iéskă
 white the Grandfather agent he too, people those who are really one inter-
 people your own preter
 ɣĩxáxa-gă, aí. . . É gátegaⁿ' uwĩbɕa. Gaⁿ' maⁿ'niⁿ' tẽ ɕĩudaⁿ'-qti-jaⁿ' 6
 make him, your said. That that is the I have told And you walk the you are doing very
 own, me substance of it you. well
 ecé, iɕaⁿ'baⁿ' aⁿ'ctaⁿ'baji égaⁿ iɕaé tẽ inⁿ'pi-máji.
 you a second you do not see so you the it is bad for
 say time (=once me speak it
 it, more)

NOTE.

ȡede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ȡede-gahi was an Omaha chief.

TRANSLATION.

I have received this letter which you have sent me. I was very glad when I saw it. To-day all the people are talking about one subject, but notwithstanding I am doing very well here, when they talk about the matter it saddens me to think that I am sending you word about it when it can do no good on account of your absence. The white people, including the President and the agent, have said, "Make one of your own people your interpreter." I have told you the substance of what they said. You say that you are prospering where you are, and you speak of not seeing me again, so I am sad.

MINYANG-JINGA TO KE-YE (CHARLES MOORE).

December, 1879

Gaⁿ ꝑéꝑaⁿ waqiⁿ'ha ꝑaⁿ ꝑéama Umaⁿ'ha amá íe ꝑíꝑia ubé édegaⁿ,
 And (cv. ob.) paper (cv. ob.) these Omaha (pl. sub.) the word your I have told them, but,
 caⁿ' d'úba íⁿ'jakiꝑégaⁿ caꝑé tú amá, ánaⁿ'a-báji. Ádaⁿ gáꝑaⁿ waqiⁿ'ha
 yet some as they have doubted me they will go to you, they have not obeyed. There-fore (cv. ob.) paper
 3 cuꝑéaꝑé. Kí íe edádaⁿ edéce té cí pí ꝑútaⁿ anáⁿ'a kaⁿ'bꝑa. Íe wiⁿ'
 I send it to you And word what what you the again anew straight I hear it I wish. Word one
 ꝑé íⁿwiⁿ'ꝑana té pí wáꝑazuankiꝑéⁿqti íꝑa-gá. “Naxide té aꝑiⁿ-gá,”
 this you told it to me making it very straight send it hither. Inner ear the keep thou,
 eéce teꝑaⁿ é áwake. Íe té anaⁿ'bóiⁿ. É ꝑútaⁿ anáⁿ'a kaⁿ'bꝑa. Edádaⁿ
 what you said, that I mean it. Word the I forget (I do not understand). That correct I hear it I wish. What
 6 ꝑuꝑa ꝑiⁿgé, caⁿ' íe uꝑúwikié-naⁿ-maⁿ' gé éskana ꝑútaⁿqti íⁿ'éckaxe
 news none, yet word I have been speaking to you the (pl. in. ob.) oh that very correctly you do for me regularly
 kaⁿ'bégaⁿ Íe ꝑíꝑia asiꝑé-naⁿ caⁿ'caⁿ, íⁿ'udaⁿ gé. Gaⁿ' níꝑaciⁿ/ga-ma
 I hope. Word your I think un-of them ally always, good for me the (pl. in. ob.). And the people (pl. ob.)
 wactaⁿ'be ꝑagꝑé gaⁿ' e'aⁿ' ꝑiⁿgé, údaⁿqti najiⁿ'. Íe ꝑíꝑia áakihíde anájiⁿ,
 you saw them you went still what is the matter there is very good stand. Word your I attend to it I stand,
 9 é bóꝑe. Caⁿ' íe wéꝑiꝑaⁿ údaⁿqti wináⁿ'a kaⁿ'bégaⁿ. Uꝑéⁿ'qti cí aꝑúha
 it I pursue And word decision very good I hear from I hope. Very soon again finally
 wajaⁿ'be kaⁿ'bꝑa waqiⁿ'ha.
 I see them I wish paper.

NOTE.

Mi^aha^ē-jīnga was an Omaha, and Ke-^arege, an Oto.

TRANSLATION.

I have told these Omahas your words (sent in) this letter, but some of them have not obeyed (your wishes), so they will go to your land, as they have doubted me. Therefore I send this letter to you. I wish to hear again, and accurately, the words which you have said. Send again and explain to me this one word that you have told me. I refer to what you said, "Use your hearing." I do not fully grasp its meaning. I wish to hear it accurately. There is no news at all, yet I hope that you will attend to the affairs for me just as I have been speaking to you about them. I am always thinking about your words, which have been advantageous to me at various times. There is nothing the matter with the people whom you saw (here) when you went back to your people. The tribe is still prosperous. I continue to heed your advice; I pursue it. I hope to hear some word, some very good plan from you (when you write). Finally, I wish to see some letters (from you) very soon.

LE-U^aHA TO UNA^aJIN-SKĀ AND HE-WA^aNIJA.

December 12, 1879.

Cin'gajin'ga iⁿ'te taté ebčégaⁿ. Caⁿ' edádaⁿ téqi áakipá. Wawína
Child shall die to me I think it. And what difficult I have met it. I beg some-thing from you
 cučéačaf. Hé-waⁿjíča čičan'ge ečaⁿ'ba, aⁿwaⁿ'qpani héga-máji. Caⁿ' can'ge
I send to you (pl.). One Horn your sister she too, I am poor I am very. And horse
 wiⁿ aniⁿ' éiⁿ'te éskana aⁿ'čá'i ičáčč kaⁿ'bčégaⁿ. Caⁿ' íe wiwína égaⁿ'qti 3
one you have it if oh that you give you promise I hope. And word my just so
 iⁿ'čéckaxe kaⁿ'bčégaⁿ. Wan'gičé'qti wíbčahaⁿ'i, čičáhaⁿ mégaⁿ, čičan'ge čti.
you do for me I hope. Every one I pray to you (pl.), your broth-ers-in-law likewise, your sisters too.
 Cubčé kaⁿ'bča tē bēi'a. Sidádi t'é-de gisiⁿ' hā, miⁿ'jīnga naⁿ' taⁿ é áwake.
I go to you I wish the I am unable. Yesterday when she re-lived girl grown the her I mean (std. ob.)
 Axáge-naⁿ caⁿ'caⁿ nān'de čaⁿ'já. Čidaⁿ'be gaⁿ'čaⁿ'qti éde á'aⁿ'ji t'č také. 6
I am un-weeping ally always heart in the. To see you she had a strong desire but she, being unsuccessful, die as she (or unlucky) reclines.
 Caⁿ' e'aⁿ' xi, uqčé'qtei iⁿ'wiⁿ'ča tíča-gā. Aⁿ'bačé wawíčaxu cučéačé.
And how if, very soon to tell it to me send hither. To-day I write some-thing to you I send to you.

NOTE.

Unaji^{n'}-skă and He-wa^{n'}jiċa, Ponkas, were at Yankton Agency.

TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA^N-AXA TO MISS JOCELYN.

December 3, 1879.

- A^{n'}baċe usni[']qti tē[']di indádaⁿ tia[']ċaċai uánaji['] égaⁿ, a^{n'}otídēqti-ma[']
 To-day very cold when what you have sent I stand in it as, I am living very com-
 here to me
- ádaⁿ wibċahaⁿ cuċéaċai, wa[']í-macé. Pi[']qti, kagéha, údaⁿ iṅgaxai-gă.
 there-fore I thank you I send it to you O ye women. Anew, O friends, good do ye for me.
 (pl.),
- 3 Kagéha, Wakan[']da ċínké indádaⁿ údaⁿ kěáċicaⁿ kě a^{n'}ċísaⁿċai, ádaⁿ
 O friends, God the st. what good towards the the (ob.) we turned, there-fore
 (ob.)
- wibċaha^{n'}-naⁿ-ma[']. Wáqe amá ċéama waċitaⁿ kě waċa^{n'}be. Wakan[']da
 I have been praying to you White the (pl. sub.) these do various the I have seen them. God
 regularly, people
- aká naⁿbé ċicka^{n'}wakiċai bēúgaqti waċa^{n'}be, ádaⁿ égimaⁿ kaⁿbċégaⁿ,
 the hand has caused them to all I have seen there-fore I do that I hope,
 (sub.) move (rapidly)
- 6 agína-naⁿ-ma[']. Čin[']gajiṅga wiwíċa waċít íbahaⁿ ádaⁿ čí é gáċínke
 I beg for my own usually. Child my to work knows it there-fore again it that (st. ob.)
- uċa^{n'}adi uwibċa cuċéaċé. Wénandea^{n'}giċé-na['], ádaⁿ é údaⁿ éskaⁿbċégaⁿ.
 apart I tell it to you I send it to you He causes me to feel full, usually, there-fore that good I think it may be.
 as after eating
- Gata^{n'}adi égimaⁿ téi[']t ebċégaⁿ, ádaⁿ aṣtċaxe égaⁿ téi[']nte. A^{n'}ba águdi
 Just about this time I do that may I think it, there-fore I do it a little for my- self may. Day where
- 9 ctécté waqi[']ha tia[']ċakiċé wíkaⁿbċa. Īndádaⁿ čkáxe maⁿni[']-macé['],
 soever paper you send hither to me I desire for you. What you do O ye who walk,
 among them I follow it I walk.

NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI^N-SKA.

December 26, 1879.

Negíha, íe tíçaçě tē i^{n'}çěqti-ma^{n'}. Cañ'ge áhigi wáni^{n'} i^{n'}çěqti-ma^{n'}.
 O uncle, word you have the I am very glad. Horse many you have them I am very glad.
 Ha^{n'} gě íçaugçę a^{n'}çisiçai. Cin'gajin'ga wiwíça ça'ewaçaçęqti eté xī,
 Night the (pl. throughout we think of Child my you have great pity on ought,
 in. ob.)
 ça'ewaçaçajíqtia^{n'}, çisiçę-na^{n'} ca^{n'}ca^{n'}. Cubçę tá miñke, negíha. Ca^{n'} 3
 you have not pitied them at he thinks usu- always. I will go to you, O uncle. Well
 all, of you ally
 ata^{n'} i^{n'}uda^{n'} tē éta^{n'} uqçęqtcí éga^{n'}. Ninígahi gçéba ja^{n'} daxe anáji^{n'}
 how long good for the so long very soon so. Killickinnick ten night I make I stand
 me
 téinke. Ca^{n'} çiañ'ge ctěwa^{n'} waçan'be ka^{n'}bça. Úwaçaginá ka^{n'}bçéga^{n'}.
 will. Well, your sister even I see them I wish. You tell it to them I hope.
 Cañ'geçajin'ga wébei^{n'}wi^{n'} éga^{n'} çingé. Wiwíga^{n'} aká, Ma^{n'}tcu-na^{n'}ba eça^{n'}ba 6
 Colt I sell them as there are none. My grand- the (sub.), Two Grizzly bears he too
 father
 cahí tá aka. Ě^{n'}di cupí téinke. Ceta^{n'} gini'qtia^{n'}ji. Çiná'a^{n'} xī, gíçęqti^{n'}.
 will arrive there Then I will reach there So far he has not fully recovered. He hears if, he is very glad.
 where you are. where you are.
 Cañ'ge, negíha, a^{n'}çin'ge. Cañ'ge wáçe eçáqti na^{n'}bá wábçi^{n'} enáqtcí.
 Horse, O uncle, I have none. Horse white their very two I have them them only.
 people own
 Cin'gajin'ga enáqtcí wáci^{n'}, waçíta^{n'}wákiçę-na^{n'}i.
 Child they only they have them, they cause them to usually.
 work

TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wackaⁿ-maⁿçinⁿ) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAŅGA-MAⁿÇINⁿ TO SILAS WOOD.

January 12, 1880.

- Caⁿ' níaciⁿ'ga amá éama wañigçitaⁿ amá çaná'aⁿ éⁿte, éjá té'ja
 Well people the these they are working the you hear it perhaps, there per-
 (pl. sub.) for themselves (pl. sub.) to taining
 to
- údaⁿqti içápahaⁿ pí çáⁿ'ja, iⁿ'ju-máji. Çéçuádi té xixaxai xí', gaⁿ'çawáçé.
 very good I knew it I reached though, I was unfor- In this place the they do for
 (pl. sub.) there tunate. themselves if, desirable.
- 3 Caⁿ' edádaⁿ açiⁿ' gě ípahaⁿ pí xí, uqpáçéçé ékaⁿ'bça-máji. Wañ'giçe
 Well what they have the (pl. sub.) I knew it I ar- when, to lose I did not wish for
 (pl. sub.) rived there him. All
- iⁿ'çinⁿ gçi ékaⁿ'bça. Çé níaciⁿ'ga amá e'aⁿ' maⁿ'çinⁿ'i xí, niⁿ'ja gaⁿ'çai
 to bring back I wish for This people the how they walk if, to live they wish
 here to me him (pl. sub.)
- çáⁿ'ja, níaciⁿ'ga naⁿ'bába açaí. É'be uçuáhe kaⁿ'bça-máji. Údaⁿqti
 though, people in two ways they go. Whom I follow him I do not wish. Very good
- 6 éskana wéçigçaⁿ ckáxe kaⁿ'bçégaⁿ çáⁿ'ja, çagçi taté'ja çasiçaçé kaⁿ'bçégaⁿ.
 oh that decision you make it I hoped though, with reference to you think of I hope.
 your future re-
 turn here
- Caⁿ' e'aⁿ' çinğé há.
 Well what is there is
 the matter none

NOTES.

PahaŅga-maⁿçinⁿ is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Poukas near Niobrara, Nebr.

778, 3. Caⁿ edadaⁿ açiⁿ gě . . . Wañ'giçe iⁿ'çinⁿ gçi ékaⁿ'bça. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

- Caⁿ edádaⁿ aniⁿ gě' iwidahaⁿ pí gě' uqpáçéçéçé wikaⁿ'bça-máji. Wañ'giçe
 Well what you the I knew about I the you lose I do not wish for All
 have (pl. in. ob.) you reached (pl. there in. ob.) you.
- wániⁿ (or, iⁿ'çaniⁿ) çagçi wikaⁿ'bça.
 you have you have you come I wish for
 them for me back you.

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAÑGA-MA^NCI^N TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe, íe é'gice tē ubčá agčí édega^{n'}, íe čična síča-báji. Ubčá
Smoke-maker, word what the (ob.) I told I came back here but, word your they had forgotten. I told it

tē'di gisíčē ča^{n'}ja, čí'á. Ca^{n'} ubčá agčí tē'di, nán'de gíuda^{n'}qtia^{n'} ča^{n'}ja,
when they re-membered it though, they have failed. Still I told it I came back here when, heart very good for them though,

edáda^{n'} ígaxe taté'ja čí'á. (Čí'á uwíbča teča^{n'} ca^{n'}ca^{n'} čí'á. Kí ga^{n'} čí'á tē 3
what with reference to the means of doing it they have failed. They I told it to in the past always they have failed. And so they the have failed

ca^{n'}ca^{n'}; íča^{n'}ba^{n'} íajíwáčē. Ga^{n'} čaná'an tégan uwíbča. . . Íča^{n'}ba^{n'}
always; again it should not be spoken. So you hear it in order that I tell it to you. Again

íají-gá.
do not speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.



APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aciⁿhe" read "a^{ci}iⁿhe."
- 9, 14. For "ciⁿ" read "çⁱiⁿ."
- 10, 8. The ç in "ebçegaⁿ" was inverted by mistake.
- 10, 11. For "iⁿca-biamá" read "iⁿça-biamá."
- 10, 16. For "ciñgé" read "çiñgé."
- 10, 18. For "naⁿ'aⁿxíça" read "náaⁿxíça."
- 11, 4. For "Giaⁿ'ça," a possessive, read "Gíaⁿ'ça," a dative of aⁿça.
- 11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
- 20, 4. For "çié," a form of çⁱi, *you*, read "çi'é," *side*.
- 21, 14. For "Júcpacaⁿ+" read "Júcpaçaⁿ+".
- 23, 8. Jackahi should be rendered "white oak tree."
- 23, 19. For "widiⁿja" read "uⁿwidiⁿja," from ubijaⁿ.
- 25, 2. For "when ye see me" read "on account of what you have done."
- 27, 11, *et passim*. For "Wanáqçiⁿ" read "Wanaⁿ'qçiⁿ," and make a like change in every derivative. "Na" refers to fire, etc.; but "naⁿ" to action of the feet, etc.
- 27, 13. For "iⁿçiⁿ/waⁿji" read "iⁿçiⁿ/waⁿçajⁱ."
- 28, 8. Render waseçaⁿ by "quick" instead of "alive."
- 28, 14. For "Mañgciⁿ'i-gă" read "Mañgçiⁿ'i-gă."
- 31, 19. For "made" read "kept."
- 32, 12. Render "Egihe" by "downward beneath the surface."
- 33, 15. In "aka-cnaⁿ" the "c" should be inverted.
- 36, 5. For "gactañka" read "gactañkai."
- 38, title. The Omahas have a similar myth about the Raccoon (Miça) and the Coyote (Miçasi).
- 40, 9. "Gçiza-bi" read "gçiza-bi."
- 40, 14. The following may be substituted for the translation in the text: wáctañka

deceiving
them
- akégaⁿ.
as he was.
- 43, 11. Change "Ē'di" to "Ē'di."
- 47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (Çeçáha), -de or -di, as a plural ending, where the Omaha and Ponka (Çegiha) employ -i."
- 54, 6. For "çexe-gaçu" read "çexigaçu."

782 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

54, notes, second paragraph, first and second lines. In giving the ǰoiwere equivalent of Ictinike read "Icteiñ'ke."

63, 14; 493, 8, *et passim*. For "déji" read "déje."

66, between the myth of "Siçemaka" and the Turks, and the note on 60, 3, insert the following: "See George Miller's version, p. 577."

73, note on 72, 4. Insert comma before "Come."

73, note on 72, 8. Change so as to read thus: "wena'uqtci (ǰoiwere, winaq'axe), to go near, etc."

75, 8. For "miqá-ha wa-iⁿ-biamá" read "miqá-ha wáiⁿ iⁿ-biamá."
raccoon skin robe wore a robe,
they say.

75, 10. Though "Ci" was dictated, "Ki" is better, as the women had not seen the tails "again" (ci).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "nän'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hin'degaⁿ" and "wágajii-gǎ."

118, 13 and 14. Render "aki-biama" by "reached there again, they say."

The verb admits of two renderings.

133, 16. For "iñiaⁿhe" read "iñi'aⁿhe."

154, 6. For "atäⁿ" read "atöⁿ."

156, 8. For "t'çä-biamá" read "t'çä-biamá."

157, 18. For "wagigça-biama" read "wagi-agça-biama."

170, 14. For "Jaⁿçéha" read "Jaⁿçehá."

176, 17. For "Tiädi" read "ǰiädi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'aⁿ" read "waqaⁿ," squash, pumpkin.

194, 20; 195, 6; 196, 2. For "ugídadaⁿ" read "ugíñidaⁿ," as the act was performed by pressure, not by thrusting.

227, 1. "çixábaji-qti" should be "without flaying at all" (from "çixabe") instead of "without chasing at all" (which would be "çiqá-bajii-qti," from "çiqë").

226, 14 and 15. "Wahutaⁿçiⁿ . . . xrejañga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "aⁿwasá" read "aⁿwaⁿsá." See "iñgç-usa" in the Çegiha-English Dictionary.

338, 7. For "gíçä-baji-biamá" read "gíçä-baji-biamá."

351, line next the bottom. For "Part II" read "the Çegiha-English Dictionary."

370, note on 369, 13. For "Pañ'ka çañ'ká" read "Pañ'ka çañká."

380, 10. For "Názandaji" read "Naⁿzandaji," from naⁿzande.

402, 2. Caçewaçë. His other name was ǰahe-jiñga. He was the rival of the famous chief Black Bird.

402, 13. Giaⁿhabi is better known as Níkuçibçaⁿ. He was a famous wakaⁿ man or shaman.

402, 15-17. "Makaⁿ . . . ǰaçiⁿ-ma." Denied by Two Crows and Joseph La Flèche.

404, 2-7. This should be credited to Wabaskaha, instead of Caçewaçë, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa'ai."

- 410, 16. For “wáŋin” read “wáŋin.”
 440, 2. For “iŋéŋcti” read “iŋé’ŋcti.” Similar changes in 446, 9 and 10.
 448, 43. For “Zande-buḡa” as dictated, read “Zande” according to Two Crows
 and Joseph La Flèche.
 470, 6. ano+. Used when kinship is asserted or understood. See ana and au in
 the ŋegíha-English Dictionary.
 512, 3. Kagé here is a proper name.
 541, 2. For “Wajinʷagahiga” read “Wajinʷa-gahiga.”
 554, 9. et passim. For “ɬanʷcti” read “ɬanʷcti,” when spoken by males.
 570, 1. For “ɬaʷiɬá” read “ɬaʷiɬá.”
 570, 8. Read thus:
 the put the (recl.
 (lg. ob. in.)
 ob.)
 588, 10. For “kide” read “kide.”
 593, 12. For “utaʷ-biamá” (said of leggings) read “uḡaʷ-biamá.”
 601, 15, and 602, 1. For “nóxe-gaxū” read “néxigaxū.”
 603, 8. For “ɬanʷcti” (last word in the line) read “ɬanʷcti.”
 616, 5. Change “(s.)” in two places to “(sing.).”
 621, 3. Under “ɬé amá” read “was going, they say.”
 633, 4. There should be a hyphen after “Ugaʷbe.”
 644, 16. For “jaʷmaʷŋinʷ inʷ” read “jaʷmaʷŋinʷ inʷ.”
 653, 11. For “daʷxi” read “daʷŋe.”
 685, 3. For “inʷŋĩnkĩɬá-gā” read “inʷŋĩnʷ/kĩɬá-gā.”
 690, 6. For “Wáḡa-nájín” read “Wáḡa-nájín.”
 719, 5. For “tèʷcti” read “tèʷ cti.”
 in too.
 the
 past
 739, 12. For “Agŋicta” read “Agŋicta.”

INDEX.

NOTE.—Om. = Omaha. P. = Ponka.

	Page.		Page.
Abbreviations		Beaver-woman	243, 253
Acawage addressed	505	Big Elk killed a male elk, but could not eat meat ...	465
Gahige to	496	the younger chief, led hunting party of	
Ictagabi to	495	Omahas	417
Jide-ta ² to	506	to the Cincinnati Commercial	757
or Ienonga-naji ¹ . See Gahige-jinga, Ma-		See A ² pa ² -jaŋga (Om.).	
tou-jaŋga, and Ma ² tcu-waŋihi.		Big Snake arrested	749
Address to the young men	628	See Wēs'ā-jaŋga.	
Agaba-ma ² ŋi ² (Om.), good advice of	443	Big Turtle, dress of	256
war chief	450	his treatment of larger animals	271-273
(P.), known as Ama ² he-uŋici	381	his treatment of the Otter	275
went to demand his sister	382	how he talked to the Snake-man	287
the aged, a Ponka	501	how he went on the war-path	254
Agitcita, Ma ² tcu-na ² ba to	479	killed by Ictinike	62, 566
See Waji ² a-gabiga (P.).		pretended to fear water	275
Agricultural implements desired by Ponkas	632	song of	257
Alphabet	4	Big Wolf, Big Turtle's treatment of	273
Ama ² he-uŋici. See Agaba-ma ² ŋi ² .		Bird Chief	780
Animals, how they received names	82	Birds requested to devour corn	138
Antithetics	34, 72, 585	Birkett, C. P., Uhaŋge-ja ² to	641
Archaisms	47, 48, 184, 603, 703	Black bear, Big Turtle's treatment of	272
Awl, exploit of	274	Black bears, how the Rabbit killed the	15, 20
invited to war feast	256	Black Crow, Ponka chief, wounded	381
A ² ba-hebe's account of fight with Ponkas	400	Black man, claimed chief's daughter	115, 130
A ² pa ² -jaŋga (Om.), account of	3	punished	116, 131
and others to Inspector J. H.		Bones of old woman covered with a robe	285
Hammond	738	Boy raised by ground-mice, song of	208
texts obtained from	334, 345, 399,	Brave Dakota and the coward	363
402, 405, 406, 409, 425, 462, 468		Buffalo and Grizzly bear	582
to Inspector J. H. Hammond	752	Coyote changed into a	106
See Big Elk.		created by magic	605
(P.), addressed	484	Buffalo-bladder, fate of	272
news of his death	509	Buffalo-bull, Big Turtle's treatment of	271-272
Waji ² -skā to Ma ² tcu-waŋihi and	483	Buffalo-calf, restored to his parents	140
A ² pa ² -jaŋga's brother killed by Dakotas	425	Buffalo-calf, son of Waha ² ŋiciŋe	138
Badger's son, adventures of	294	stolen by Ictinike	139
eloped with chief's daughter	301	Buffalo-calves, sons of Waha ² ŋiciŋe	142
killed four women	302	Buffalo hearts and tongues, feast on	473
married woman warrior	301	Buffalo neck, man changed into a	216
Bad men, overcome in contests with Hiŋqe-age ²	172, 173	Buffalo-woman and calf pursued	158
slew brothers of Hiŋqe-age ²	172	and Corn-woman	147
survivor of, changed into a dog	175	deceived by Ictinike	139
disguised as a woman	173	gave birth to twins	142
married chief's daughter	173	her son by Waha ² ŋiciŋe	138
Battiste Barnaby, Ponka interpreter	485, 520, 642	magic power of	138
Battiste Deroin. See Deroin, Battiste.		See Waha ² ŋiciŋe.	
Battiste, the Pawnee interpreter, Caŋge-skā to	704	Buffalo-woman, Aged, killed by her son-in-law	162
Bajoi, Omaha name for Peter G. Sarpy	417	tried to kill her son-in-law	161
Bear-girl	287	went into sweat lodge	160
killed	293	Buffaloes and Coyote	102
killed her people	292	caused to kill one another	142
pursued her brothers	293	killed a young chief	355
Beaver killed his son	557	went across the great water	142
one of the Four Creators	556	went to the upper world	142, 144
restored his son to life	557	Buzzard aided the Orphan	608

	Page.		Page.
Buzzard, an Omaha, wounded.....	431	Corn-crusher, adventure of.....	273
and Ictinike.....	74	Corn-woman, Buffalo-woman and.....	147
Ictinike disguised as the.....	237	Coyote and Buffaloes.....	102
killed by Haxige.....	240, 251	and Gray fox.....	570
song of the.....	230, 245	and Puma.....	99
Caŋewaŋe killed by Pawnee Loups.....	404	and Snake.....	566, 568
leader of Omaha scouts.....	404	cheated Ictinike.....	566
Cage-skā, Wata ^a -naji ^a to.....	499	how he lost his tail.....	98
Ca-ku-ŋa ŋa-ki-ta-we, Maŋpiya-qaga to.....	644, 665	married chief's daughter.....	102
Catamenia, origin of.....	21, 580	Crabs (<i>sic</i>) Raccoons and.....	310, 313
Caŋta ^a -jiŋga to Ma ^a tcu-waŋihi.....	484	Crawfish (rather than Crabs).....	312
to T. L. Gillingham.....	693	Crow aided Ictinike.....	78
See Kictawagu.....		aided the Orphan.....	608
Caŋge-hi ^a -zi exposed.....	764	Cude-gaxe, Gahige to.....	766
to Wōs ^a -ŋaŋga.....	519	Nuda ^a -axa to.....	772
Caŋge-skā, account of.....	3	Pahaŋga-ma ^a ŋi ^a to.....	779
myths obtained from.....	189, 294	to Louis Roy and Ma ^a tcu-ŋe ^a ge.....	722
to Battiste, the Pawnee interpreter.....	704	to Wēs ^a -ŋaŋga.....	519
Ma ^a tcu-waŋihi.....	502	Cude-gaxe and Ma ^a tcu-waŋihi, ŋahe-ŋap ^a ŋ to.....	475
Ūŋa-skā.....	490	Cuxa-ma ^a ŋi ^a died.....	496
Wiruŋra ^a -niŋe.....	648	Cūŋŋiŋowe, Ictāŋabi to.....	716
Wiyako ^a	720	Customs, Sacred traditions and.....	468
Uhaŋge-ja ^a to.....	640	Dakota scared to death by ghost.....	362
Cañon made by magic.....	143	by hands of dead Pawnee.....	366
Ceki, Heqaga-sabē to.....	635	story.....	618
Hupeŋa to.....	523	Dakctas attacked Omahas in 1855.....	462
Maŋpiya-qaga to.....	501	battle between Omahas and, in 1846.....	406
message to.....	498	defeated by Omahas and Otos.....	421
Chase, Hiram, Uhaŋge ja ^a to.....	638	fought by Omahas in 1847.....	418
Chiefs, Omaha.....	458	fought the Pawnees.....	409
desire to abandon.....	487	killed A ^a pa ^a -ŋaŋga's brother.....	425
hindered war party from starting.....	460	four Omahas.....	465
Chief's daughter claimed by the black man.....	115, 130	many Omahas.....	416
delivered from the water-monster.....	115, 128,	Red Shield.....	466
129, 130		three Omahas.....	431
married a man.....	354	two Omaha women.....	460
married the Coyote.....	102	two Omahas.....	451
married the Orphan.....	116, 131, 343	repulsed by Omahas.....	425
Chief's elder daughter married Ictinike.....	55, 605	stole all the Omaha horses.....	448
married the bad man.....	173	visited by Omahas.....	475, 479, 490, 494, 513
wished to marry Hi ^a ŋpe-agŋe.....	175	Ponkas.....	518, 519, 522
son and Snake-woman.....	189	Omahas.....	505
and Thunders.....	176	wounded several Omahas.....	431
how taken back.....	367	Dance regulated by the Inke-sabē.....	474
younger daughter kind to Hi ^a ŋpe-agŋe.....	174	Dead Pawnee, hands of.....	363
married Hi ^a ŋpe-agŋe.....	175	Death of Cuxa-ma ^a ŋi ^a mentioned.....	496
Chipmunk, Ictinike and.....	549	Ēdi a-i-naji ^a	511
song of.....	550	Heqaga-jiŋga.....	491
Ci-ŋe-ŋi-ta-we, Ki-wi-gu-ti-dja-ŋi-ci to.....	668	He-sna ^a	503
Cincinnati Commercial, from several Omahas.....	755	Iquhahi.....	507
Big Elk.....	757	Logan Fontenelle.....	464
Duba-ma ^a ŋi ^a	755	ŋahe-ŋap ^a ŋ.....	496
Maxewaŋe.....	758	Wacuce.....	495
ŋaŋi ^a -na ^a paji.....	758	Deaths of several Omahas in 1878.....	508, 691, 692
Two Crows.....	756, 758	several Ponkas in 1878.....	509
Civilization desired by Ponkas.....	632	Debts.....	656, 742
Ckaŋpe-yiŋe to Battiste Deroin.....	664	Deities above and below ground, invoked.....	234
Clother, G. W., Fred, Merrick to.....	741	Deroin, Battiste, Ckaŋpe-yiŋe to.....	614
Colt, Ictinike's hands tied to a.....	98	Lion to.....	700
Comb, adventures of.....	273	Ma ^a tcu-na ^a ba to.....	667
Communal lodges.....	91	and Ke-ŋreŋe, Wajiŋga-sabē to.....	705
See Tents.....		and the Oto chiefs, Lion to.....	663, 670
Conservative spirit among the Omahas.....	486	Ma ^a tcu-na ^a ba to.....	672
Contractions.....	11, 24, 34, 54, 66, 73, 77, 101, 105, 114, 127, 184,	Dick, Betsy, asked for her pay as doctor.....	771
201, 224, 250, 269, 270, 284, 307, 315, 321, 328,		Heqaga-sabē and ŋaŋga naji ^a to.....	633
332, 370, 446, 458, 491, 496, 503, 506, 515, 518,		to Waŋŋe-ŋaci.....	770
519, 603, 604, 648, 660, 661, 666, 675, 681, 694,		Dog, Hi ^a ŋpe-agŋe changed into a.....	173
697, 709, 712, 713, 718, 719, 745.		stole meat from wedding feast.....	116, 130
Corn raised by Omahas.....	486, 490, 491, 646, 655, 701, 760	Dogs, wonderful.....	114, 127
raised by Ponkas.....	740	Dorion, Paris, killed by Pawnees.....	414

INDEX.

787

	Page.		Page.
Drum, magic	217, 609	Four days' preparation for marriage	158
Duba-ma ^a gi ^a , account of	3	days' preparation for war	185
to Heqaga-sabē	676	days' trial of a sweat-lodge	253
Inspector J. H. Hammond	750	deer carried by giant	25
the Cincinnati Commercial	755	disasters threatened	243
Jande-nañuge	492, 508	eagles killed on different days	56
Jenuga-nikagahi	521	experiments of Crawfish	316
Ducks met by Haxige	239, 250, 251	fattest pieces of buffalo meat	474
See Wood-duck.		friends of the suitor	333
Ėi-qi-da-wi Ėeçañ, Hupeça to	686	gourd rattles used	474
Eagle aided the Orphan	608	grass figures	474
excelled by the Wren	581	grizzly bear cubs	48
shot by the Rabbit's son	56	invitations in song	310, 316
Eagles	25, 26	large animals rejected	272, 273
Eduana, Sika ^a -qega to	482	men sent as scouts	186
or Antoine Roy. See Roy, Antoine.		for Haxige	252
Eight buffalo bulls held down sweat-lodge	160	modes of killing the Big Turtle	275
Elk, carried a woman to subterranean abode	82	noises before release of Otter	276
Ictinike changed into an	69, 73	obstacles overcome	146, 293
Elliptical expressions	34, 54,	pairs of magic moccasins	285
61 (line 15), 77, 114, 137, 224, 307, 639		peaks	240, 242, 293
Esau, Edward, to Joseph Esau	723	places forbidden to twin brothers	218
Eyes closed during the magic crossing of cañon	146	prayers to stones	242
Eyes closed during the magic crossing of large body		pursuers of the Badger's son	301
of thorns	146	requests made by the Rabbit	22
Eyes closed during the magic crossing of stream	142, 145, 203	sacred bags to select from	183
while going through air to upper world	146	scouts	445
Fawn, lament of	358	sisters of Buffalo-woman	160
song of	358	sick man	157
Feast on buffalo hearts and tongues	473	sons born to Hi ^a qpe-agge's parents	172
Fetish, bag used as a	404	sticks (sic) thrown by Ictinike	550
quill-feathers of a sparrow-hawk used as a ..	390	stones chosen by sweat-lodge	242
war-club used as a	404	thunder-birds seized by the Twin Brothers ..	218
Figures of speech	21, 14, 41,	thunder-men	187
61 (line 15), 262 (lines 1 and 15)		times Bear-girl chased children	292
See Antithetics.		buffalo-calf ran around Ictinike ..	139
Fire-brand, adventure of	272	buffaloes were attacked	354, 355
Fish. See Large fish and Red-tail fish.		Buzzard danced	240
Five communal lodges	92	hostiles attacked chiefs	474
plumstones	617	magic drum beaten	55, 609
stages in growth of young Rabbit	47	man ate with Snake-woman	202, 203
Thunder-men	205	man went to spring	202
war-chiefs	460	Orphan attacked Dakotas	344
Flying-squirrel, one of the Four Creators	558	sacred bag waved	404
Fontenelle, Logan, death of	464	shot at grass figures	474
went to Washington	458	stones of sweat-lodge were pushed	160
Forbidden places visited by Twin Brothers	217, 218	sweat-bath taken	242, 243
Forest made by magic	293	tree addressed	55, 607
Frog questioned by Snake-man	286	tree hit	218
Four adventures of warriors	186, 187	Two-faces came	215
attacks on water-monster	111, 128	Waha ^a Ėicige overtook Buffalo-woman ..	138
attempts to surprise water-monsters	239	went to the field	138
bad women	302	went to Iñke-sabē keeper	474
birds came to rescue the Orphan	607, 608	wild brother came to tame one	216
birds killed by the Orphan	605	trials of running against the Coyote	106
brothers	82, 224, 292	transformations of young man	266, 287
buffalo bulls	105	villages, people of, killed	188
buffaloes killed by each chief	93	visited	225
met by the Buffalo-calf	189	war chiefs	271, 398
sent to rescue the Buffalo-calf	139, 140	white buffalo cows in a row	142, 146
See White buffalo cows.		men came to Pawnees	342
calls by war-chief	404	wild animals killed by the Puma	308, 309
to animals	82	wives	225
to each guest	271	women sent by the Grizzly bear	95
canoes (magic)	225	wounded	273, 274
captains of police	722	Fourth day, old woman became visible	605
colors of smoke	302, 303	son the successful one	172
Creators	556	time fatal	55, 215, 292, 344, 355, 609
days elapse	186	snake became a woman	202
days in reaching the cave	187	successful	55, 106, 239, 562, 604, 607

	Page.		Page.
Gactagabi, Jabe-skā to	673	Haxige, wounded the Water-monsters	239
See Maca ^a		Haxige's brother restored to life	242, 243, 253
Gacudiā ^a , Uha ^a -jiŋga to	478	Haxu ^a	250
Gahige (Om.) to Acawage	496	See Haxige	
Cude-gaxe	766	Hay made	652
Qiā ^a -skā and ŋenuga-naji ^a	489	Hayt, Indian Commissioner, referred to	520
Wiyakoi ^a	657	Hebadi ^a -ja ^a appealed to in song though absent	446
Gahige (P.) arrested	749	Heqaga-jiŋga died	491
Unaji ^a -skā to	705	Heqaga-naji ^a , He-wa ^a -jiŋga to	517
Wanita-waqe to	512	Heqaga-sabē, Duba-ma ^a -qi ^a to	676
Gahige-jiŋga killed by a Dakota	409	Ictaqabi to	662
led a hunting-party of Omahas	417	to Ceki	635
Waqa ^a -naji ^a , and Acawage, Jabe-skā to	505	Kucaca	635, 637
Gahige-wadaqiŋge, He-wa ^a -jiŋga to	514	Dr. Potter	636
Games	101, 157	and others to an Omaha	639
Gēda ^a -naji ^a , a chief	458	and ŋaŋga-naji ^a to Betsy Dick	633
See Standing Hawk		Maca ^a , and Mawata ^a -na, Ictaqabi to	690
Ghost, Dakota scared to death by a	363	Heqaka-mani and Icta ^a -ja ^a , Ta ^a -wa ^a -gaxe-jiŋga to	687
how a young man acted the	622	and Tataŋka-i ^a -yāŋke, Ma ^a -tcu-na ^a -ba to	659, 669
See Dead Pawnee, and Chief's son		Icta ^a -ja ^a , and Ma ^a -ateeba, Homna to	742
song of a wolf	360	and Pte-waka ^a -inaji ^a , ŋa ^a -qi ^a -	
stories	359, 360, 362	na ^a -paji to	713
Giant killed by a louse	577	Heron, John, Spafford Woodhull to	655
the Rabbit	25	He-wa ^a -jiŋga to Gahige-wadaqiŋge	514
Gia ^a -habi, a war-chief of the Omahas	404	to Heqaga-naji ^a	517
used his sacred bag and war club	404	See ŋe-u ^a -ha	
or Nikiŋgiŋga ^a		He-who-drunk-much-water	333, 334
Girl abducted by red bird	223, 224	He-who-tied-stones-to-his-ankles	333, 334
splinter changed into a	223, 224	He-xapa, a Ponka refugee	476
God, trust in, advised	488	or Scabby Horn	
Grass-snake and Otter, searched for Big Turtle	275	Hill that devoured men	28, 32
detained by Haxige	241, 253	Hi ^a -qe-agē, adventures of	162
Haxige became a	239	See 151 and 155	
Grass wisp used at a war feast	269	Homna to Heqaka-mani, Icta ^a -ja ^a , and Ma ^a -ateeba	742
Gray Fox, Coyote and	570	See ŋe-je-ba ^a	
Gray Hat, or William Welsh. See ŋenuga-naji ^a		Horees .. 475, 480, 486, 488, 490, 494, 497, 505, 514, 518, 519, 657, 660,	
Gray Squirrel, adventures of	273, 274, 276	670, 688, 699, 703, 718, 730, 738, 740, 754, 771, 778	
Green-haired Thunder-man	187	Hu ^a ŋa ^a camp of Ponkaa	381
woman	302	See ŋe-je-qi ^a	
Grizzly bear, Buffalo and	582	Hunting customs	473
girl changed into a	288	Hu ^a ŋa ^a , account of	2
killed by Ictinike	91	myth obtained from	70
the Rabbit's son	46	to A. E. Meacham	683, 734
Rabbit and	43	to Ceki	523
Ground cleft by magic	293	to ŋi-gki-ŋa-wi ŋecaŋu	686
Ground-mice, song of boy raised by the	208	to Inspector J. H. Hammond	727
Gun, magic. See Magic gun		Icibaji, history of	384
Hair of four colors	187, 302	killed a foe	391
Half-Omaha sided with Ponkas	401	Icibaji's fetish	390
slain by his kinsman	401	Ickadabi, a chief, joined Omaha war party	423
Hammond, Inspector J. H., A ^a -pa ^a -jaŋga and others to	738	a name of Louis Sanssouci	458
Hu ^a ŋa ^a to	727	the younger, a Ponka	501
Mazi-kide to	728	Icta ^a -ŋabi, Ma ^a -tcu-na ^a -ba to	725
ŋa ^a -i ^a -na ^a -paji to	728, 751	to Acawage	495
referred to	507	Cūŋŋiqowe	716
several Omahas to	750	Heqaga-sabē	662
See A ^a -pa ^a -jaŋga, Duba-ma ^a -qi ^a , Mawada ^a -qi ^a , ŋa ^a -i ^a -na ^a -paji, Two Crows, and ŋe-u ^a -ha		Heqaga-sabē, Maca ^a , and Mawata ^a -na	690
Hands of dead Pawnee	363	Ma ^a -tcu-waŋiŋi and Acawage	511
Dakota scared to death by the	366	Icta ^a -ja ^a -ja ^a . See Heqaka-mani	
Haŋga gens had the two sacred tents	468	Ictama ^a -be, ŋaŋga-gaxe to	673, 698
sacred pole	471, 472	Ictinike and the Buzzard	74
Haŋgacenu, Louis Sanssouci to	691	Chipmunk	549
Hapax legomena	14, 41, 238, 496, 675	Deserted Children	83
Haxige, adventures of	227, 244	Elk	70
killed the Beaver-woman	243, 253	Four Creators	552
Buzzard	240, 251	Rabbit	38
made rivers	239	Turtle	66, 563
rewarded the Wood-duck	251	caused the fur on plums	562
transformations of	239, 242, 253	cheated by the Coyote	566
		claimed the red bird	604

INDEX.

789

	Page.		Page.
Ictinike created fruits and vegetables	551	La Flèche, Joseph, how he lost his goods	415
deceived by a tree	68	myths and stories obtained from 15, 32, 116,	
two women	563	176, 219, 329, 358, 361, 362, 363, 367, 394, 393	
identical with Ictinike of the Iowere	54	spoken against	646
killed a child	562	to A. B. Meacham	677
by the Orphan	609	to his brother Frank	487
the Rabbit's son	54	Two Crows and others to	740
the Big Turtle	67, 566	Mary, account of	2
magic transformation of, into an elk	69	myths obtained from	107, 131
married the chief's elder daughter	55, 605	Susanne (Om.), account of	2
plotted against the Orphan	606	myth obtained from	65
Raccoons called	315, 316	Susanne (P.), Frank La Flèche to his	
song of	61	daughter	642
stole the Buffalo calf	135	Lake drained by pelicans	276
the Brothers and Sister	79	Orphan plunged into	606
Coyote and Colt	96	red bird dwelt beneath a	225
first who taught war customs	88	Large fish, man changed into a	286
Turkeys, Turtle, and Elk	60	Legends	317, 324, 334, 345, 355, 609, 613
Woman and Child	559	Letters. See Dakotas, Missouri, Omahas, Otos, Paw-	
took the form of the Buzzard	54, 237	nees, Ponkas, White people, and Yanktons.	
used magic against the Orphan	607	Lion, account of	4
Rabbit's son	55	to Battiste Deroin	710
Igacude (same as the male Winter)	11	and the Oto chiefs	663, 670
Iqubabi died	507	See Wanita-wage.	
Indian Commissioner Hayt cited	520	Listener	333, 334
Industry of Omahas	477, 478, 479, 481, 486, 490, 491,	Long tent constructed for sham fight	473
494, 495, 498, 510, 522, 646, 655, 694, 701, 707, 760		Louse, giant killed by a	577
See Corn, Hay, Potatoes, Vegetables, Wheat.		objected to	157, 174, 606
Inheritance among Omahas	686	Maca*, or Gaotagabi. See Ictatubi.	
Invitations asked for	688	Mactinge, a Ponka, detected the Pawnees	382
to war feast	254, 256	Macti*-a'sa to Na'a-bi	494
Iñke-sabé gens kept sacred pipes	471	Jenuga-waji*	651
regulated the Hede-watci	(V) 474	Magio arrow	223
Jabe-ská to Gaotagabi	673	bow	114
Gahige-jínga, Waqa-naji*, and Aca-		bowl	138, 158, 159
wage	505	calling of the animals	82
Wahé'a	476	canoes	225
Waqa-naji*	477	cañon made by	146
Jide-ta* to Aca-wage	506	cap and sword	203
Jínga-nuda*, Wata*-naji* to	500	clothing	47, 606
Jocelyn, Miss, Nuda*-axa to	776	club which cleft a hill	83
Ke-xreé, Mi*ra'á-jínga to	774	could make thunder	183, 185
and Battiste Deroin, Wajínga-sabé to	705	creation of the Rabbit's son	44
Kicke to Ma'tcu-qaínga	478	cup	202
Kictawagu	423	dogs	114, 127
See Ca'ta*-jínga.		drum	57, 609
Kingfisher, one of the Four Creators	558	forest made by	293
Kipazo, a Dakota chief	430	formula used by Waha*çicige	145, 146
ordered Ponkas to join Dakotas in fighting		ground cleft by	83, 293
Omahas	430	gun	114, 127
Kipazo's son killed Big Elk's brother	430	iron (rod ?)	353
and mutilated	429	moccasins	255, 606
Ki-wi-gu-ti-dja-çi-ci to Ci-çe-çi-ta-we	668	plume, which changed into its owner	159, 161
Kuaca, Heqaga-sabé to	635, 637	worn by Hi*pe-agçe	172
Xaxe-ça*ba, a war chief	450	power of Buffalo-woman	138
to Ma'tcu-waçihi	475	Ictinike	607
See Two Crows.		Orphan	605, 606, 609
Xe-baha to Wés'-qaínga	481	Rabbit	19, 20, 58, 108
La Flèche, Frank (Om.), account of	2	Siçemaka*	59
death of first wife of	488	Waha*çicige	116, 130
first buffalo hunt of	466	ring	202
myths and stories obtained		song	213
from	9, 13, 22, 79, 96,	stones in sweat-lodge	157
102, 108, 310, 359, 360, 432, 466		sword	114, 128
(P.), Joseph La Flèche to	487	thorns made by	146, 293
mentioned as Mi*ra-ská	376	tree	218, 607
to his daughter Susanne	642	used against Orphan	607
Joseph, account of	1	Rabbit's son	55
a chief	458	See Transformation.	
consulted about war party	460	Magicians. See Bad men.	

Page.		Page.	
Magpie aided Ictinike.....	78	Meacham, A. B., Mawada ^a qi ^a to	684
Man and Snake-man	277	Ta ^a wa ^a -gaxe jiŋga to	717
killed Snake-man.....	287	je-u ^a qa ^a ha to	682
married chief's daughter.....	354	Merrick, Fred., to G. W. Clothier	741
Manlan dance, horse given away in the	452	Messick, T. M., Na ^a zandaji to	768
over slain Dakotas.....	431	Middle Chief, a Pawnee chief.....	414
performed by Omahas.....	452	Missouri, letter sent by a.....	664
Maqpiya-gaga to Caku ^a u ^a čakitawe.....	644, 665	Mi ^a gab ^a , Ta ^a wa ^a -gaxe jiŋga to	688
Ceki.....	501	Mi ^a qa ^a č ^a jiŋga to Ke ^a rebe	774
Ma ^a ten-naji ^a	485, 497, 498	Mi ^a xa-skā (Om.) to Maza-nap ^a i ^a	719
and others to Wiru ^a qa ^a -niŋe.....	649	Mi ^a xa-skā (P.), ġizi-č ^a ŋge and others to	480
Martin, Waba ^a čigice changed into a	142	or Frank La Flèche.....	
Mato-maza, Ma ^a ten-na ^a ba to	714	Modern interpolations	21, 126, 172, 579
Mawada ^a qi ^a , account of.....	2	Morgan, Charles P., Omaha interpreter.....	503
how he went alone on the war path	432	Mormons aided Omahas	417
myth obtained from	99	attacked Omahas (<i>ŋde</i> Big Elk; denied)...	436
to A. B. Meacham	684	See White people	
to Inspector J. H. Hammond.....	751	Muskrat one of the Four Creators.....	557
wounded by Dakotas	431	questioned by Snake-man.....	286
Mawda ^a qi ^a 's half-brother killed	414	Mūtce-qa ^a ŋe, ġa ^a qi ^a -na ^a paji to	726, 732
losses by fire	733	Myths.....	9, 13, 15, 20, 22, 25, 32, 35, 38, 43, 50, 57, 60, 70, 74, 79,
Mawata ^a na, half-brother to Mawada ^a qi ^a	733	96, 99, 102, 107, 108, 116, 131, 140, 142, 147, 162, 176, 189, 207,	
Ta ^a wa ^a -gaxe jiŋga to	733	219, 226, 244, 254, 277, 287, 294, 303, 310, 313, 328, 329, 358,	
See Ictačabi.....		549, 552, 559, 563, 566, 568, 570, 571, 573, 577, 580, 62, 586	
Maxewač ^a to the Cincinnati Commercial (in a joint letter).....	758	Na ^a 'abi, Maci ^a - ^a asa to	494
Maxewač ^a 's mother killed by Dakotas	422	Namamana to Ma ^a ten-wač ^a ihi.....	477
Maza-nap ^a i ^a , Mi ^a xa-skā (Om.) to	719	Name of Nuda ^a -axa changed	372, 373
Mazi-kide (Om.) rushed into Ponka ranks	382	Names, personal.....	1-4, 369, 370, 371, 372, 374, 375, 377, 378,
to Inspector J. H. Hammond	728	379, 380, 381, 382, 388, 393, 400, 402, 405, 408, 415,	
Ma ^a atceba. See Heqaka-mani.....		417, 418, 422, 426, 427, 428, 431, 435, 436, 444, 445,	
Ma ^a 'e-gahi to Louis Roy	739	446, 452, 454, 456, 476, 479, 482, 486, 489, 493, 496,	
Ma ^a ten-da ^a qi ^a to Wač ^a ŋe-ja ^a ci	766	497, 500, 501, 502, 505, 507, 512, 514, 518, 519, 633,	
Ma ^a ten-i ^a cage, Cude-gaxe to Louis Roy and.....	722	635, 637, 638, 641, 648, 649, 668, 671, 673, 691, 692,	
or Padani-apapi, the Yankton chief.....	722	696, 700, 706, 718, 719, 723, 729, 763, 764, 771	
Ma ^a ten-naji ^a , Maqpiya-gaga to	485, 497, 498	See titles to texts, 368, <i>et passim</i>	
Ponkas arrested with	729	Na ^a peca, Mary, je-mi ^a -wa ^a u ^a to	690
Uhaŋge-ja ^a to	638	Na ^a ba-wata ^a , origin of name	381
See Standing Bear.....		Na ^a zandaji to James O' Kane	744
Ma ^a ten-na ^a ba, account of	2	T. M. Messick.....	768
a chief.....	458	Naŋka-hega, Omaha, rushed into Ponka ranks.....	382
myth obtained from	74	Nikučib ^a . See ġia ^a habi.....	
to Agiteita.....	479	Ni ^a daha ^a , ġa ^a qi ^a -na ^a paji to	516, 695, 724
Battiste Deroin	667	Nuda ^a -axa, account of.....	3
and the Oto chiefs.....	672	myths and stories obtained from	25, 35, 38, 43,
Heqaka-mani and Tataŋka-i ^a yaŋke.....	659, 669	50, 83, 147, 277, 287, 317, 324, 368, 372, 377	
Ictačabi.....	725	to Cude-gaxe.....	772
Mato-maza	714	Miss Jocelyn.....	776
Panyi-naqpač ^a i.....	689	Rev. A. L. Riggs.....	763
Pawnee Joe	652	Nuda ^a -axa's father's war party	368
Unaji ^a -ekā.....	747	first war party	372
Wōs ^a č ^a -paŋga.....	479	name changed.....	372-373
Wiyakoi ^a	650, 696, 701, 721, 730	Offerings to sacred pole	473
Ma ^a ten-si-jaŋga, je-u ^a qa ^a ha to	507	O' Kane, James, Na ^a zandaji to	744
Ma ^a ten-jaŋga, Kieko to	478	Old woman gave magic moccasins	285
Waji ^a -ga ^a higa (Om.) to	504	ordered man to kill her	285
See Acawage and Ma ^a ten-wač ^a ihi.....		Omaha, adventure of.....	361
Ma ^a ten-wač ^a ihi, Ca ^a ta ^a -jiŋga to	484	captured by Pawnees	375
Caŋge-skā to	502	chiefs named.....	458
yaxe-č ^a ba to	475	customs of inheritance.....	686
Namamana to	477	dismembered by mistake.....	424
jahe-pap ^a to Cude-gaxe and.....	475	historical texts.....	384-467
went with his father against Omahas.....	430	horses recovered from Dakotas	450
and Acawage addressed.....	505	stolen by Dakotas	448
or ġiŋa skā.....		killed an Omaha woman (ja-saba-wi ^a ŋ)	381
and Acawage, Ictačabi to	511	by Pawnees	375
and A ^a pa ^a -jaŋga, Waji ^a -skā to	483	women killed by Dakotas	460
Maŋgeč ^a ta to jahe-geč ^a i ^a	495	Omahas aided by Dakotas.....	398
Meacham, A. B., Hupeč ^a to	683, 734	Mormons.....	417
Joseph La Flèche to	677	Otos	421
		and Dakotas, battle between in 1846.....	406

INDEX.

791

	Page.		Page.
Omahas and Dakotas, battle between in 1847	418	Pawnees mentioned (modern interpolation)	579
1849-'50	425	repulsed Ponkas	371, 377
1855	462	torture of a captive	412
and Ponkas, first battle between	399	See Pawnee Loups, Pitahawirata, Witahawiqata, Republican Pawnees, Tcawi, Zizika akiqisi.	
second battle between	405	Peace pipe sent by Ponkas to Omahas	401, 405
attacked by white people (not Mormons)	436	Peaks, four. See Four peaks.	
complained of	481	Pelicans ordered to drain a lake	276
conservative spirit among	486, 646	Pelicans' pouches sewed by Swans	276
defeated Pawnee Loups	402	Pestle, adventure of	274
Pawnees	396	Phallic origin of fur on plums	562
insulted by Pawnees	397	vegetation	551
killed by Dakotas	408, 430, 431, 451, 465	walnuts	558
seven Yanktons	457	Pitahawirata, or Witahawiqata. See <i>ḡaḡi'-maha</i> .	
letters dictated by	475, 477-485, 487, 489-492, 494-502, 504, 506-508, 510-512, 515, 516, 521-523, 643, 644, 647-652, 655-657, 659, 661-663, 665, 667- 670, 672, 673, 676, 677, 682-691, 693, 695, 696, 698, 700, 701, 704, 705, 710, 713-717, 719-721, 723-730, 732-734, 737, 738, 740, 741, 744, 745, 747, 750, 755, 766-768, 770, 773-775, 777-779	Plume, man changed into his	159, 161
letters sent to	516, 633, 635, 637, 639, 640, 651, 691, 695, 724, 725, 740, 773, 778, 779	used by Hi'qpe-agḡe	172, 173, 175
opposed to transfer to War Department	681	Plumstone game instituted by Ukiabi	617
progressive spirit among	487, 682, 699, 712, 753, 754	Plural used instead of singular	603
several, to Inspector J. H. Hammond	750	Ponka historical texts	368, 372, 377
the Cincinnati Commercial	755	Ponkas asked for stock, etc	632
sickness and deaths among	503, 509, 648, 650, 657, 660, 661, 662, 663, 666, 670, 677	deaths among, in 1878	509
visited Pawnees	704	defeated Pawnees	377
Ponkas	511	desired civilization	632
warned by friendly white men	451	first battle between Omahas and	399
wish to have no more chiefs	487	letters dictated by	476, 477, 505, 506, 514, 517, 518, 519, 629, 633, 635, 636, 637, 638, 639, 640, 641, 642, 673, 690, 705, 707, 722, 739, 742, 746, 762, 763, 765, 766, 769, 772, 776
wounded by Dakotas	431	sent to	475-523, 635, 636, 642, 662, 673, 676, 690, 705, 707, 722, 725, 729, 737, 745, 747, 755, 765, 766, 767, 769, 770, 772, 775, 777, 779
Ordeal: Waha'qicige to identify his wife and son	140, 142	potatoes raised by	740
Order of march of war party	269	repulsed by Pawnees	373
Orphan, adventures of	586	second battle between Omahas and	405
See 50, and Waha'qicige.		who were arrested in 1879	730
aided by Buzzard, Crow, Eagle, and Magpie.	608	and Yanktons attacked <i>ḡaḡi'-maha</i> and Pitahawirata	381
a Pawnee legend	334	Potatoes raised by Omahas	486, 646, 655, 701, 760
despised by Pawnees	341	Ponkas	740
killed Iotinike	609	Potter, Dr., Heqaga-sabé to	636
made head chief of Pawnees	343	Primeau, John, John Springer to	737
married chief's daughter	342	to Rev. A. L. Riggs	746
magic power of the	605, 606	Property given away at death of kindred.	636
used against the	607	Pte-waka'-inaji. See Heqaga-mani.	
shot the red bird	604	Pull-the-bow, a great archer	333, 334
Oto dismembered by mistake	424	Puma adopted as a son	303
Otos aided Omahas	424	and Coyote	99
letters sent to	648, 649, 663, 664, 667, 670, 672, 673, 680, 698, 700, 705, 710, 716, 726, 732, 774	Big Turtle's treatment of	272
Otter and Grass-snake searched for Big Turtle	175	<i>ḡaḡi'-maha</i> and Pitahawirata attacked	381
Otters enticed Haxige's brother	238	or Pawnee Loups.	
Oxen desired	632	<i>ḡaḡi'-na'paji</i> , account of	2
Pahaḡga ma'ḡi' to Cude-gaxe	779	a lieutenant of a war party	458
Silas Wood	778	in the Mandan dance, gave a horse	452
Panyi-naḡpai, Ma'tcu-na'ba to	689	led a war party	449
Parry, William, Louis Sanssouci to	715	made presents to his guests	449
Pawnee agent, <i>ḡaḡi'-na'paji</i> to the	685	myths and stories obtained from	57, 60, 142, 207, 227, 303, 313, 328, 434
hands of the dead	363	prepared a war feast	449
Joe, Ma'tcu-na'ba to	662	recovered stolen horses	450, 451
killed by Wacuce-suede	371	to Heqaga-mani, Icta-ja'ja', and Pte- waka'-inaji	713
legend	334	Inspector J. H. Hammond	728, 751
Loups defeated by Omahas	402	Mi'tce-qa'ḡe	726, 732
or <i>ḡaḡi'-maha</i> .		Ni'daba	516, 695, 724
Pawnees defeated by Omahas	396	the Cincinnati Commercial	758
Ponkas	377	the Pawnee agent	685
fought by Dakotas	409	<i>ḡaḡaḡga-naji</i>	510, 515, 522
killed by Qu'e-ma'ḡi'	371	wounded by Dakotas	431
letters sent to	644, 652, 665, 668, 686, 704, 723	<i>ḡaḡe-agḡi'</i> , Maḡḡeḡḡa to	495

	Page.		Page.
gábe-jap'è died.....	496	Rush, Richard, to Unaji ^a -ská.....	726
to Cude-gaxe and Ma ^a ten-wa ^a hi.....	475	Sacred bag lent to gá ^a i-na ^a pajl.....	449
Qí ^a -ská.....	480	used against the Pawnee Loups.....	404
gáde-gahi to Silas Wood.....	773	pipes.....	474
gízi- ^a íngé to Mí ^a -ská, Qugahunaji ^a , and Qí ^a -ská.....	480	kept by Inke-sabé gens.....	471
Qí ^a -ská, Cañge-ská to.....	490	pole anointed.....	474
gábe-jap'è to.....	480	kept by Hañga gens.....	471
gízi- ^a íngé to Mí ^a -ská, Qugahunaji ^a and.....	480	offerings to the.....	473
or Ma ^a ten-wa ^a hi.....		tent of Weji ^a cte gens.....	468
and Jénuga-naji ^a , Gabige to.....	489	tents of Hañga gens.....	471, 472
Qu'e-ma ^a ci ^a killed many Pawnees.....	371	traditions and customs.....	468
Qugahunaji ^a . See Qí ^a -ská.....		Sanssouci, Louis, called Ickadabi, interpreter.....	458
Rabbit and Black bears.....	15, 20	to Hañgacenu.....	691
Giant.....	22, 573	William Parry.....	715
Grizzly bear.....	43	traded among the Indians.....	417
Ictinike.....	38	Sarpy, Peter G., a French trader among the Omaha.....	417, 452, 460
Sun.....	13	See Bañ ^a i.....	
Turkeys.....	577	Scabby Horn dying.....	476
Winter.....	9	or He-xapa.....	
blown into the air by a giant.....	23	Scouts sent out from Weji ^a cte sacred tent.....	473
how he cured his wound.....	35	Seven, as a mystic number.....	397, 408, 414
killed the hill.....	31, 33	Seven gentes.....	654, 722
lost his fat.....	571	grass lodges.....	93
went to the sun.....	25	heads, deities with.....	250
known as Si ^a emaka ^a	579	water-monster with.....	115, 128
made warriors out of his own faces.....	15, 17	scouts.....	404
magic power of the.....	19, 20, 56	Sham fight.....	474
restored to life.....	19	long tent constructed for the.....	473
slain by the Black bears.....	19	Si ^a emaka ^a and the Turkeys.....	65
Waha ^a ci ^a ge's adventure as a.....	107	song of.....	66
See Orphan and Si ^a emaka ^a		Si ^a emaka ^a 's adventures as a deer.....	57
Rabbit's son and Ictinike.....	50	See Orphan and Rabbit.....	
birth of.....	44	Si ^a ga ^a -qega to Eduana.....	482
clothing of.....	47	Singular instead of plural.....	672, 716, 718
slew Grizzly bear.....	46	Sinde-xa ^a xa ^a , a lieutenant of a war party.....	458
Raccoon, song of.....	310, 316	Sixth buffalo calf the one to be chosen.....	161
why he is so fat.....	572	Sky, belief as to the.....	29
Raccoons and Crawfish ('Crabs').....	310, 313	Small-pox alarm.....	732
called Ictinike.....	315, 316	among Omahas.....	401
Race between aged Buffalo-woman and her son-in-law.....	161	Smoke, different colors of.....	302, 303
Bad men and Hí ^a qpe-ag ^a te.....	173	Snake. See Coyote.....	
He-who-ties-stones-to-his-ankles and a woman.....	334	Snakes made a strong wind.....	326
Red bird abducted a girl.....	223, 224	met by warriors.....	324
claimed by Ictinike.....	604	warriors changed into.....	317
dwelt beneath a lake.....	225	Snake-man killed.....	287
gave magic canoes to his brother-in-law.....	225	man and the.....	277
really a man.....	223	Snake-woman, chief's son and the.....	189
shot by the Orphan.....	604	killed.....	206
the Brothers and Sister.....	219	Song about Hebadí-ja ^a	446
Red-breasted turtle.....	271, 273, 286	Ubiská.....	380
Red-haired Thunder-man.....	187	magic.....	213
woman.....	302	of Big Turtle.....	257
Red Shield killed by Dakotas.....	466	boy raised by ground-mice.....	208
Red-tail fish.....	286	Buzzard.....	240, 251
Reed, Mr.....	431	Chipmunk.....	550
Republican Pawnees attacked by Omahas and Dakotas.....	398	Crawfish.....	312
Republican Pawnees stole horses from Wabeskaba.....	397	Fawn.....	358
Same as Zizika aki ^a i ^a and Zizika akisi.....		Ictinike.....	61
Resurrection of slain warriors by power of their leader.....	188	Raccoon.....	310, 316
Riggs, Rev. A. L., John Primeau to.....	746	Si ^a emaka ^a	66
Nuda ^a -axa to.....	763	Ukiabi.....	611
Je-je-bate to.....	762	Waha ^a ci ^a ge.....	140
Rocky Mountain sheep's head fatal to the Winter.....	12	wolf ghost.....	360
Roy, Antoine. See Eduana.....		Splinter changed into a girl.....	223, 224
Roy, Louis, Ma ^a e-gahi to.....	739	Spotted Tail, inquiry about.....	650
and Ma ^a ten-i ^a c'age, Cude-gaxe to.....	722	visited by Omahas.....	475, 479, 490, 494, 654
		Springer, John, to John Primeau.....	737
		Standing Hawk.....	417
		or G ^a eda ^a -naji ^a	

INDEX.

793

	Page.		Page.
Stories	359, 360, 361, 362, 363, 367, 368, 372, 377, 384, 393, 399, 402, 405, 406, 409, 415, 418, 425, 432, 434, 452, 462, 466, 468, 618, 624	Łaŋga-naŋi ^a addressed	516
Snicides	628	jaŋi-na ^a paji to	510, 515, 522
Suitor and his friends	329	See Heqaga-sabb.	
Sun and Moon	328	Łaŋga-gaxe to Icta-ma ^a se	673, 698
Swans ordered to sew up pouches of pelicans	276	Łe-je-baje to Rev. A. L. Riggs	762
Sweat-lodge, preliminary invocations	169, 235, 234	Unaji ^a -skā	769
Tataŋka-l ^a yaŋke. See Heqaga-mani.		Wajinga-da	765
Ta ^a wa ^a -gaxe-jiŋga to A. B. Meacham	717	See Homna.	
Heqaga-mani and Icta-ja ^a ja ^a ..	687	Łe-mi ^a -wa'u to Mary Napeca	690
Mawata ^a na	733	Łenuga-naŋi ^a , to his friend, Gray Hat	629
Mi ^a gabu	688	or Acawage. See Qiŋa-skā.	
Tcawi, nearly exterminated (<i>ŋde</i> Big Elk)	415	Łenuga-nikagabi, Duba-ma ^a ŋi ^a to	521
not exterminated (<i>ŋde</i> Joseph La Flèche and		or Łande-naŋuge.	
Two Crows)	413	Łenuga-waji ^a , Macti ^a -a ^a sa to	651
Tents of skin, occupied by married men	91	to Waji ^a -skā, an Oto	700
See Communal lodges.		Łe-da-ŋeŋigaga, account of	3
Thorns made by magic	146, 293	myth obtained from	140
Thunder made by whirling a club	186, 188	Łe-sa ^a spoke in behalf of Omahas (<i>ŋde</i> Big Elk)	447
Thunder-birds found	218	Łe-ŋa ^a ha, account of	3
Thunder-man, gift of a, to chief's son	185	myth obtained from	254
with white hair tells a myth	188	to A. B. Meacham	682
See Green-haired, Red-haired, Yellow-haired.		Inspector J. H. Hammond	751
Thunder-men driven from this earth	206	Ma ^a tcu-si-ŋaŋga	507
who devoured human beings	204	Unaji ^a -skā and He-wa ^a ŋiŋa	775
Thunders, Chief's son and	176	Łexuja ^a , a friend of Icibaŋi	392
Toad, man changed into a	286	Ubiskā, a head chief of Ponkas	375
Traditions. See Sacred traditions.		song about	380
Transformation of a man into a buffalo neck	216	Uŋa ^a lbi, messenger from the Wai ^a -qude	383
large fish	286	Uŋci-naŋi ^a , Two Crows' elder brother, killed	431
red bird	223	Uha ^a -jiŋga (Om.) to Gacondiŋa ^a	478
red-tail fish	286	(Pi)	514
toad	286	Uha ^a -na ^a ba acted as Omaha head chief	458
an eddy	287	killed by Pawnees	377
his plume	159, 161	Uha ^a -ŋaŋga wounded by Dakotas	427
splinter into a girl	223, 224	Uhaŋge-ja ^a to Čange-skā	640
Hi ^a ŋpe-agŋe into a dog	173	C. P. Birkett	641
Ictinike into an elk	69	Hiram Chase	638
the Coyote into a buffalo	106	Ma ^a tcu-naŋi ^a	638
Waha ^a ŋeŋi into a martin	142	See Wēs ^a -ŋaŋga.	
warriors into snakes	322	Ukiabi killed his son	612
Transformations of Haxige	239, 242, 243	Ukiabi, legend of	609
Ukiabi	612, 617	magic power of	612, 617
See magic.		plumstone game instituted by	617
Tree, magic	218, 607	song of	611
Turkeys, Ictinike and the	60	the snicker	613
Rabbit and the	577	Unahe, a prehistoric hero. See Icibaŋi.	
Siŋemaka ^a and the	65	Unaji ^a -skā, Ma ^a tcu-na ^a ba to	747
Turtle, big. See Big Turtle.		Riŋhara ^a Bush to	725
red-breasted. See Red-breasted Turtle.		ŋŋGahige (P.)	705
Twin Brothers. See Two-faces.		to Wēs ^a -ŋaŋga	707
Two Crows, account of	3	Łe-je-baje ŋŋ	769
and others to Joseph La Flèche	740	Łe-ŋa ^a ha ŋŋ	775
followed Gahige-jiŋga	417	Waŋpečā to	729, 745, 755, 767, 777
myths and stories obtained from 415, 418, 428, 452		Underground people, youth and the	345
or ŋaxe-ŋa ^a ba		Upper world, buffaloes fled to the	142, 146
to Inspector J. H. Hammond	750	Vegetables raised by Omahas	486, 491, 494, 616, 655, 760
the Cincinnati Commercial	756, 758	Vegetation, creation of	550, 551
the Winnebago agent	647	Visiting discouraged	703, 726, 732
Two Crows' elder brother, Uŋci-naŋi ^a , killed	431	Visiting referred to	475-483, 688, 717, 719
grandfather killed by Pawnees	399	Wabaskaha insulted by a Pawnee	397
Two-faces and the Twin Brothers	207	organized a war party	398
the sight of whom killed a woman	215	story of	393
Łande-naŋuge, Duba-ma ^a ŋi ^a to	492, 508	went to recover his horses	397
or Łenuga-nikagabi.		Wacuce died	495
Łaŋti-gikidabi, a giant	22	Wacuce-ŋede killed a Pawnee	371
Ła-saba-wi ^a , Omaha woman, captured by Pawnees ..	377	Waŋeŋe-ŋci, Betsy Dick to	770
(1), an Omaha woman, killed by Inde-		Ma ^a tcu-daŋi ^a to	766
snaede, an Omaha	381	Waha ^a ŋeŋi and the Buffalo-woman	131, 140, 142
		Wakandagi	108, 116
		song of	140

	Page.		Page.
Waha ³ cioge's adventure as a rabbit.....	107	Wés ³ -jaŋga killed	773
See Orphan, Rabbit, and Siemaka ³ .		ye-baba to	481
Wahe ³ -a, Jabe-skā to	476	Ma ³ tcu-na ³ ba to	479
message about	506	Unaji ³ -skā to	707
Wai ³ -qude camp of Ponkas	381	Same as Big Snake and Uhaŋge-ja ³ .	
See Hubā ³ .		Wheat burnt.....	498, 499, 500, 669, 675
Wai ³ -qude, rather Wai ³ -qude.		raised by Omahas	477, 478, 481,
Waji ³ -a-gahiga (Om.) to Ma ³ tcu-jaŋga	504	491, 495, 532, 646, 651, 655, 701, 707, 760	
(P.) addressed	476	Whip. See Wegasapi.	
Wanacekiqabi to	491	White buffalo cows, four in a row	142, 146
or Agitcita.		dog claimed by a water-deity	357
Wajinga-sabē to Battiste Deroin and Ke-xreē.	705	dogs, four claimed by a water-deity	358
Waji ³ -skā (Om.) to Ma ³ tcu-wačihi and A ³ pa ³ -jaŋga		baired Thunder-man	187
(P.)	483	woman	302
(Oto), ŋonuga-waji ³ to	700	Howard, Indian agent	647
Wakide-jiŋga, a member of Two Crows' war party ..	461	horse	353
Wanace-jiŋga, a war chief	458	Horse. See Caŋge-skā.	
wounded	448	mule	353
Wanacekiqabi to Waji ³ -a-gahiga (P.)	491	people attacked Omahas	436
Wanita-wage to Gahige (P.)	512	letters sent to	629, 636, 638, 641, 643, 647,
or Lion.		655, 677, 682, 683, 684, 685, 693, 715, 717, 727, 728,	
Wanukige, a chief	458	734, 738, 741, 744, 746, 750, 755, 762, 763, 768, 776	
wounded	431	Wind made by snakes	326
Waqa-naji ³ , Jabe-skā to	477, 505	Winnebagoes stole Omaha horses	494, 497, 647, 660, 670
Wapeca to Cahieqa	512	very objectionable to Omahas	509, 761
Mr. Provost	643	Winter, female, still exists	11
Tataŋka-mani	656, 661	male, a cannibal	12
Unaji ³ -skā	729, 745, 755, 767, 777	killed	12
War chiefs, A gaha-ma ³ qi ³ and ja ³ qi ³ -na ³ paji	450	made a blizzard	12
ŋaxe-qa ³ ba and Wanace-jiŋga	458	Wiruxra ³ -niŋe, Caŋge-skā to	648
customs	473	Maqpiya-qaga and others to	649
feast given by ja ³ qi ³ -na ³ paji	449	Witahawiqata, part of Pawnees	413
grass wisps used at	269	or Pitahawirata.	
invitations to a	254-256	Wiyakoi ³ , Caŋge-skā to	720
party detained by chiefs	460	Gahige to	657
of Ca ³ ewaŋē	404	Ma ³ tcu-na ³ ba to	650, 696, 701, 721, 730
Ikadabi	423	Wolf, big. See Big Wolf.	
Nuda ³ -axa	376	Wolf ghost, song of the	360
Nuda ³ -axa's father	371	Woman carried underground by an elk	82
ja ³ qi ³ -na ³ paji	449	See Green-haired, Red-haired, White-haired,	
Two Crows	460	Yellow-haired.	
Wabaakaha	398	Women wounded by Awi, Comb, Corn-crusher, and	
order of march of	269	Pestle	273, 274
return of	277	Wood, Silas, Pahaŋga-ma ³ qi ³ to	778
under Aye leaders	460	gede-gahi to	773
Warriors and three Snakes	326	Wood-duck rewarded by Haxige	251
changed into snakes	322	Woodhall, Spafford, to John Heron	655
exhorted by distant kindred	446	Wren, chief of birds	581
when absent appealed to in song	446	Xankton legend	355
War tent	471	story	624
Wata ³ -naji ³ to Caga-skā	499	Xanktons aided Ponkas	381
Jiŋga-nuda ³	500	displeased with Omahas	714
Water, Big Turtle pretended to fear the	275	invited Omahas to visit them	490
Water-deity and child	355	letters sent to	650, 656, 657, 659, 661, 669, 687, 688,
Water-monster, Haxige's brother taken to den of ..	238	690, 696, 701, 713, 714, 719, 720, 721, 722, 730, 733, 742	
or Wakandagi.		Omahas killed seven	457
Water-monsters killed by Haxige	241	visited by Omahas	494
wounded by Haxige	239	visited Omahas	749
Wegasapi, Ponka head chief	375	Yellow-haired Thunder-man	187
scolded Dakotas though addressing		woman	302
Ponkas	426	Yellow Horse. See Caŋge-hi ³ -zi.	
or Whip.		Young chief killed by buffaloes	355
Weji ³ cte gens had the war tent	471	Young man changed himself into a red-tail fish, etc. ..	280, 283
sacred tent resorted to	473	Young men, address to	628
Welsh, William, or Gray Hat. See ŋonuga-naji ³ .		Youth and the underground people	315
Wés ³ -jaŋga arrested	749	Zizika-akiŋisi ³ or Zizika-akisi	397
Caŋge-hi ³ -zi to	519	See Republican Paw-	
Cude-gaxe to	519	nees.	

